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A

GRAMMAR,

OF THE

HINDOOSTANEE LANGUAGE,

OR PART THIRD

OF

VOLUME FIRST,

OF A SYSTEM OF

HINDOOSTANEE PHILOLOGY.

By JOHN GILCHRIST.

اب سامنے میری جو کوئی پیر و جوان ہی	*Ub ſamne mere jo koٯe peer o juwaň hy*
دعوی نکری یہہ کہ میری مونہہ مین زبان ہی	*Dawa nu kure yih ki mere mooñ ẖ meň zubaň hy*
مین حضرت سودا کو سنا بولتے یارو	*Myň huzrut i* Souda *ko ſŏŏna bolte yaro*
اللہ ہی اللہ کہ کیا نظم و بیان ہی	*Ullah hee Ullah ki keٯa nuzm o byaň hy.*

ہر جا کہ سہوی و خطائی واقع شود ببذیل کرم
بپوشند و قلم اصلاح بر ان جاری دارند

"Wherever there ſhall occur an Omiſſion or Error, cover it with the Mantle of Generoſity,
"And hold the Pen of Correction running over it." DR. BALFOUR's HERKERN.

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M DCC XC VI.

OF THE
GERMAN

For the Preface, Liſt of Subſcribers, and Appendix, *ſee Parts Firſt and* Second, *Volume* I. *of the Engliſh and Hindooſtanee Dictionary.*

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DIRECTIONS TO THE BOOKBINDER.

The Synopſis to face page 8, and to be folded properly in, ſo as not to be injured when the book is bound up, or the leaves are cut and trimmed; an accident that has often happened already. — The Sketch of General Declenſion to front page 58, and the Orthometrical Table to be inſerted oppoſite to page 263. As the Horal Diagram and Hindu Ecliptick are marked, they can hardly require any other directions than to ſecure them properly in the binding, that they may neither be concealed, tear, nor be cut or fall out afterwards. The *explanation* for the latter muſt be neatly paſted on the back of it, in ſuch a way, that *this laſt paper* may be kept clear of the neceſſary fold in the Ecliptick, the top of which ſhould be placed on the inſide of the book, while *the other* will appear as a common page of it.

DIRECTIONS TO THE BOOKBINDER.

A GRAMMAR OF THE HINDOOSTANEE LANGUAGE.

CHAPTER I.

OF THE ELEMENTS.

TO exhibit by extraneous characters, with propriety or ſucceſs, any *Language* whatever, can hardly be expected; and as no leſs than *three* concur in the formation of the *Hindooſtanee*, accumulated difficulties, with the failure of my philological predeceſſours herein, have deterred me from expreſsing *it* by the Roman alone; with this therefore, beſides taking ſome indiſpenſable liberties, I have regularly contraſted in my orthographical ſynopſis below, its Arabic, Perſian, and Hinduwee correlatives; that every ſcholar may have it in his power to collate the Engliſh letters with their ſeveral homogeneous prototypes, and, aſſiſted by an expert moonſhee, correct my ſyſtem, wherever it is found to be anomalous, defective, erroneous, or redundant.

To prove the neceſſity of adopting ſome ſuch plan now, would only be repeating all that an elegant writer has already urged thereon, but which I had not the good fortune to meet with, till the publication of my Dictionary, in great meaſure, precluded from theſe ſheets much of the inſtruction reſulting from the only valuable and ſcientific diſſertation that I know, on this intereſting ſubject(*a*). Though the method of rendering *Aſiatic words* here has been ſtu-

(*a*) See Aſiatic Reſearches, Vol. I. page I.

diouſly founded more on the Orthoepy, than Orthography, of *their* reſpective character and language, the latter hath nevertheleſs been treated with due attention on many occaſions; to avoid, if poſſible, the ſolid objections that may be ſtarted againſt the rigid adoption of either of theſe guides, to the entire excluſion of the other. Conformably to the firſt آصف الدوله Aſufool doulu (the preſent Nuwwab) عنبر *unbur* amber, پرده *purduh* a curtain, کہ *kih* that, موسی *Mooſee* Moſes, تقوی *tuqwee* piety, صلوت *ſuloot* prayer—will ever be found, in the preſent work, thus, *Aſuf ood doulu* (or *Aſu food doulu*) *umbur*, *purdu*, *ki*, *Mooſa*, *tuqwa*, *ſulat*; the natives invariably pronouncing them in this way, as nobody, ſurely, would diſtract a foreigner with colonel *(kurnil)* who barely wiſhed to learn the *oral denomination* of a gentleman holding ſuch a rank in our ſervice; were more required, Sheridan could eaſily be conſulted, and the foregoing examples being alſo inſerted in their original ſymbols, the inquiſitive reader is enabled at the ſame time to acquire their actual orthography, ſhould he be at all ſolicitous about it here, which, I imagine, will very ſeldom be the caſe. On the contrary, ہاون *hawun* (or *huwan*) a mortar, فصل *fuſeel* a rampart, قفل *qŏŏful* a lock, will be found ſo in the Dictionary; although by a general, but vitious, metatheſis, they might be more familiarly written *humam*, *ſufeel*, *qŏŏluf*; and to prevent the introduction of heterogenous vowels in words like آرایش *araeſh* ornament, آزمایش *azmaeſh* trial, خود *khood* ſelf, خوش *khooſh* pleaſant, I prefer this mode, to *azmaiſh*, *khŏŏſh*, which may perhaps be a trifle nearer the true pronunciation, but would break in upon the ſyſtematical reſtriction of *e*, to ي and *i* to ـِ *zer:* a ſolicitude that (ſhould it lead me in one or two very trivial inſtances, a little aſtray,) will probably in the end conduce much to the learner's improvement, by preſerving the general conformity between the primitive and typical letters exhibited in the ſketch below. The above will tend to illuſtrate the principles on which my ſcheme is conducted; but to dwell longer upon it in this place, would be anticipating what properly belongs to the alphabet itſelf. I who ſee the abſurdity of being wedded ſo far to my own method, as to imagine it will ever be generally followed, naturally expect, that it muſt take the chance of being treated with the ſame freedom, that has been uſed by myſelf with regard to others: an event rather to be wiſhed for than deprecated, ſince nothing

thing injures ſcience ſo much, as a ſervile and implicit reliance on the labours of thoſe who have preceded us, in any branch of literature whatever. If the ſubject now treated of, can never arrive at perfection, a ſpirit of exertion, and enquiry, becomes the more requiſite, for its progreſſive improvement, to the *ne plus ultra*, that may ſoon be reaſonably expected from the united efforts of our indefatigable countrymen in this extenſive empire; won by their valour, ſupported by their wiſdom, and which will moſt likely be better managed, and longer preſerved, by our becoming every day more intimately acquainted with the languages, laws, religion, manners, policy, and intereſts, of its innumerable and multifarious inhabitants.

The preſent work being expreſſly deſigned for the improvement and advantage of Britiſh ſubjects only, a general or continental pronunciation has been little attended to; ſuch foreigners, however, as may honour the orthographical table and notes with a careful peruſal, will perceive that they are by no means neglected; though I have certainly left them the merit and trouble of expreſſing or illuſtrating my ſyſtem, in whatever way, may be deemed moſt congenial with their own language and its immediate ſymbols. When Engliſh letters are uſed to denote ſounds here which they never have in that language, an arbitrary mark (*b*) enlarges, reſtricts, or varies their *powers*; that *each* may have its own ſeparate and diſtinct character, and this its definite appropriated ſound; whence every Hindooſtanee word may be uniformly and eaſily rendered, by analogous repreſentative ſigns, as all our combinations, and *letters*, already adapted to my purpoſe, are aſſiduouſly retained; while every *one* that is ſervile, mute, ambiguous, unneceſſary, and ſuperfluous, has either been modified or expunged, but with the caution and judgement requiſite to all innovations: it having been

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(*b*) ḍ, ṛ, ṭ, with their aſpirates ḍ‚h, ṛ‚h, ṭ‚h, are much harſher than our *d*, *r*, *t*; alſo aſpirated by *d‚h* &c. which will be made more obvious elſewhere: *gh*, *kh*, are the harſh guttural *g* and *k*; while *g‚h*, *k‚h*, exhibit theſe letters fully aſpirated—*q* alſo is a deep guttural *k*. The *p‚h* in u*ph*ill not of *Ph*ilip. The *n̆* in جہاں *juhan̆* where, is the French well-known naſal; but in جہان *juhan* the world, *ſung* سنگ a ſtone, it is our *n* of *any*, *ſung*, &c. the combination *ng*, being the ſame in the Hindooſtanee as in our own language: *zh* is the *ſ* of meaſure. *Ŏ* and *ŏŏ* are ſhort, as in *ſhook*, *ſhock*; and not the long *oo*, *o* in *tool*, *toll*. *Ya*, *yo*, &c. of *ya*wn, *yo*ke. Should this note, however, be conſidered premature, nothing can be more eaſy than to proceed without it.

my

my invariable aim to unite ſimplicity with preciſion, that this ſubject may, if poſſible, poſſeſs the charms of the one, blended with the utility of the other.

The proper Hinduwee is, like European languages, the reverſe of Perſian, being written and read from left to right, in a character called *Naguree*, from *Nugur*, the city in Hindooſtan, where it was firſt uſed; but by whom or when invented is not aſcertained, unleſs we believe, with the Hindoos, that it is the work of the Divinity himſelf, and was communicated to mankind in the earlieſt ages of antiquity. Before the Mooſulmans eſtabliſhed themſelves, their letters and religion, with fire and ſword in this country, the *Naguree* was to India, what the Roman alphabet is now to Europe; but it has long ago been ſuperſeded as a general character, by the Arabic, and Perſian.

To facilitate the acquiſition of the Hindooſtanee language, therefore, and to preſerve the uniformity requiſite in a Dictionary, it became as incumbent on me to apply the foregoing letters even to Hinduwee words, as our lexicographers at home find it neceſſary to exhibit the component parts of their ſeveral languages, whether Grecian, Latin, Celtic, or Saxon, in one uniform way, by the Roman; which, as a general ſymbol, is little better qualified than that employed here. Every Mooſulman and Hindoo, who would aſſume the office of a *moonſhee* (prop. *a writer, ſecretary*), or teacher of Hindooſtanee, can read Perſian; whereas few of the former, and not many of the latter even, are at all acquainted with the Hinduwee in its native dreſs; however able they may be to decypher it when clothed in the adopted character to which they have long been accuſtomed.—From what has been obſerved above, it is obviouſly not my intention to be very diffuſe on an alphabet confined to the Hinduwee alone;—further than connected with the illuſtration and detail of my own plan; nor is there the leaſt neceſſity for giving a fuller account of the Perſian and Arabic, than will be found in the ſequel; as the learner who means to be guided by the Roman letters, will never think of attending to the others; while thoſe who do, may with ſatisfaction and advantage, conſult the two excellent grammars we have of theſe languages; and it muſt not be forgotten, that my intention is to teach a foreign tongue, in our own, not its character; this being no further uſeful than to ſupport, and confirm, by the teſtimony of the natives, all that I may advance, ſince not above five in one hundred readers will take that trouble themſelves.

To accommodate thoſe who have not patience to go regularly through the alphabet, and to aſſiſt the memory of others, I have, in imitation of the Aſiatics, inſerted a ſhort proſpectus of the whole; in which each letter *(e mute excepted)* occurs in my ſcheme, with the power it actually poſſeſſes here; and this will at once reſolve ſuch doubts as may at times exiſt, relative to the ſound of any vowel or conſonant that can preſent itſelf in the courſe of our Work.

Hall jug ya, j¸hu g¸hu ghu, beet b¸hu yu, t¸hu ŧu ŧ¸hu.
Ere my ye, ŗu ŗ¸hu zhe, feud ooze yoo, d¸hu ḑu ḑ¸hu.
Shŏŏk wo yo, k¸hu khu qu, pin p¸hu yi, ſŏng and ṉu.
vouch ch¸hu you.

The note (*b*) in page 3, muſt now be reperuſed with particular attention; obſerving here, that *h* is our aſpirate before broad *a*, *l* is evident, *j* the ſoft *g*, *u* is ſhort, *g* hard, as above in *hall*, *jug*. The aſpirated *j¸hu*, (not *j¸hoo*, &c.) *g¸hu*, *k¸hu*, can hardly prove ambiguous, *ghu* is the guttural *gh* or Northumberland *r* in *Rhine*; *khu* the guttural *k* or χ of the Greeks, and *ch* or *gh* of the Scots: *qu*, the harſh Palatine *k*, or Hebrew ק. Inherent *u* (not *oo*) in *b¸hu*, *ŧu*, &c. correſponds with *e* in our letters *be*, *tee*, &c. being merely to give utterance to conſonants, which muſt otherwiſe remain for ever mute. *K* is always for the hard, and S for the ſoft, C.

Whoever hath comprehended me ſo far, will be at no loſs to read the following Ode from Souda, in the Roman character; to which, for obvious reaſons, I have prefixed the Perſian, and ſhall inſert a literal tranſlation, with a paraphraſe in verſe, at the end of this chapter.

باتين كد هر گئين وه تيري بهولي بهوليان * دل لي كي بولتا هي جو تو اب يه بوليان

Bateń kid¸hur gu¸een we teree b¸holee b¸holee¸ań — Dil leke bolta hy jo too ub ye bolee¸ań.

هر بات هي لطيفه و هر يک سخن هي رمز * هر آن هي كنايه و هر دم ٹهٹهولیان

Hur bat hy luteefu o hur yek ſŏŏkhun hy rumz— Hur an hy kina¸e¸u o hur dum ŧ¸hu t¸holee¸ań

حيرت ني اسكو نيند نكر ني دي پهر كبهو * آنكهان جس آرسي ني تيري مونهه په كهوليان

Hyrut ne ooſko neend nu kurne dee p¸hir kub¸hoo— Unk¸hee¸ań jis arſee ne tere mooń h pu k¸holee¸ań.

اندام گل پهونه قبا اس مزه سي چاک * جيون خوشچهونكي تن په مسكتي هين چولیان

Undam i gŏŏl pu ho nu quba is muze ſe chak --- Je¸oń khooſh-ch¸hubońke tun pu muſuktee hyń cholee¸an.

کن نی کیا خرام چمن مین کہ اب صبا* لاتی ہی بوی ناز سی بہر بہر کی جھولیان

Kin ne kee,a khiram chumun meň ki ub ſuba — Latee hy bo,e naz ſe b,hur b,hur ke j,holee,an.

ساقی پہونچ شتاب کہ تجھہ بن اس ابر سی* پڑتی نہین تگرگ برستی ہین گولیان

Saqee puhonch ſhitab ke tŏŏj,h bin is ubr ſe — Puŕte nuheeň tugurg buruſtee hyň golee,aň.

کیا چاہیی تجھی سر انگشت پر حنا* جس بی گنہ کی خون مین چاہین ڈبولیان

Kee,a chahu,ee tŏŏj,he ſur i ungŏŏſht pur hina — Jis be gŏnuh ke khoon men chaheň ďoobolee,aň

جیون برف ہو گیی ہین خنک اب بتان ہند* نسبت انہونکی گرم ہین کابل کی لولیان

Je,oň burf hogu,e hyň khŏŏnuk ub bŏŏtani hind — Niſbut oonhoň ke gurm hyň kabool kee lolee,aň.

سودا کی دل سی صاف نرہتی تہی زلف یار* شانہ نی بیچ پڑ کی گرہین اوسکی کھولیان

Souda ke dil ſe ſaf nu ruhtee t,hee zŏŏlfi yar — Shane ne beech puŕ ke girheň ooſke k,holee,aň.

To aſſiſt the ſcholar ſtill further in reading the above, I ſhall analyſe the firſt four words in it, agreeably to the principles on which their pronunciation is founded; and leave him to do the reſt at his leiſure. *Bateň*, *b* of *b*eet in the proſpectus, *a* of h*a*ll, *t* of bee*t*, *e* of *e*re, *ň* French naſal; *kid,hur*, *k* in ſhoo*k*, *i* in p*i*n, *d,h* the *d* of feu*d* aſpirated, *u* in ju*g*, *r* of e*r*e; *gu,eeň*, *g* in jug, *u* as before, *ee* of b*ee*t, *ň* naſal; *we*, *w* in *w*o, *e* of *e*re, and ſo on. More would be required for children only, and leſs might have anſwered the purpoſe of teaching men how to proſecute what the authour has begun.

We may now proceed to the alphabetical table, attending at the ſame time to the words inſerted in the perpendicular lines; that each letter in rotation may be connected in this manner. A is pronounced as in ball, gall, hall, &c. thus *bal* بال the hair, and generally repreſents the Perſian and Naguree—is convertible with *e*, *rikabee* رکابی a diſh, being occaſionally written or pronounced *rikebee* رکیبی. When every thing relative to *a*, its examples, and convertible letters, have been duly conſidered, the next in order, viz. *e* muſt be treated as above, and this continued ſucceſſively until the whole letters be finiſhed. The moſt material parts only appear in the Synopſis, the more curious than immediately uſeful, being reſerved for the Notes, which when conſulted, will, I truſt, in general be found intereſting enough, to merit inſertion in this work; but if the reader's opinion coincide not with mine, he has it in his option to let them alone. The arbitrary

marks

marks and abbreviations, are illuſtrated in ſuch a way, as will moſt probably be ſatisfactory to the ſtudent; who will be ſo good as to recollect, that where a particular vowel is examplified, no regard muſt be paid to the mute and ſuperfluous letters of the examples, and vice verſa—for inſtance. In the conſonant column wat*ch h*and, is the beſt word I have yet found for exhibiting the *ch*h in our language; *t* is left out as ſuperfluous; *wa*, is not farther required than to ſhow, I mean the German, inſtead of the Italian *a* in *ch*h*and* ہاتھ a tether. Rogue, is uſed merely to preſerve the long o in *rog* روگ diſeaſe, though the diſcerning reader may if he chooſe deduce therefrom, that *g* here, is hard, and ſilent *ue*, unknown. *Array* illuſtrates as well as I can, the harſh *ř* in *ař a* ار acroſs, quaſi *auř au* not with the vowels in the example. To premiſe more would I believe prove unneceſſary, and to have ſaid leſs might have left the ſubject obſcure. The figures before the Perſian and Naguree letters point out the rank of each, in theſe alphabets, that thoſe who have no Perſian Grammar may if they pleaſe, reduce ſuch letters to their proper order; as 1ſt. *Alif*, 2d. *Be*, &c. printed in Italics to diſtinguiſh them from the Hinduwee [36] ক kandoon, [23] ব bukar, in Roman letters. In the former, excluſive of the three *vowel points* اعراب *earab*, there are thirty-two ſymbols; but in the latter we have, including the मात्रा matras or twelve vowels, no leſs than forty-ſix: though upon the whole the reader will find he has not, in fact, to attend to more than thirty-ſix ſounds, (thirty of which he is already acquainted with) ſeveral of the characters being our conſonants merely aſpirated, and others common to all the three languages that form the Hindooſtanee; while a few of difficult prolation, become monotonous with thoſe that are eaſier. To the firſt claſs belong ب ব *b*, ۼ ন *b*h, ڈ ড *d*, ڈھ ঢ *d*h, &c. to the ſecond چ চ *ch*, گ গ *g*, with a number more; and to the laſt س স *s* for ث *th* and ص *ſwad* ż for ذ *thal* ض *thwad* ẓ *thwoe*, &c.

ABBREVIATIONS.

ABBREVIATIONS.

PREFIXED.

a.	*arabic.*
p.	*persian.*
h.	*hinduwee.*
u.	*uncertain.*
v. a.	*verb active.*
v. n.	*verb neuter.*
adj.	*adjective.*
s.	*substantive.*
adv.	*adverb.*

When words are inserted in a series as belonging to one language, *the letter* that is prefixed to the first of them is applicable to those that follow, until *another* intervene: thus, *a. taqut* طاقت *muqdoor* مقدور *qoodrut* قدرت *mujal* مجال are all *Arabic* words for ability, *q. v.* in the Dictionary. Portugueſe words are ſometimes marked *Port.* though many of this kind with others have been noted uncertain by *u.* A few evidently from the Greek are nevertheleſs called Arabic, having found their way through this laſt into the Hindooſtanee.

AFFIXED.

b	ب	*bandhna* باندھنا to tie.
d	ڈ	*ḍalna* ڈالنا to throw.
d	د	*dena* دینا to give.
h	ہ	*hona* ہونا to be.
j	ج	*jana* جانا to go.
k	ک	*kurna* کرنا to do.
r	ر	*rukhna* رکھنا to keep.

For their various acceptations while forming compound verbs conſult Vol. I, but for their ſignification as ſimple verbs, ſee Vol. II. when publiſhed.

m	*maſculine.*
f	*feminine.*

This diſtinction I was ſoon obliged to lay aſide in the preſent work, and it in fact more properly belongs to the next Volume.

SYNOPSIS

If the learner have arrived ſo far, by regular ſtages, there can be little doubt of our underſtanding one another, in the ſubſequent parts of the Grammar, as well as through the whole of the Dictionary. On the contrary, ſhould he anticipate the ſubject by devious leaps, it will thereby be as much out of the authour's power to inſtruct, as the reader's to criticiſe; becauſe, on the one hand, if rules be laid down and not attended to, on the other, conjectures only can be hazarded, unworthy the name of criticiſm, and ſeldom entitled to the ſmalleſt reply, either from the writer of this eſſay, or from thoſe ſcholars who may take the trouble to comprehend him. Should the latter become critics, it will be with judgement, and their animadverſions will be dignified with reaſon;—fair argument with men of parts and application muſt ever be attended with

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(*c*) The Notes in this Chapter will be regularly marked, for the conveniency of reference, by the letters in our alphabet, and inſerted in the order they ought to be read after the ſtudent has very deliberately peruſed the Orthographical Synopſis, which ſhould be frequently inſpected as he proceeds; not only to impreſs the ſubject at firſt on his memory, but alſo to preſerve the connection between each part, and the remarks properly belonging thereto; which a little induſtry in the beginning will ſoon effectuate, and render perfectly familiar, in a few days, what may otherwiſe ſeem complicated and abſtruſe for ſeveral months.——"*Orthoëpêa ſonat rectè, orthographia ſcribit.*" GRAM. BUSBEIANA.

(*d*) The *a* muſt *always* be pronounced *broad*, when neither final nor initial, *full*, and rather *long*; eſpecially when the ~ *mud* or grave mark accompanies it. Authours have diſcriminated this German *a*, (which the French have in *bas*, *cheval*, &c.) in the following various ways: *à*, *á*, *â*, *ă*, *ä*, *aa*, *au*, *aw*; though we have this very letter ourſelves in *falſe*, *warm*, *water*, and the examples in the text, multiplied in the hope of fixing the learner's attention to it's uniform broad ſound here; even in ſuch words, as, *an* آن honour, *as* آس hope, *at* آت the cuſtard-apple, *ag* آگ fire, pronounced with the *ore pleno et amplo* of our anceſtours, preſerved to this day among the Scots; who thus read, perhaps with Virgil himſelf, "*arma virumque cano*," as they have the ſanction probably of every nation for ſo doing, but the Engliſh alone; who pronounce Latin in a tone that does not correſpond with the idea I have of an old Roman; and may have been copied more from the ſqueak of emaſculation, or the mince of a dancing-maſter, than from the actual pronunciation of modern Rome. Proſodial and other ſigns, unleſs when unavoidable, ought in my opinion to be diſpenſed with, that general inſtruction and utility may not be ſacrificed to too great accuracy and refinement. In ſuch words as *aram* آرام reſt, *aſan* آسان eaſy, *ulmas* الماس a diamond, I am not ſenſible of any thing ſo incompatible with our ideas of letters, as to induce me to mark them, *ărâm*, *ăsân*, *ŭlmäs*, nor will the reader, when he recollects that my *a* is conſtantly broad, and *u* invariably very ſhort: illuſtrated by *jug* in the *Proſpectus*, *which* he will do right to copy, and ſuſpend along with note (*b*) in a convenient place to be conſulted; having previouſly qualified himſelf for analyſing the ſame, by attending to the mode pointed out in page 6. The arbitrary marks will prove, I hope, as few and obvious as poſſible, conſiſtent with the nature and wants of a new ſyſtem; which a worthy military friend of mine

with credit, and often with inſtruction; from theſe only is praiſe truly worthy of acceptance, whoſe cenſure generally carries with it conviction; being to arts and ſociety what the bee is to the hive—if they ſting, there is ſomething in them; whereas your drones that buzz and hum about, as judges of what they take not the ſmalleſt pains to acquire, dogmatize without proof, are confuted, but never convinced. A critic of this deſcription will very gravely exclaim—Why, the authour muſt have been mad, or in liquor, when he expected that I would read *qŏran* قرآن otherwiſe than *kworan*,—without reflecting that *likkur* was laſt in *his* own mouth, though written liquor; or that in ſpeaking, *he* may with impunity, confound *ukl* اكل food, with *uql* عقل wiſdom; while it is my duty to diſcriminate them here, as much as our lexicographers find it ſo to, inſert *affect*, *aſcent*,

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mine obſerved, "ſhould allure us by the familiar expreſſiveneſs of its ſymbols; and," continued he, "though we muſt at times boldly encounter fixed bayonets in the field, they become formidable indeed when preſented to us on every letter in our cloſets; I therefore adviſe you not to puzzle people with more notations than are abſolutely neceſſary, for the diſcrimination of ſounds, that might otherwiſe be confounded; provided alſo, that you cannot find ſuch in our own alphabet, confirmed by examples we are already acquainted with." How far this judicious advice has been attended to, will be evident by a glance at the foregoing plan; in which the ˘ compriſes almoſt the whole of the marks adopted, and although uſed for more purpoſes than one, the reader will with pleaſure perceive, that no two inſtances can well be confounded.

Aa, is ſurely ſuperfluous, nor is the favourite *au*, even in the words aunt, gauger, gauntlet, jaundice, jaunt, and ſo on, the broad *a* required: *aw*, is an inconvenient combination that might deprive us of conſonant *w*, in

awaz آواز ſound, *ſawun* ساون a Hindoo month, *awaęe* اوائي report;

it being a maxim with me, never to preſerve a uſeleſs letter, to throw away one that is uſeful, nor depreciate it by reſtriction to a needleſs diphthong, neither vowel nor conſonant being applicable to two ends, till unavoidable, and then in ſuch caſes only as cannot prove ambiguous; which the Synopſis itſelf will clearly demonſtrate.

The ſhort *ă*, perhaps in ſtrict propriety, occurs in

mooſa موسي Moſes, *eeſa* عيي Jeſus,

with ſeveral others; but which I have not paid particular attention to, from its being almoſt impoſſible to aſcertain with any preciſion, the ſeveral degrees through which the *ā* might be traced, till loſt in *u*; eſpecially in this country, where we have to contend more againſt the rapidity, mutability, and diverſity of oral utterance, and with leſs aſſiſtance, than in any other. — See notes *g*, *m*, and *n*. The *a* in graſs, garret, is ſeldom, if ever, to be found in the Hindooſtanee; unleſs in ſuch inſtances as,

igęaruh اگارہ eleven, *gęan* گيان knowledge, *dhęan* دهيان thought;

where the *e* coaleſcing with *a*, imparts to it a ſound that bears ſome reſemblance to the letter in queſtion; and were the above words written with rigid exactneſs, *igyaruh*, *igyęaruh*, *gyan*, &c. might be the true mode of expreſſing them.

The

aſcent, for one thing, and *effect*, *aſſent*, for another. Wherever men of rank or education, preſerve the articulation of two apparently ſimilar letters diſtinct, it behoves me to do ſo alſo; though by no means a ſtickler for greater accuracy in theſe points, among us, than they obſerve among themſelves; which is verified in note (*e*) below; as I leave without repining the taſk of teaching Britons to ſurpaſs the natives in ſpeaking Hindooſtanee to future philologers; happy, if my labours can in the mean time pave the way to ſuch extraordinary proficiency.

The letter *a*lif might with greater propriety be termed *u*lif, like the Hinduwee *ukar*; but as they cannot be introduced here, without the appearance of anticipation, I would adviſe the peruſal of note (*m*) on the letter *u*, before the reader proceeds a ſtep further; becauſe a previous acquaintance with it, will facilitate the acquiſition of every thing elſe. The *kar* of the Naguree letters a-*kar*, ee-*kar*, bu-*kar*,

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The ſlender Engliſh or Arabic *a* in *bale*, *tale*, being the *ai* in *bail*, *tail*, or the French maſculine *e*, will be found under *this letter* in its proper place---conſult note (*g*).

(*e*) The Arabic *a,en* ع the eye, ſo called, perhaps, from its reſemblance ſometimes to that organ, has (like *u*, q. v.) with the aid of *a* ا *ye* ی *wao* و and the diacritical points, occaſionally the power of all our vowels; but which however I have not diſtinguiſhed in ſuch caſes, with any mark here, ſince the Arabians only, and the very few who can imitate them, articulate the following examples, with the requiſite, clinking, guttural, conſonant-like utterance of each vowel.

am عام general, *elm* علم ſcience, *eed* عید a feſtival, *izzut* عزت honour, *ŏmr* عمر age, *ŏŏzr* عذر excuſe, *oun* عون aid, *urz* عرض repreſentation, breadth, &c.

The Perſian ſcholar will perceive, and learn if he can, this *a,en* عین from a good teacher; while ſuch as content themſelves with the Roman letters only, will do well to imitate me, in prolating the laſt word above, with our *u* in *urn*, without making any difference between it and *urz* ارض the ground, as ſimilar inſtances will not be wanting, to perplex, rather than inſtruct the learner, who diſtracts himſelf with theſe ſubtilties.

(*f*) *Rikab* or *rikeb*, a ſtirrup; *bar*, *ler*, a time; *chooree-har*, *chooree-her*, a bracelet-ſeller; *bh,eegana*, *bh,eegona*, to wet; *milana*, *milona*, to mix; *ăr,na*, *ŏr,na*, to ſtop; *ḍoobana*, *ḍoobona*, to ſink; *ch,hipana*, *ch,hipona*, to conceal. In Brij (the Arcadia of Hindooſtan, the capital of which is Mut*h*ŏŏra, about 20 kos north-weſt from Agra) the *bh,akh,a* or *language* there, is diſtinguiſhed from the other old dialects of India, by the number of *final* os; this *a* of the reſt, being often ſoftened by the Brijbaſee into the Omega or Omicron of the Greeks. Thus in the Rama,en.

Ruho ek din uwud*h* hi ud,hara ſumj,hut mun dŏŏk,h bu*r*ho upara.

رہو ایکدن اودہ ہی ادہارا سمجھت من دکھ بڑھو پارا

"Reflecting that one day only remained for him to perform his promiſe, my anxiety encreaſed without bounds."

So

bu-*kar*, may be diſpenſed with; and is disjoined by the hyphen for this purpoſe; being of no more uſe than the a-*lpha*, b-*eta*, &c. of the Greek, or the a-*lif*, k-*af*, d-*al*, of the Perſian alphabet. The latter, and every thing relative to it, will be beſt attained from the Arabic and Perſian grammars; while the Hinduwee ſyſtem will be found fully and accurately explained by Halhed and Kirkpatrick, in their excellent works. When one conſonant intervenes between two vowels, give it to the laſt,—*bu har* بہار the ſpring, *pa nee* پانی water, *ki tab* کتاب a book; if

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So pit mat kuho ſuk,hee kyſo jin puṯ,hu,e bun baluk yſo.

سو پت مات کہو سکہی کیسو جن پتہہ ئی بن بالک یسو

"What parents muſt they be, ſiſter, who have baniſhed ſuch a ſon to the wilderneſs?"

We alſo contrive to call

ſurraf صرّاف *nach* ناچ *abdar* آبدار *taṙee* تاڑی *ſipahee* سپاہی a *ſhroff*, *notch*, *hobdar*, *toddy*, *ſepoy*.

Gant,hna or *goont,hna*, to plait. The Perſians ſubſtitute *oo* for *a* very frequently; *jan* or *joon* life, *nan* or *noon* bread.

The old infinitives *gawuna* or *ga,ona*, *pawuna* or *pa,ona*, *la,ona*, *a,ona*, *guwuna*, &c. for *gana* گانا to ſing, *pana* پانا to find, *lana* لانا to bring, *ana* آنا to come, *jana* جانا to go, help to, account for, *ouna*, *jouna*, ſhould they occur ſo, or their imperatives *pl.* which I always expreſs by *a,o* آو *jao* جاو *a*, آ & *ja* جا being ſingular.

Dalan or *dulan*, a hall; *banat*, *bunat*, cloth; *palan*, *pulan*, a pad; *chalak*, *chulak*, clever; *chadur*, *chuddur*, a ſheet; *nana*, *dada*, or *nunna*, *dudda*, a grandfather; *kaka*, *kukka*, (whence *chucha*) an uncle; generally with a reduplication of the intermediate conſonant. The *a* & *u* commonly change in compoſition, whence *um-rus* امرس mangoe juice, *um-choor* امچور mangoe ſlices, from *am*, *rus*, and *choor*; *bud-kar* بدکار an evil-doer, from *kurdun*, to do, &c.

We ſeem to have an antipathy to final *a*, &c. whence, *choonam*, *Bengal*, *houder*, *hooker*, *rupee*, *pyſa*, and the Cockney's *idear*, *fellor*; for *choona* چونا *bungala* بنگالہ *houdu* ہودہ *hŏŏqu* حقہ *roopee,u* روپیہ *pyſu* پیسہ *dea* and *fellow*.

(g) The *e* of this work, is never mute; being, on all occaſions, the French maſculine *e* in *vĕritĕ*, the ſlender Engliſh *a*, in *bale*, *ſale*, *tale*, *male*, or its correſponding diphthong *ai*, in *bail*, *ſail*, *tail*, *mail*, thus exhibited here—

bel بیل a fruit ſo called, *ſel* سیل a ſpear, *tel* تیل oil, *mel* میل concord. See note on *eu*. Though there be many inſtances among ourſelves, where this very letter precludes all evaſion, and ambiguity; people have nevertheleſs thought it more equivocal, than *a*, *ea*, *ae*, *ai*, *è*, *é*, *ê*, and expreſs

if two, give one to each ſyllable, *budlee* بدلی change, *churcha* چرچا mention; and when initial or final, treat them as in Engliſh, *ſwamee* سوامی a lord, *burd* برد a bull, *prat* پرات the morning, *nuzm* نظم verſe. The vowels and diphthongs require no general comment in this place; each being particularly ſpecified in the table, and notes; *a*, *e*, *ee*, *o*, *oo*, *ou*, *y*, with their liquids *ya*, *ye*, *yo*, are long, and need no mark; *ŏ*, *ŏŏ*, become thus ſhort; while *i*, *u*, *yi*, *yu*, are naturally ſo: we have therefore nothing to advert to here but the diæreſis (¨) in *dhoun* دھون waſhings, *biyaban* بیابان a deſert, *ſoŏ* tŏŏm *ſleep* you, *boŏ* بوو ſow; to prevent theſe

words

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expreſs its ſound accordingly in one or other of theſe ways. Were it not too great refinement, the *é* acute, *è* grave, and *ê* circumflex, might be uſeful in

ſé سے from, *bé* بے without, *dèna* دینا to give, *bêchna* بیچنا to ſell;

particularly if the Hindooſtanees themſelves prolated *e* in theſe and ſimilar words, with ſuch preciſion; but either this is not the caſe, or my ears have not perceived the diſtinction ſufficiently for me to uſe my own marks - ˘ even; for it has frequently happened, that an example, written at one time, or in a certain province, with ē long occurred afterwards in another place with ĕ ſhort: whence it ſeemed evident there would be no end to ſuch niceties; which induced me to relinquiſh them, as a feaſt for my ſucceſſours in this department; who having leſs to digeſt, may with more ſatisfaction, riot in the exploration of whatever has eſcaped me.

Our *e* in *bell*, *well*, *net*, *bet*, &c. does not exiſt, as far as I can judge, in the Hindooſtanee; though it muſt be confeſſed that many words like

ghaęl گھایل wounded, *naęk* نائک a ſwain, *azmaęſh* آزمایش a trial,

have a ſound ſo near it, or *i*, as almoſt to perſuade me to write *ghaił*, *azmaiſh*, did this not interfere with my appropriation of *e* to *ye mujhool* یای مجہول, and *i* to (ِ) *zer* alone, or with a ſervile

ulif zer الف زیر and *aęn* zer عِ ا

This *e* after *a*, is termed by the Arabians

humzu mŏŏly yinu همزه ملّینه as in *ſaęl* سائل a queriſt,

which nevertheleſs correſponds as well with the pronunciation of this country, and better with the orthography, than *ſaił*, and ſo on. The reader who recollects that *e* is never ſilent or ſervile here, will not confound

tale طالع fortune, *nere* نیرے near, *mere* میرے mine, *ſare* ساری the whole, with *tel* تیل oil, نیر *neer* water, میر *meer* a title, سیر *ſer* a weight ſo called; but read them as if written *talè*, &c. *Tera*, or *tora*, thy; *julebee*, *julabee*, a ſweetmeat; *neeche*, *neechoo*, below; *peechhe*, *peechhoo*, behind;

ſe سے or *ſoo* سو from, *phęr*, *phir*, again;

derungee, *dirungee*, delay; *ſewar*, *ſywar*, name of an aquatic weed; *khoorſhed*, *khoorſhyd*, the ſun; *tel*, *tyl*, oil; *khemu*, *khymu*, a tent; *eganu*, *yeganu*, ſtrange.

words being read *dhoun*, *byaban*, *ſoo*, *hoo*; but as the uſe and effects of this (,) have already been noted in the Synopſis, it would be wholly ſuperfluous to ſay more on the ſubject.

Initial and final letters are often either dropped entirely, changed, added, or tranſpoſed, without affecting the word's ſignification at all. *Bhoos* بھوس or *hhooſa*, هوس ſtraw, *joŏra*, *joŏree*, *joŏr*, a pair; *uſwar*, *ſuwar*, a horſeman; *anar*, *unar*, or *nar*, a pomegranate; *zumanu*, *zuman*, time; *lukkuŏ*, *lukŏra*, *lukŏree*, a timber; *duwa*, *duwa,ee*,

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(*h*) *Ee* need not be deemed ambiguous by ſuch as can ſee; though generally repreſented by others with *i*, *ea*, *e*, *ie*, *ei*, *ey*, or *y*, but *ee* being equally if not more familiar to us than *i* in the French word *ami* or *e* in *be*, I ſtill prefer this mode; eſpecially ſince theſe letters are ſo uſefully employed to expreſs other ſounds. The ِی *eekar*, is in the common Naguree blended with ِ *ikar*, the Hindoos therefore do not accurately diſtinguiſh *deen* دِین religion, from *din* دِن a day, *bees* بیس twenty, from *bis* بِس poiſon, and *qiſſu* قِصّہ a ſtory, they confound with *keeſu* a pocket, whence it often becomes difficult to aſcertain in this work, the ſtages from *ee* in *feel*, *ſeek*, to *i* of *fill*, *ſick*, and ſo forth; though thoſe who can hit the medium, might mark it *ĕe*, or may improve on my plan, by reſtricting the laſt to ſhort *i*, and reſerving this for the vocal power it has in *dial*, *giant*, as by this means, *y* would be appropriated to the liquid and uſeful diphthongs *ya*, *yo*, &c. only. *Ee* preceding *a* in the hurry of utterance, and to avoid the hiatus, often forms *ya*;

ee,ar, or *yar* یار a friend, *ee,ad*, *yad* یاد remembrance;

a circumſtance that may give ſome inſight into our kindred vowel-conſonants *y* & *w*; (on which ſo much has been obſerved by different grammarians) if we attend to *ſwan*, *ſweet*, *ſwim*, *ſwop*, *ſwum*; thus, *ſoo,an*, *ſoo,eet*, *ſoo,im*, *ſoo,op*, *ſoo,um*, the hiatus here being as evident as in *ee,ar*, and equally well avoided by *ſwan*, &c. Hence I am led to believe, with Lowth, Johnſon, and Sheridan, that *y* & *w* are always vowels, forming a kind of diphthong with the one next them, and no more conſonants than *a*, *e*, *i*, *o*, *u*, in *genial*, *onion*, *neuter*, *lieu*, *uſe*, *our*; and we find for the foregoing reaſons, that in Sunſkrit they ſay, *dwar* not *doo,ar*, a door. See note on the letter *w*.

To return to *ee,a* and *ya*; though I cannot yet determine which of theſe is the beſt, Sheridan in his excellent work expreſsly declares, "All compound ſounds ſhould be marked only by ſuch characters, as will "naturally and neceſſarily produce thoſe ſounds upon their being pronounced according to their names in "the alphabet;" which inclines me ſtill in a great many inſtances to my former practiſe, and in this I am alſo confirmed by a regard to the etymology of nouns ending in *ee*; which are all aptotes in the ſingular, but triptotes in the plural.

Sing.				Plur.			
malee مالی	gardener.	n. *malee*	مالی		*beebee,an* بی بیان		
a		o. *malee,on*	مالیون	gardeners.	*beebee,on* بی بیون	ladies.	
beebee بی بی	lady.	v. *malee,o*	مالیو		*beebee,o* بیبیو		

and I therefore prefer the above to *malyon*, *beebyan*, *beebyo*, as more etymological, if not orthographical.---

See

(1)

duwaẹe, a medicine; *mukkuŭr*, *mukŭra*, *mukŭree*, a ſpider; *ḥadul*, *ḥuddul*, *ḥudlee*, a cloud; *juld*, *juldee*, quickly; *bẖeŭree*, *bẖeŭr*, a ſheep; *ŭalee*, *ŭal*, a branch; though this ſometimes diſcriminates diminutive, generic, and ſexual nouns; *hurn* ہرن being a deer, *hurna* ہرنا a hart, and *hurnee* ہرنی the roe; *gola* گولا a ball, *golee* گولی a bullet; but with theſe particulars the ſtudent will become better acquainted by peruſing the following chapters and notes, and conſulting the Dictionary. In Engliſh we have *apprentice*, *'prentice*, *eſquire*, *'ſquire*, *eſpy*, *ſpy*, and many others; enow indeed, to teach us why the natives call *ſteak*, *iſtek*; *ſmith*, *iſmit*; *ſpeak*, *iſpeak*; and reconcile *iſqeel* اسقیل with *ſquill*, and *uſtubul* اصطبل with *ſtable*.

In

See the chapter on nouns. *Geedur*, or *gadur*, a jackal; *deewan*, *diwan*, a ſteward; *cheek*, *chik*, a ſcreen; *bichẖee*, *bichẖoo*, a ſcorpion; *kiſee*, *kiſoo*, any body; *ubẖee*, *ubẖoo*, now.

(*i*) The epſilon of the Greeks, *i* of the French in *infirme*, or a contraction of *e* in *be*, than which, as I have uſed it, no letter is more congenial to us, but nevertheleſs very often in ſimilar works, denoted by *e*, ĕ ĕ, *y*.

The Perſian ہ *he*, is uſed to expreſs this *i* in *chi* چہ what, *ki* کہ that; at the end of ſome Sunſkrit words (*ſuti* truth, *guti* method,) it is ſo ſhort, as hardly to be perceptible; on the other hand, when followed by *h* ھ its ſound approaches to *e*, or *y*, as in

chihru چہرہ the face, *bihtur* بہتر better, *ſihra* سہرا a garland, *mihtur* مہتر lit. *a prince*, *mihnut* محنت toil, *bihiſhtee* بہشتی

lit. any thing belonging to heaven, an *angel* or perſon *divine*, who in this country miniſters water to us, but whoſe conciliatory appellation we have very ungratefully degraded to the earthly name of *beaſty*.

The attentive ſcholar will hence forth obſerve, that

ا *ulif* like ع *aẹn* in note *e*, is ſubſervient to the اعراب *earab* ماترا *matra*, or vowel points, and vowels. آزار *azar* ſickneſs, written with (ِ) *zer* or *kuſr*, becoming ازار *izar* drawers, and with و *ouzar* اوزار weapons; *aman* آمان quarter, *eeman* ایمان faith,

in which it is as ſervile as *a* in *ſea*, *load*, *bear*, *diamond*. I in *bile*, *bite*, *dine*, *fine*, is uniformly denoted by *y*.

byl بیل a bull, *byt* بیت a diſtich, *dyn* دین debt, *ſyn* سین a ſign.

See note (*o*.) page 21.

Hiſab, *huſab*, an account; *itr*, *utr*, what we call *otter*; *iſmut*, *uſmut*, ſanctity; but we muſt be careful not to confound in this way,

zikr ذکر; mention, with *zukr* زکر; quod maribus ſolum pertinet; whence *moŏzukkur* مذکر maſculine.

(*j*) This o, is the Grecian *omega*, or *oa*, *oe*, *ô*, *au*, *eau* of the French and others; ŏ being the *omicron* or ſhort o in *fort*.

Soẹang

In the column of convertible letters ſeveral may be found unſupported afterwards by other examples; theſe can be attended to or not, as an enlarged knowledge of the language in future may confirm or condemn them: nor muſt the reader imagine that any are inſerted for imitation, but merely as general guides to prevent the miſconception of a word, by the change of a letter or two. For inſtance, *palna* پالنا to nouriſh, is much better known than *poſna* پوسنا and were a perſon to hear this uſed for that, he would not be able to reconcile them, till, on caſting his eyes over the interchangeable letters, he finds *a* with *o* and forms

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So,ang سوانگ a play, is not *ſong*; *ro,ab* رعاب awe, *robe*; *lo,ab* لعاب mucus, *lobe*; nor *ro,aň* روان down, *roan*;

the ſervile *e* and *a* having no place here. *Ch,hopna* or *ch,hapna* to plaſter, *p,hor̆na* and *p,har̆na* to rend, *ko, koo,* to; *bo, boo,* a ſmell; *bŏlana, bŏŏlana,* to call.

(k) oo the *ou* of France, *û, u,* of Italy, and very reſpectable authours, from whom, with ſubmiſſion I differ, in order to preſerve a combination familiar to our eyes, conſiſtent with our language, and by no means ſo uncertain in its prolation as *u*;

ſoor سور a hero, *ſŏŏr* سُر ſound, *ſur* سر an arrow, *ſoot* سوت thread, *ſŏŏt* سُت a ſon, *ſut* truth, *kŏol* کول a ſhore, *kŏŏl* کُل tribe, *kul* کل reſt,

exhibit our *oo* in *fool*, *u* in *full*, or *ŏŏ* in *foot*, and *u* in *fun*. I would write *muſhroom*, *buffoon*, *unmoor*, exactly as they are; whereas *undutiful fool*, is here *undeutif ŏŏl fool*, which will convey an accurate idea of my *u*, *eu*, *oo*, and *ŏŏ*. Were

mŏŏſulman مُسلمان *mŏŏftee* مفتي *ſŏŏndurbun* سُندربن

expreſſed thus, we would not continue to call them *Muſſulmans*, *Muftees*, and *Sunderbuns*; eſpecially when we hear every body pronounce the vowels in

duſtoor دستور cuſtom, *muzboot* مضبوط ſtrong *ſoorut* صورت countenance, *bundooq* بندوق a muſket,

very properly, in conſequence of diſtinguiſhing them ſo, and this being by thoſe whoſe judgement is not warped to ſupport a favourite ſyſtem, proves they follow the bent and genius of their own language. Having reſtricted

oo to و and *ŏŏ* to ُ *peſh*, the words *khooſh* خوش *khood* خود and ſome others, with the واو معدولہ *wa,o madoolu*,

are perhaps longer here, than they ought to be; which the Perſian ſcholar may rectify, as his inclination to forgive ſuch errors, will keep pace with his ability to diſcern them. *Pooran* or *pouran*, the Hindoo bible *ſook,h*, *ſouk,h*, reſt; *mŏŏjahib*, *mŏſahib*, a favourite; *ſŏŏlj,hana*, *fulj,hana*, to unravel.

(l) ou is Sheridan's *ŏ,oo*, *u,oo*, the Latin *au*, and *a,o*, *ow*, of many; but here the ſubjunctive of

hona ہونا to be, is *ho-we* ہووے not *hou,e*,

See note *d*, page 10, on the letter *a*.

forms *polna*, and *l* with *s*, gives him *posna*, alſo to nouriſh. The ſlighteſt notion of the language will point out that the firſt ſeries of examples ſhews the beſt and moſt common, though in a few caſes, ſuch as *pyzer*, *gou*, *nou*, *pee,eukh*, *my,eur*, *yumna*, this principle hath been deviated from, for reaſons unworthy of notice here. Some words are ſubject to metatheſis like our *ſcurf*, *pat*, *ſcruff*, *tap*; thus, *budlee*, *buldee*, change; *puhoňchna*, *chuhoňpna*, to arrive; *futeelu*, *fuleetu*, a match or wick; *qŏŏſul*, *qŏŏluf*, a lock; *inſaf*, *niſaf*, juſtice; *fuſeel*, *ſufeel*, a rampart; *durukht*, *durkut*, a tree;

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o, *o*, *ou*, and *u* even, particularly the two firſt, and ſhort *ŏ*, *ŏŏ*, are ſo generally confounded in Hindooſtanee, as to bid defiance to that conſiſtency, which the authour has endeavoured to preſerve, as the firſt recommendation to his labours; he has this conſolation, however, that people who are really acquainted with the Aſiatic languages, will at once overlook inaccuracies of this nature, as they muſt know beſt how difficult it is, in numberleſs inſtances, to avoid them: I know not even whether to write Hindoſtan, Hindooſtan, or Hindŏŏſtan, as the name of this country. Though why do we go ſo far from home? when at the very *door* we can ſoon find a flood of *our* own words, to prove that the vocal powers in queſtion are wonderfully confounded in orthography, which may be partly accounted for by ſuppoſing an original and general convertibility in their orthoepy. See *o* in the Dictionary. It is both true and ſtrange, that the juſt pronunciation of

koun کون who, *jounſa* جونسا whichever,

with ſome others, has eſcaped me till now; and on conſulting the printed and manuſcript eſſays in my hands, I find every body with myſelf in the ſame error, but Ferguſon; who has ſtumbled ſome how or other on *koun*, in his Vocabulary. This *ou* will not be obvious to a heedleſs ear, and is after all, often prolated as *o*, by the natives themſelves; but more frequently miſconceived by us: Probably the *ou* proceeds in theſe caſes from ſome effect of the *n*; ſince

jo جو who, becomes *joun* جون in the oblique,

and our *fount*, *mount*, come from *fons*, *mons*, with an *n* more naſal, (as all the mutes after *n* ſeem to have a power in this reſpect that the ſemivowels want) and thence perhaps *ou* inſtead of *o*. I am more at a loſs to account for my ſubſtituting

koo for *ko* کو to;

unleſs it has been adopted from the pronunciation on the other ſide of India, as firſt impreſſions are not ſoon forgotten, eſpecially if they be occaſionally confirmed, as this has been, by others alſo uſing *koo* for *ko*. See remarks above, note *(l)*

Bilour or *biloor* بلور chryſtal; *tobu*, *toubu* توبہ repentance; *kounſa*, *konſa* کونسا whoever; *loung*, *long* لونگ cloves; *go*, *gaa*, *gou*, *gae*, گو mean a *cow*; and *nou*, *nya* نو new.

(*m*) *u* may be termed the Engliſh, to diſtinguiſh it from the liquid, and Italian *u* in the word *unuſeful*; where the three appear in the order now mentioned *uneusfool*. It is a very ſhort *a*, and may be conſidered as the ſimpleſt reciprocating vocal power; requiring in a manner the aſſiſtance of a conſonant, before it can be diſtinctly prolated, while it alſo muſt be articulated in every attempt to expreſs a conſonant, in which the Hindoos conſider it as inherent, and inſeparable therefrom; until its place be occupied by another vowel, or become mute, either at the end of a word, between two coaleſcing conſonants, or two diſtinct ſyllables.

a tree; *nuzdeek*, *nugeej*, near; *hawun*, *humam*, a mortar; *kufsh*, *koush*, slippers; *khalis*, *nikhalis*, pure; *mo,ulluq*, *ummulluq*, ſuſpended; *izafu*, *jafa*, overplus; *musjid*, *muhujid*, a moſque; *wabuſta*, *awabuſt*, family; *choutura*, *chubootra*, a platform; *ruwiſh*, *rous*, a walk; *ahiſtu*, *aſte*, ſlow; ſome of which will exerciſe the learner's knowledge of the interchangeable letters; while others may perhaps elude every rule for their metamor-

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पसीना *pſeena*, i. e. *puſeena* پسینا ſweat, is not *puſu,eenu,a*, बरत nor *brt*, i. e. *burt* برت a faſt, *burut*; and बरतन *brtn*, i. e. *burtun*, برتن a veſſel, is not *burutunu*, any more than *faſt*, *ſweat*, *veſſel*, are *efa,ſtee*, *eſs double u e,atee*, *va,e rſe,el*. Nay in the Naguree ſyſtem, this very *u*, called ओकार *ukar*, ſeems the baſis of all the vowels or diphthongs, but *ee*, *i*, *oo*, *o͝o*; viz. *a*, *e*, *o͝u*, *y*, as may be ſeen in the table, in this circumſtance partly reſembling the

ulif آ *mud* ु being *ā*; ِ *zer* ु *i*; ي ु & e, *e* or *ee*; و ु & o, *o*, *oo*, or *ou*; ُ ु *peſh*, *o͝* or *o͝o͝*; ु zubur *u*; agreeably to the examples in the Synopſis, & ओ औ ſometimes for *e*, *y*. آبرو *abroo* character, اُبرو *ubroo* the eye-brow, امان *aman* quarter, ايمان *eeman* faith, and ſimilar to ع *a,en*, in page 11, note (*e*). Theſe diacritical points, which not only influence conſonants, but vowels alſo, are denominated *e,arab* اعراب or *matra*, *mat*, and have each a name already enumerated, either from their actual power or ſituation: *mud* ٓ extended, *zer* (ِ) ; below, and ſo on. When the inherent Hinduwee *u*, aſſumes the figure of a letter, by becoming initial, it is thus written अ to this the vowel point ु named *kandoon*, or double *u* being added, forms आकार *akar*, which, like its origin, never appears, except at the beginning of words; the *kandoon* ु in every other caſe, anſwering the purpoſe of *akar*, as we have already proved the inherent *u* does for *ukar*. अनल *unl*, though written ſo, is pronounced

unul انل fire, and आसा *aſa* آسا hope,

has both vowels alike in nature and ſound, though different in their appearance---the ukar of the laſt *a* lying concealed in the preceding *s*, the letters having as it were inherently this power, viz. *u,aſu,a* i. e. *aſa*. The Perſians either would or ſhould write our words,

liſt, *loſt*, *luſt*, لِسْت lِſt; لُسْت lُſt; لَسْت lَſt; the mark ْ *juzm* جزم *ſukoon* سكون or *wuqf* وقف ſhows they were not *liſit* لِسِتْ *lo͝ſo͝ot* لُسُتْ *luſutu* لَسَتْ

which they have now become; the former *s* *ſakin* or *quieſcent*, being here *mo͝o͝uhurik*, *moveable*, or influenced by the *hurukut*, which alſo ſignifies a vowel point, while the *final t* in the laſt example, has the place of the zubur (ُ) not admiſſible *here*, ſupplied by ہ *h*; all letters cloſing words being naturally *ſakin* and immoveable without this ہ *h*, which, as it were, gives life to the inherent vowel, without communicating much, if any, of its own aſpiration—whence *bundu* بندہ a ſervant, is neither *bundeh*, *bunduh*, *bunda*, nor *bundoo*, but ſimply *bundu*-gee بندگي ſervice, clearly demonſtrating the truth of the above obſervation, to thoſe who comprehend the

tamorphoſis. Pronunciation being the ſoul of a living or colloquial language, too great attention cannot be paid to acquire this, as accurately as poſſible; not merely with a view to ſpeak well, or perſuaſively, on great occaſions, but to prevent ridiculous and often diſagreeable miſtakes in the moſt common occurrences of life, to which we are evidently more expoſed in the Hindooſtanee, than in any language

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the original characters. The Sunſkrit *h* ः named *biſurg*, or *dŏŏrbaſee*, has in the Hinduwee ſomething of a ſimilar office, but occurs ſo ſeldom as to make any explanation of it unneceſſary. The Hindoos thus contract ſuch quieſcent letters as *kr*, क्र &c. or mark them with a (्) at the bottom or top, and call them *hulunt*, anſwering to the *ſakin*, while *ſuſwur* correſponds with the *mŏŏtuhurrik* mentioned before: In *burtun* बरतन *b*, is *ſuſwur* (from *ſwur* a vowel,) vocal, *r hulunt*, *t ſuſwur*, and *n* being final, ought to be *hulunt*, which probably means ending with a ſimple conſonant. See note (*p*).

Purdŭ پردہ a curtain, *pŏŏſhtŭ* پشت a prop, *goſhu* گوشہ a corner, *koochu* کوچہ a ſtreet, with their final *u*, may at firſt look awkward to thoſe who have not adverted to what has been ſaid on this letter, as they are likely enough to read, contrary to my intention, *purdoo*; tho' *pŏŏſhtu*, *koochu*, if that were the caſe, would preſent more glaring inconſiſtency, than our language can boaſt of, and which could ſo eaſily be avoided by writing *pooſhtoo*, *koochoo*.

Why we perſiſt in expreſſing this ſhort *u*, while we have it, in ſuch abundance, ſtaring us in the face at every turn, by *e* or *a*, is more than I can account for; and ſince the natives do not ſay with us *Bengal* or *Bingal*, *Benaris*, *Deccan*, *Buxar*, *Surat*; but *Bungala*, *Bunarus*, *Dukhin*, *Bukſur*, *Soorut*, it becomes evident that *e*, *a*, do not convey the ſound of *u* in this country; whatever they may at Iſfuhan, or Mudeena; where, for any thing I know to the contrary, the *Mŏŏhummud* of Dilhee would become *Mohemmed*, *Kulkutta*, *Kalketta*, and *Gunga* be better known as the *Genga*. Our *e* in *well* is neither *i*, (ِ) *zer* nor *u*, (ُ) *zubur* but perhaps a combination of both, quaſi *wu ill*, uſeful enough to the Arabic or Perſian ſcholar, but hitherto like the *a* of *hand*, quite ſuperfluous in the Hindooſtanee tongue.

Nouns in *u* are generally diptotes in the ſingular, and triptotes in the plural.

Sing.			Plur.		
n. lalu	لالہ	a tulip,	n. lale	لالی	tulips;
o. lale	لالی		o. lalon̆	لالون	
			v. lalo	لالو	

therefore *laleh*, *purdeh*, as commonly written, would be the inflexion above, with a uſeleſs aſpirate, inſtead of the nominative *lalu* and *purdu*, a curtain. *Danu* grain, *lalu* maſter, *pee alu* a cup, *walu* in comp. *a man*, &c. the Mooſulmans write with *h* ہ in this place, correlative with

ukar अ

though the Hindoos inſiſt on uſing *kandoon* ◌ु the contracted form, but with the true ſound of

akar

language that I know; as the following inſtances, which might be multiplied without end, will clearly evince, and at the ſame time teach the induſtrious ſcholar the true cauſe of this peculiarity, much better than a long digreſſion on the ſubject here. I ſhall premiſe, however, by obſerving, that a few fruitleſs attempts have fallen under my own obſervation by our countrymen, to acquire what they certainly conceived an elegance— viz. the tone of the Hindooſtanee; an affectation than

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akar ا or *a*;

and as each party defend their own practice very ably, it is probable enough that I have at times conformed to both, leaving to the reader's option to adopt whichever he likes beſt; as I have ſaid nothing here to bias him either way. *u* followed by *w* is apt to be prolated *ou*; witneſs, *huwa* the air, vulg. *houa*, *uwudh* the country we call *Oud*, *ruwiſh* an alley, *rous*—See note on the letter *w*.

Tup or *tap* a fever; *bundur*, *bandur*, a monkey; with a thouſand more, needleſs to enumerate here, beſides *ſujjun*, *ſajun*, a lover; *guddee*, *gadee*, a cuſhion; *chukkee*, *chakee*, a mill-ſtone; where the double conſonant becomes ſingle, being the very reverſe of what occurs in page 12, q. v. though perhaps both are deducible from the ſame cauſe. *ub*. *ib*, now; *ſur*, *ſir*, the head; *futuh*, *futih*, conqueſt; *lupta*, *lipta*, embarraſſment; and a great many more: *uktana*, *oaktana*, to tire; *ubtuluk*, *ubtoolook*, yet; *buhkana*, *byhkana* to miſlead; *puhchanna*, *pyhchanna*, to know. The followers of Moohummud generally ſhorten the *akar*, while the adorers of Ram ſubſtitute this as often for *zubur*, whence *buttee* for *batee* a wick, and *tap* for *tup* a fever, with which a little practiſe will ſoon familiarize the learner; the Bungalees however convert *u* and *a* of infinitives to *o* in almoſt every inſtance; theſe circumſtances, with the tranſpoſition of letters, ought to be carefully adverted to, in tracing the words of one dialect through another, as we may thereby be enabled in time to reconcile moſt of the various languages of India to one common origin with the Sunſkrit. *Kurna* to do, is *koron* in Bungalee, *kurunum* or *kurunung* in Sunſkrit, and *kurdun* in Perſian; *churna*, *choron*, *churunum*, *chureedun* to graze, *buruſna* or *burukhna*, *boriſhon*, *wurſhunum*, *bareedun*, to rain, (formerly perhaps *bariſhdun* from *bariſh* rain,) which might be multiplied greatly were it requiſite here. The initial *u* is often dropped, changed, or tranſpoſed in the following words:

ukas اکاس the ſky, *unaj* اناج grain, *ufſanu* افسانہ a tale, *ufſoon* افسون enchantment, becoming *kas*, *naj*, *fiſanu*, *fuſoon*.

Final *u* alſo is frequently dropped, *tan* or *tanu*, ſcoff; *nŏŏqt*, *nŏŏqtu*, a point; though it often has an etymological uſe in

goſh-u گوشہ a corner, *huft-u* ہفتہ a week, *weeran-u* ویرانہ a deſert,

that will be noticed afterwards, and in one caſe diſcriminates a perſon from *a thing*:

fulanu فلانہ

meaning ſuch a perſon, day, time, food, &c. whereas,

fulan فلان

"ſit commune duum ſexum quod ſignat utrum que."

(*u*) The liquid *u* in *uſe*, well expreſſed by the pronoun *you*, is here denoted by *eu* in

maeub معیوب bad, *maeus* مایوس diſappointed, *keuñ* کیون why,

and in many works by *u*, *ue*, *ew*, *ieu*, *yo*, which laſt I muſt candidly confeſs, is rather preferable to mine; being

than which nothing can be more abſurd; for, properly ſpeaking, no language has a tone peculiar to itſelf that is not vitious unleſs when expreſſive of particular paſſions by tones analogous thereto, and which are common to every nation and tongue. In this caſe, Art may teach us to mimick the people of Aſia, while Nature alone will qualify us to ſpeak like them: and it is my opinion we never ſhould attempt an

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being thence provided with a complete ſeries of liquid vowels, from *ya* long to *yu* ſhort, exhibited in the Proſpectus, page 5, and of great uſe in rendering many Aſiatic vocables by the Roman character; although in the remarks page 22, this mode does not appear to be altogether unexceptionable. The curious ſtudent may therefore either write, as Sheridan would have done, *ma,ęoob, ma,ęos, kę,oon;* for *ma,yoob, ma,yoos, kyoon̆*, or with me, *keun̆*, &c. In this inſtance, the deciſion will probably, and with propriety, be in favour of *ma,yoos* for the reaſons already aſſigned; and by conſulting the Dictionary, page 959, it will appear that long ago this matter had been attended to.

Tyęur طیّر a flyer, *ghyęub* غیوب abſent, with a few more, become *taęr* طایر *ghaęb* غایب

(*o*) *y* or the *iota* of Greece, and *i* in *riot*, *mile*, *nine*, *ry,yut* (or *ru,yyut*) رعیت a ſubject,

more familiarly a *riot*, or *peaſant*; *myl* filth, *nyn* the eye, ſee note (*i*) page 15.

The Mooſulmans have no letter that alone can expreſs this ſound, nor can it well be ſaid that the Hindoos have one either; both forming it in a manner by *a,e, u,ee, u,e, u,i*; which confirms the obſervation judiciouſly made by Sheridan, that *i* and *y* are not ſimple vowels, as marked in our alphabet; but diphthongs, compoſed of *ŭ* and *ĕ*: whence

a,ęa آیا came, *la,ęa* لایا brought,

with the preterites of all verbs in *ana*, may be written agreeably to their orthography, without deviating much from the actual pronunciation of *y,a, ly,a*; which laſt, in the above inſtances, I neither follow, nor approve of; for reaſons the reader will ſee in the chapter on verbs.

ly, lu,ee, lu,e, la,e, or *lu,i* لی paſte; *ry, ru,e, ru,i*, ری rate of land; *ſys, ſu,es, ſu,ees, ſa,es, ſu,is* سائیس a groom; *tu,enat, tu,eenat, tynat*, تعیّنات appointed; *hŏſa,in, hŏſu,en, hŏſu,in, hŏſyn* حسین the ſon of Ulee;

approach ſo near to each other, that I am often at a loſs which mode to adopt, in order to expreſs the ſound required; *y* at one time ſeeming moſt proper, *u,e* &c. at another. The Perſian ſcholar will readily perceive which is moſt conſiſtent with the original; he may therefore look back to the remarks on *ee*, page 14, and rectify my ſpelling when improper; this, with other particulars, being left to the emendation of my ſucceſſours, with the aſſiſtance which it is preſumed they may derive from theſe notes—and examples like *puhĕ ĕ la* firſt, *duhĕ ĕ na* right, *buhĕ ĕ ra* deaf, *nuhĕ ĕ n̆* no, *guhĕ ĕ ra* deep, *buhĕ ĕ n* a ſiſter, according to their archetypes, but pronounced *puhila* or rather *pyhla, dyhna, byhra*, &c.

Buhingee बहिंगी means the ſlung-baſkets we call a *bengee*, or (if it muſt be ſo)

bangy

an acquiſition in a foreign language that we neither attend to, nor perhaps underſtand, properly, in our own. Articulation, accent, and emphaſis, are eaſier attained; the firſt only is the great object of this chapter, the others belonging to the proſody. The reader will do well to pronounce every letter as diſtinctly as he can; for though this at firſt may ſeem rather harſh and affected, he will very ſoon be able to ſpeak correctly enough without any great exertion, and conſequently with no ſingularity or defect.

Bana

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bangy; *muhinga* महिंगा dear, known better as *menga*, *manga*; and *kuchuhree* कचहरी the *kutcherry*;

ſo that more attention is here neceſſary than people are aware of, for attaining a juſt pronunciation; and as every body takes the liberty of finding fault with what they cannot perhaps amend, I reflect with pleaſure that I have not only done my beſt to avoid errour, but have enabled future grammarians to ſhun, by pointing out here, whatever I myſelf am not altogether pleaſed with in my own labours. When *y* is not ſeparated by the disjoining mark ( ) from the *vowel* immediately following *it*, *they* coaleſce and form the liquid vowels *ya*, *ye*, already explained:

yas یاس diſappointment, *yeh* यह theſe, *yih* यिह this, *yog* योग union, *yoos* यूश juice, *youm* یوم a day, *yukh* یخ ice; on the contrary *tyar* تیار ready, *y,yar* عیار a cheat, *dy,a* दैया generoſity, *my,a* मैया affection,

are prolated with the *y* perfectly diſtinct from the next vowel. As ſuch an initial *y* may now a-days be ycleped ſingular enough, we can avoid it by writing agreeably to the orthography mentioned before

a,eſh عیش pleaſure, *a,en* عین the eye, *a,eb* عیب vice,

for *yſh*, *yn*, *yb*, which I have in general done. Our liqueſcent y in *yore*, is the

य *yukar*

of the Sunſkrit; or the Arabic *ya*, *ye*, (the Scotch *e*) alſo expreſſive by diacritical points of *e* in *they*, *ee* in *thee*, and *y* in *thy*, coaleſcing like this with the following vowel; ſince

yaſmeen یاسمین jaſmine, *yuhooda* یہود Judah

might be very properly expreſſed by *ee,aſmeen*, *ee,uhooda*; ſee the note (*h*) here; alſo Sheridan's excellent proſodial grammar, and Dr. Lowth's, page 15, note (1).

Bi,yogee, *bijogee*, abſent; *yot*, *jot*, light; *ſooryu*, *ſoorj*, vulg. *ſooruj*, the ſun: which aſſiſts the deduction of many words that are by no means at firſt ſight obvious; Iota, jot; *major*, *mayor*, yerk, jerk; yoke, geoc, joug, jugum; itch, gicha, jocken, yuck; joba, juwan, juvenis, giovanee, yeong, jong, iong, young; and to theſe might be added innumerable inſtances in the Aſiatic languages. This circumſtance, however, tends to confirm the opinion of *y* often being a conſonant, tho' I ſtill think otherwiſe, becauſe this is not the only inſtance of a vowel being thus convertible. *Iota* and *jot*, *talab*, *talao*, a tank; beſides there is ſomething ſtrikes me of a ſimilar affinity between *v* and *w*, as in *j* and *y*; whence *vater* for *water* or *oo,ater*, *winegar* for *v,inegar*, and *vine*, *wine*, *oo,ine*. See the note (*h*) page 14, where the reſemblance of *y* to *w* has been ſufficiently demonſtrated.

Bighyr,

Bana بنا dreſs, *bhana* بھنا to pleaſe, *bahna* بہنا to copulate; *buna* بُنا done, *bunna* بُننا to be done, *buhna* بہنا to flow, *buhanu* بہانو a ſham, *buhana* بہانا to make flow; *bed* بید learning, *bhed* بھید a ſecret, *bedh* بیدھ a hole; *bheer* بھیر a crowd, *beer* بیر a hero, *beer* بِیر an encloſure, *buheer* بہیر baggage; *beet* بیت cattle, *bit* بِت bulk, *bheet* بھیت a wall, *beeth* بیٹھ dung; *bat* بات a word, *bhat* بھات rice,

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Bighyr, bigur, without; like the *numpha, nympha, ſulla, ſylla* of Greece and Rome; though the *u* there had probably the ſound of *oo* in the Engliſh or Scotch *good*, (the latter nation pronouncing this and *blood* as the French do *ceeur, oeuf*, &c.) and *y* that of ſhort *i* in fin.

Before we proceed to the notes on the conſonants, it may be proper to obſerve, that ſuch technical terms as

दीर्घ *deergh*, गुरु *gŏŏr* long, *lughŏŏ* लघु or *hurus* ह्रस्व ſhort,

being *Hinduwee*, will not be underſtood by thoſe Mooſulmans who have not ſtudied the *Toh-fut-ool Hind*, mentioned in the preface; though, if qualified as teachers, they will immediately comprehend the Arabic words

mumdoodu ممدود *muqſooru* مقصور

For *vowel, diphthong*, and whatever belongs to this chapter when required, conſult the Dictionary, and its appendix; as this will often facilitate the intercourſe of the ſtudent with his moonſhee, while deſcanting on ſuch ſubjects; a precaution that may alſo be extended to *noun, pronoun*, &c. with great advantage to all parties concerned.

(p) B, is ſo obvious a letter that nobody can miſtake it, though its aſpirate *bh*, will at firſt be attended with ſome difficulty, and the word

bhaee بھائی a brother,

probably confounded with

baee بائی flatulency:

Tub-*hoop* tranſpoſed to

bhoop-ut بھوپت a prince,

will give no bad idea of the *bh* in queſtion; which, like *b*, is frequently ſilent, or very obſcure, after *m* and *n*, being in

dŏŏmb دُنب a tail, *dumbh* دنبھ envy, *ſumbhalna* سنبھالنا to prop, *thumbhna* تھنبھنا to ſtand,

like our *b* in *dumb, thumb*; and in ſuch caſes, the ſhort mark (˘) might have been uſed with advantage; or what does as well *ſumhalna*, and ſo forth. In Hindooſtanee, as in Engliſh, many inſtances of mutes and liquids occur uniting without an intervening vowel, as *br, bl, dr, gl, gr, kr*; with ſome others, at the beginning; and *rl, rm, rn, ſl, kl*; with a great number more at the end of words; the firſt are peculiar to the Hinduwee, and the laſt common to it, the Arabic and Perſian. I muſt confeſs, however, that words of this kind are ſubject to the tranſpoſition, convertibility, elongation, or corruptibility, apparent in theſe examples: *brit* or *birt*, profeſſion; *gr.huſt, girhiſt*, a layman; *pran, puran*, life; *ſrigal, ſhighal, ſeeaar*, (in French

rice, *bhaŭt* بھاؤت a bard, *baŭt* باؤت a road, *baŭnt* بانٹ a ſhare; *beŭ'ee* بیڑی ſhackles, *bheŭ'ee* بھیڑی a ſheep, *berȩe* بیری the *ber* tree, *bihuree* بہری a quota, or inſtalment; *bootaŭ* بوتؤ ſtrength, *booŭ'a* بوا a ſhrub, *bhoota* بھوتا intoxicated, *bhoŏŏŭta* بھوٹا Indian corn; *bar* بار a time, *bhar* بھار a load, *barŭh* بارہ increaſe, *bhaŭr* بھاڑ a kiln, *buhar*

French *chacal*, and in Engliſh) a *jackal*; *gurl*, *gurul*, poiſon; *nurm*, *nurum*, ſoft; but I need not enumerate more, as they will be found in every page of the Dictionary—See note (*m*) page 17.

On the other hand, and for the reaſon above,

ſhurab شراب *ſurraf* صراف

ſhould not be pronounced *ſhrab*, *ſraf*.—See *wine* and *money-changer*.

The conſonants in Naguree have the power of—and are prolated

च *bu* ञ *bhu* द *du* ध *dhu*,

though named *bukar*, *bhukar*, *dukar*. A Hindoo ſays *bu du* (or *bu* ſuſwur, *i. e.* vocal, *du* hulunt or quieſcent,) *bud*; which is ſurely more conſiſtent than our *be*, *yoo*, *dee*, or the Mooſulman's *be*, *dal*, *zubur*, (*be* moŏŏ tuhurrik, vocal, *dal* ſakin, quieſcent,) *b'd* viz. *bud*; *bu* (hulunt,) *ru* (ſuſwur,) *i-* (kar,) *gu* (hulunt,) forms *brig*; or by conſidering *br* a compound, they may ſay *bru* (ſuſwur,) *i-* (kar,) *gu* (hulunt); and *meem* (mŏŏ tuhurrik), *ſeen*, *te*, (ſakin), *zubur*, forms *m'ſt*, viz. *muſt*. Every mute in the Hinduwee has its aſpirate expreſſed by a diſtinct character, with the aſpiration inherent in itſelf, whereas the Mooſulmans, like us, call in the aid of the letter ہ *h*, ſimilar to which the Hindoos have alſo ः *hukar* and ः *biſurg* to be afterwards noticed in the following pages.

As the examples in the table do not illuſtrate more than one letter only, no attention muſt be paid to the reſt, theſe being individually ſettled in their proper places, as the vowels have been before; the ŏ therefore in *abhor* muſt not miſlead the ſcholar to pronounce

بھور *bhŏr* भोर the morning,

with ŏ ſhort for ō long. I have nevertheleſs in general avoided even this, as far as poſſible, though in a few caſes the liberty has been taken with the reader to remind him of other letters, beſides thoſe immediately exemplified.—See in the example columns of the table, adh*e*re, udh*ee*r; chee*ſe*, cheez; g*oa*d, god; j*ui*ce, joos; judg*e*, *juj*man; p*i*ke, pyk; l*o*ne, lon; n*ow*, nou; aſs, *as*; ſ*au*ce, ſ*as*; ſwam, ſwamee; w*or*d, w*ur*d; ma*z*e, me*z*; as this precaution may do ſome good, and can produce no harm.

(*q*) C being ſuperfluous, and equivocal, is never uſed but to expreſs the Perſian

چ *che*, or Hinduwee च *chu* and *chhu* छ the aſpirate of the former.

K ſupplies the hard, and *s* the ſoft, ſound of *c*, on all occaſions here, that we may remove as many ſtumbling blocks as poſſible, from a reſpectable number of readers; who would at once, whatever might be ſaid to the contrary, pronounce

کینہ *keenu* ſpite, if written *ceenu*, like *ſeenu* سینہ the breaſt.

Though every grammarian carp at the c, this conſonant continues to captivate us in Engliſh, as its etymological conveniency, long poſſeſſion, and conciliating form, conjoin to recommend it there, but ſince no reſpect for the creſcent ſhould make me ſacrifice the utile for the dulce in this place, I have with the natives, written

کامدیو *kamdeo* for *Cupid*;

and

buhar بہار the ſpring, *bahir* باہر out; *chhana* چھانا to thatch, *chhanna* چھننا to ſtrain, *chhunna* چھنا a ſtrainer, *chuna* چنا the grain we call *gram*, *chahna* چاہنا to chooſe; *dona* دونا a veſſel, *dohna* دوہنا to milk, *dhona* دھونا to waſh, *ḍhona* ڈھونا to carry; *dur* دور a door, *ḍur* ڈر fear, *dhur* دھر the body, *ḍuhur* ڈھر a road, *duhr* دہر the world;

g uree

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and were it neceſſary to introduce them to him, I would not ſcruple to exhibit the wanton God himſelf in his original

ϰ kappa as *keupid* کیوپد

without intending in the ſmalleſt degree to derogate from his divinity. This digreſſion proceeds from cenſures occaſionally thrown out on the ſubſtitution of *k* for *c*, by thoſe critics who refine ſo far as to aſſert that *k* is too inelegant a letter to expreſs any thing relative to love, and that *kupid* would be diſguſting to a degree; without conſidering that *kind kiſſes* are neither offenſive in their nature, nor orthography. *Ch*, according to Johnſon, the *c* in the Italian words *citta*, *cerro*, or the *tſh*, *tch*, *ſch* of different people, though we commonly uſe it as in our own words:

ſuch سچ true, *churn* چرن the foot.

Among us *muſhal-chee*, becomes *muſaljee* a link-boy, while puh*ch*anna, to recollect, comes probably from *janna*, to know; the convertibility of *ch* and *k* is evident in *church*, *kirk*; *milch*, *milk*; *channel*, *kennel*; *duke*, *dutcheſs*; and though I have not met with ſatisfactory inſtances in the Hindooſtanee, it appears to me they will yet be found, ſince

chuchcha چچا uncle, is often *kaka* or *kukka* کاکا

There is a letter in Sunſkrit, expreſſed in ſome works by *kſh*, which I have not attended to, becauſe the Hindoos ſay *dukhin* or *duchhin* ſouth, *luchhmee* or *lukhmee* riches, never that I know *dukſhin*, *lukſhmee* — See Halhed page 16, and Aſiatic Reſearches, Vol. I. page 32.

(r) D is ſoft, as in *duel*, ḍ hard as in *dull*, their aſpirates dh, ḍh, require no deſcription, nor am I certain that the ḍ is to be found in our language, though the natives conſtantly denote the *d* of ſuch Engliſh words as they learn by

ڈ *ḍu*, or *ḍal hinduwee*, ڈال ہندوی

and from this circumſtance, with our inability to expreſs ḍ properly at firſt, it is probable enough there are no leſs than three *ds*. The very ſoft Hindooſtanee, mediate Engliſh, and this harſh Naguree ḍ, on which all that has yet been ſaid, is applicable to ṛ and ṭ alſo, theſe letters having the very ſame affinity with the ſoft *r* and *t* that ḍ has with *d*—See arbitrary marks in the Synopſis—*mudud*, *mudut*, aid; *bad*, *bat*, wind; *fuſd*, *fuſt*, bleeding; (we have *rend*, *rent*, *bend*, *bent*, &c.) *gŏŏmbud*, *gŏŏmbuz*, a vault; *ooſtad ooſtaz* a maſter; *houda*, *houza*, *duhez*, *juhez*, a dowry; *dheemur*, *jheemur*, a chairman; *mendook*, *menjook*, a frog; and in this way *Jeruſalem* may be deduced from

daroos ſulam دارالسلام a ſanctuary, as alſo

giant from the Hinduwee *dyunt*—ḍ, ḍh, when initial, are ſeldom, if ever, interchangeable with ṛ, ṛh, which, by the bye, have no form appropriated to them in the Hinduwee ſyſtem, where

buḍa बड़ा great, *puḍna* पड़ना to fall,

with a thouſand others, become *bura*, *puṛna*; the Hindoos writing ſuch words with one letter, and pro-

lating

guree گري the cocoa-nut kernel, *g̣huree* گھري a machine for twiſting ropes, *gur'hee* گڑھي a fort, *g̣hu˘ree* گھُري a bell, or diviſion of time; *gora* گورا fair, *g̣ho˘ra* گھوڑا a horſe, *go˘ra* گورَ a foot, *gor˘ha* گوڑھا a rock or bundle of cotton; *choot* چوت vulva, *cḥhoot* چھوت touch, *cḥhoo˘o˘t* چھوٗٹ except, *cḥhoot* چھوٹ remiſſion; *ku˘ta* کُٹا cut, *ḳhuta* کھتا a granary, *ḳhu˘tta* کھُٹا ſour, *khuta* خطا a fault, *qutu*

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lating them with another; as we do in *azure*, *treaſure*, with a ſound for which we have no character, and that the French expreſs by *j* in *jour*, and *g* in *gens*—See page 28, note (*v*).

When ḍ, ḍ̣h, are convertible with ṛ, ṛ̣h, a further change is often effected: *bo˘o˘ḍ̣ha*, *boo˘r˘ha*, old; *mo˘nḍ̣ha*, *mo˘r˘ha*, a footſtool; *ſanḍ*, *ſaṛ*, a bull.

Should a foreigner ever find it neceſſary to impoſe with both language and dreſs on the natives, he will do well to acquire the perfect pronunciation of the ḍ, ḍ̣h, ṛ, ṛ̣h, ṭ, ṭ̣h, firſt; becauſe without this, he will run the greateſt riſk of being detected, though otherwiſe a conſiderable proficient in the Hindooſtanee tongue—I have never yet met with a man properly qualified to undertake the above taſk; we hear of more wonders than we really ſee, and I muſt honeſtly confeſs, that while I ſucceeded on ſome occaſions to deceive the people of this country; there were others in which this very ḍ, &c. expoſed me to the criticiſm and detection of children in the common bazar, though concealed under a long black beard, and all its appendages—It ſhould nevertheleſs be obſerved of theſe harſh diſagreeable letters, that in the harmonious *Brij ḅhakp̣a* they are generally changed for their ſofter correlatives.

(*s*) The Naguree has no *f*, and this is neceſſarily often rendered by *p*, *p̣h*, as in the examples. See the note (*y*), on theſe letters, page 32. *Jug* in the proſpectus page 5, clearly proves what is intended by *gunj* گنج a market town, alias *gunge*, گنگي which would here be the inflexion of *gunga* گنگا the Ganges, *gunge* گنگي o Ganges, neither the *e* mute nor ſoft *g* being ever uſed; and the laſt is invariably expreſſed by *j*, thus, *jins* جنس a genus: ঘ *g̣h* is the aſpirated *g* made as conſpicuous as I can; but to be carefully diſtinguiſhed from *gh* غ—"The *Rhine* branch'd out in many a long canal extends"—read with the bur or Northumberland *r*, will give a good notion of this *ghyn*. If not, the reader muſt conſider it with the Hindoos as a hard *g*, and confound

bagh باغ a garden, with *bag* باگ a rein, or *bag̣h* باگھ a tyger,

until his moonſhee make the difference more evident *viva voce* than I have done.

(*t*) *H*, is in this work, as in other languages, a mere aſpiration. The Mo˘o˘ſulmans have two ſuch letters in their alphabet, one ح called *hha.e hoottee* or *hulqee* gutteral, being a kind of double aſpirate, or what I would call a hemming *h*, but not very accurately diſcriminated in this country from the ہ *ha.e huwuz*, correſponding to our *h*, or the Hinduwee

hukar ह and ः *biſurg*;

all

qutu قطع a ſection; *kana* کانا monocular, *kẖana* کھانا food, *khanu* خانہ a houſe, *kuhna* کہنا to ſay, *kuna* کنا a particle, *qane* قانع contented; *kuťna* کٹنا to cut, *kutna* کتنا to ſpin, *kuťẖna* کٹھنا to ſay; *jaŭra* جاڑا cold, *jẖaŭra* جھاڑا a ſtool, *jurrah* جراح a ſurgeon, *jara* جارا a fever, *jẖaroo* جھارو a broom. The foregoing muſt be more than ſufficient to convince the ſcholar of this truth—that without the greateſt

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all of which I have denoted by one ſymbol, the ſhades of difference being too trifling to make any diſtinction neceſſary. For the ſame reaſon

ث *the*	س *ſeen*	ص *ſwad*	} are here ſimply	*s*
ذ *thal*	ظ *thwoẹ*	ض *thwad*		*z*
ت *te*	ط *twoẹ*			*t*

though it be well known, that the Arabians articulate theſe, nearly as expreſſed now in Roman characters, *thwad*, &c. but it is equally certain, there are not in this country a great many of the faithful who could teach their real pronunciation, were ſuch minutiæ at all required in a language that has by no means orally adopted them. One uſe of the ہ *h*, has already been fully treated of in the notes page 18; the inherent inſeparable aſpirate of mutes we have alſo diſcuſſed under note (*p*); and it now remains for us to ſay a few words on the ſhort *h* ः *biſurg* and ह् *hukar*.

Whoever attends to the ſubſequent examples, will perceive that if the firſt of the above letters were now uſed, it would cloſe a ſhort ſyllable; and that the latter, beſides other uſes, not only uſurps the former's place, but alſo follows in it's contracted form, a conſonant that has no concomitant aſpiration,

juguh جگہ जगः a place, *nuh* نہ नः alſo नह् the nail, *buhna* بہنا बहना to flow, *dohna* دوہنا दोहना to milk, *mihna* مہنا मेहना ſarcaſm, *lihna* لیہنا लेहना forage, *kulẖ* کل्ह to-morrow, *cheelẖ* چیل्ह a kite,

all of which ſhould be lightly aſpirated: In the two laſt examples, the *h* is ſo obſcure as to be generally omitted by the Mooſulmans. They have

tuh تہ a fold, *ſhŏŏbuh* شبہ doubt, *kuhrŏŏba* کہربا amber, *ruhkulu* رہکلہ a gun-carriage, (whence perhaps our *hakery*) *bihtur* بہتر better, *bŏhtan* بہتان calumny, with *h ſakin*; ſo like the *biſurg*, &c. as not to be diſtinguiſhed in pronunciation, and with the above we may even claſs *ſŏŏbẖ* صبح or *ſŏŏbuh* the morning. See note (*t*).

The *h* in *kŏŏchẖ* کچھ कुछ ſomething, *ſanjẖ* سانجھ सांह the evening, *bapẖ* باپھ वाफ ſteam, is not *biſurg*, but छ *chẖ* झ् *jẖ* फ *pẖ* final, inſtead of being initial or middle, as in

jẖang جھانگ झांग a fence, *rachẖus* راچھس राछस a demon.

Tŏŏm تم you, of old was *tŏŏmh* तुम् with the contracted *hukar* ह् which is ſtill preſerved in *tŏŏmhara* تمہارا तुम्हारा your. As a complete letter it alſo terminates.

chah

greateſt pains are taken to acquire the true pronunciation of ſuch words, he will often be expoſed to err himſelf, and miſconceive others:—It were endleſs to enumerate the miſtakes he may thus commit, ſome have been noticed below, and the leaſt attention to the Hinduwee aſpirated mutes, muſt at once convince every unprejudiced

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chah ٥چھ चाह deſire, *ďah* ٥ڈھ डाह envy, *ďeeh* ڈھی डिह a village or its ruin, *moh* ٥مو मोह attraction, *gooh* ٥گو गुह ordure, pretty fully aſpirated, and ſimilar to the Perſian, *rah* ٥راہ a road, *gŏnah* ٥گناہ a crime, *peeh* پیہہ fat, *koh* ٥کو a hill, to which we may add *rooh* روح the ſoul, though written with the *hhe* ح for the reaſons already aſſigned.

Many words terminating in *uh*, change this to *ah*, or vice verſa, for the ſake of meaſure or compoſition, whence *niguh*, *nigah*, ſight; *chuh*, *chah*, a well; *gŏnuh*, *gŏnah*, a crime; *ſhuh*, *ſhah*, a king.

(*v*) *J* and ſoft *g*, are evidently formed with a double articulation, compriſing *d*, and the *s* of leiſure, quaſi *dzh*, and from this we may account for the ſuperfluous *d* in *bridge*, the *g* being in this inſtance the French *j or g*, noticed above in note (*r*), as any perſon will perceive who articulates *bridge* with the ſmalleſt attention.

Brij برج the country ſo called, will thus be apparent enough to our countrymen, while Frenchmen will pronounce it better by ſeeing *bridj*, and making their *d* in *bride*, coaleſce with *j* of *jour*. Many words with *j*, changed to *y*, become pure Sunſkrit *joog*, *yoog*, age. The word *Gentoo* has puzzled me, and perhaps others to account for: It may probably be deduced from *Hindoo; d*, *t*, we already know are interchangeable, and from *Hintoo* might not *Gentoo*, *Jintoo*, be formed by the Portugueſe or Dutch? Since we obſerve that *Jeruſalem*, *jacinth*, are alſo written *Hieruſalem*, *hyacinth*, unleſs theſe may be better accounted for by the obſervations and examples in the notes of page 22. On comparing the inſtances of *j* and *z*'s convertibility, the perverſeneſs of the people is ſtrikingly great; but why we ſhould call *bẖejna* to ſend, *bezna*, I cannot conceive.

(*u*) *K* and *kẖ* exhibit our hard *c* with its aſpiration, in neither of which can there be any thing doubtful, *kal* کال calamity, *kẖal* کھال ſkin; provided they be not confounded with the rough hawking gutteral خ *khe* in *khal* خال a mole, or the croaking palatine ق *qaf* in *qal* قال a word.

Khe bears the ſame relation to *k*, that the *hhe* ح mentioned before, does to ٥ *he*; with this difference, however, that the Mooſulmans of this country, and Hindoos who aſſociate with them, or read Perſian, carefully diſtinguiſh the preſent letters, though unable or unwilling to obſerve any with reſpect to the two *h's*. The Scotch repreſent this gutteral by *gh* in *bought* a knot, which they pronounce like

bukht بخت fortune,

and can form it with *dough*, by keeping the *d* under their thumb to produce *khe* خ inverſely from *dekh*.—

Thoſe

unprejudiced perſon, that he may be liable, more or leſs, to confound with others, perhaps one word in ten of the language; and though the natives be not in this reſpect, ſo unreaſonable to foreigners as we ourſelves probably are, ſtill they have ſeldom the ſagacity to divine what we would expreſs, nor the ſenſe to

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Thoſe who cannot digeſt this, muſt apply to their teacher, that they may not perſiſt in confounding

kur کر a cuſtom, *kẖur* کھر graſs, with *khur* خر an aſs, or *khoon* خون blood, with *koon* کون the anus, and their derivatives, *khoonee* خونی *koonee* کونی

jecur and *jeegur* the liver, confirm the interchangeableneſs of *k* and *g*.

The true ſound of the Arabian *kaf* ق or *qaf*, can only perhaps be orally imparted, unleſs the croaking of a large over-grown frog, cackling of a gooſe, quack of a duck, or the kawing of a crow, convey ſome little idea of it. The articulation of this letter ſeems to conſiſt in raiſing the root of the tongue towards the palate, inſtead of lifting the middle of that organ, as we do in the formation of our *k*; from which it is alſo diſtinguiſhed by the peculiarity of exciting, I think, a nauſea, by a rapid repetition and utterance in thoſe who are learning its real pronunciation. If this be true, it is ſingular, though fanciful enough, that قی *qy*, means puking. Probably the Arabs prolate it (with a *w* or *u* as in ص *ſwad*) *quaff* or *qwaf*, which may help to eſtabliſh my opinion, that the Roman Q *qu*, was originally adopted to diſcriminate the Hebrew ק or Arabian ق *qaf* from the כ or ک *kaf*; the *u* being retained in order more effectually to diſtinguiſh the firſt from the laſt viſibly, which for any thing we know was alſo then done articulately, but not in the way we now obſerve, in *qualm, calm, quill, kill, quick, kick, quirk, kirk, ſquirt, ſkirt*, becauſe I conceive that the *u* ought no more to be heard in theſe words than *h* is in

chop	*ſhop*	where both letters expreſs ſounds that individually they	ſop, hop.
chew	*ſhew*	form no part of, and for which in other languages there	ſew, hew.
chin	*ſhin*	are diſtinct characters—We have luckily here preſerved	ſin.
thine	*thin*	them as it were blended in one (without ſaying *cẖop* or	tin.
thane	*than*	*sẖop*,) and theſe examples cannot be confounded with	tan.

Now *q* being different in appearance from *k*, makes the *u* leſs neceſſary in diſtinguiſhing *ſkill* from *ſquill*, and this very word may have been formerly pronounced as the Arabs do

iſqeel اسقیل

neither *ſquill*, *ſkwill*, nor *ſkooill*, but with the harſh *k* or *q* of the original, with the prolation of which we have long been unacquainted—See page 15. Had the *th* (ϑ or *theta* of Greece, which the Romans attempted in vain to introduce into their alphabet) been treated in the way that poor *q* has, our *than* would have been the Hinduwee

tẖan ٹھان a web, with the ſame reaſon that *iſqeel* اسقیل is now *ſquill*, *ſkwill*, *or ſkooẖil*, *qu* repreſenting ق as *th* does ϑ *theta*, *ch* چ *ſh* ش and the *th* of *thin* the Arabic ث *th*, but in Hindooſtan always confounded with *s*.

What I have ſaid of the probable articulation of *qaf*, being *qwaf* in Arabia, does not at all detract from the above arguments; becauſe the power and name of a letter are not always the

to tell us how; a quality that muſt endear the French to ſtrangers, more than any nation on earth, as they have not only genius to comprehend what a man wiſhes to ſay, but the politeneſs to palliate his inaccuracies, and to teach him how to avoid them. As the Perſian alphabet has no real aſpirated letters like the Naguree,

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the ſame, and we have long ſince ſeen that *ya* ي has the effect of *ee*, and *wau* و of *o*, *oo*, and *ou*. Nothing is therefore wanting to make *q* a very innocent and uſeful letter here, but the omiſſion of *u*, which in ſpeaking is the caſe in the words *conquer*, *chequer*, *quorum*, *quota*, *quote*, with ſome others; though we perceive its *u* before us; and were this left out, as I do, would *qorum* be nearer or more diſtant from what we really ſay *korum*, *kota*, or not? I have been induced to ſay more on this ſubject, than it merits, by the repeated attacks on my favourite *q*, ſince the Dictionary was firſt publiſhed; and which, at all events, I was determined not to forſake, without making the beſt defence that I could, being perſuaded that by introducing it as a third *k*, I have only reſtored a letter, after a lapſe of ages, to its actual prototypes, ק and ق. The learner, as deſired in page 10, may continue, if he pleaſe, to conſider *q* as *k*, though I have uſed them to diſcriminate

qoot قوت food, *koot* كوت eſtimate, *qor* قور tape, *kor* كور blind,

till the moonſhee give him his ق *qu*, diveſted of its tail however, that قول *qoul*, a promiſe, may not be twiſted to *kwoul*, *fuqeer* فقير to *fukweer*, as I perceive many people now write *faquir*. See *q* in the Dictionary. After all, our hard *c* might repreſent ک *k* خ and *q* ق to great advantage.

(*w*) *L* would not be a dubious letter at all, were it not ſo often changeable with *r* in this country, as to be almoſt another name for this laſt, many of the words now familiar with *l* being found in the *Bhakha* with *r*; nor is the reciprocal ſubſtitution of theſe letters for each other, limited to a province, people, or county, but found varying even in a village or hamlet, ſome of the inhabitants preferring the one, while the reſt ſhow a partiality to the other. The Mooſulmans generally change the Hindoos *r* to *l*; while theſe on the other hand convert the *l* of thoſe to *r*: Whence *bal* for *bar*, the hair; *deewalee* for *deewaree*, the illumination feaſt ſacred to *Bhuwanee*, the Hinduwee Juno; and *ſyl* for *ſyr*, recreation; *deewal* for *deewar*, a wall. There is a kind of alliteration I cannot account for in *loyal*, *royal*; *lex*, *rex*; *loin*, *rein*; *legal*, *regal*; *ledge*, *ridge*: See *L* in the Dictionary. The aſpirate, after *l* is in general ſo imperceptible, that *kulh* कल्ह to-morrow, *malh* माल्ह the ſtring of a ſpinning wheel, are pronounced ſimply as *kul*, a machine; *mal*, wealth; and the *lri*, *lree*, of the Sunſkrit is not preſerved in the Naguree, therefore uſeleſs here. When *l* and *n* are convertible, it may often be traced to a tranſpoſition of theſe letters; *lanut*, *nalut*, a curſe; *naliſh*, *lanis*, complaint; *lukhnou*, *nukhlou*, the city we call *Lucknow*. The Bungalees, however, change them in the ſame breath, calling their deities *Nuchhmee*, *Laraen*, inſtead of *Luchhmee*, *Naraen*.

(*x*) *M* requires little or no deſcription, though ſometimes repreſented by the naſal marks ◌ं ◌ँ as well as by म *mu*, and often by *n* before *b*, &c. in Hindooſtanee, thus منبر *mimbur* (not *minbur*), a pulpit; انبار *umbar* (not *unbar*), a heap; کھنبھا *khumbha* (not *khunbha*), a poſt; کانپنا *kanpna*, to tremble, is pronounced *kampna*.—See *M* in the Dictionary. In ſome caſes it ſeems convertible with *w*, *deemuk*, *deewuk*,

Naguree, more than our own, the Mooſulmans with us, are obliged to call in the aſſiſtance on theſe occaſions of ہ *he*; thus in the word *nukhut* نکہت perfume, they ſay *noon (mŏŏtuhurrik)*, *kaf (ſakin)*, zubur, *nuk*; *he (mŏŏtuhurrik)*, *te (ſakin)*, *zubur*, hut; *nukhut* نون متحرک کاف ساکن زبر نک ہی متحرک تی ساکن زبر ہت یعنی نکہت evidently

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wuk, a white ant; *jamun*, *jawun*, runnet; *lamun*, *lawun*, fuel; *jhama*, *jhawa*, the ſponge ſtone.

N, after what has been obſerved upon it, requires little explanation here, and as the naſal *ñ*, *noon-mughnoonu*, or *ikhfa*, *brikune*, or *urdh chundra*, is marked *ñ*, the difference muſt be obvious enough, to thoſe who will attend to the ſubject, as there are few people who have not a tolerable idea of the French naſal *n*, by which we here diſtinguiſh

bans	a bamboo,	*bas*	ſmell.
banh	the hand,	*bah*	luſt.
myñ	I,	*myn*	Cupid.
juhañ	where,	*juhan*	the world.

from

Though the poets often make the laſt naſal, and in compoſition it becomes ſo; we nevertheleſs ſay *Juhanabad* with the *n* fully expreſſed, which is not the caſe in *Juhañgeer*. In the words *paon* the foot, *gaon* a village, I have followed Souda, rather than the Hindoos, who write *pañō*, *gañō*:—if I have erred, it is in good company, and for this reaſon, *too*, thou; *ko*, to; *ſe*, from; are here preferred to *toon*, *kon*, *ſen*, &c.

Ng. To bring more examples of our own ringing naſal would be ſuperfluous, ſeeing we have been long acquainted with the power of ſuch a combination, which the Hindoos call *unooſwar* or *muſte*, and ſay that it occurs alſo before all the mutes *k*, &c. as well as *g*. I think with ſome reaſon in one inſtance, and I myſelf would rank this *nk* with *ng*, ſo far as to write *ſink* thus *ſingk*, to expreſs, what appears to me, the real pronunciation of this word:—In *ſing* the naſal ſeems only longer than in *ſink*, and this is probably owing to ſome effect of the *g* that the *k* has not. The ſame reaſoning may have led the Hindoos to mark the former *naſal* or *brikune* ſhorter than *unooſwar*, as I am led to believe this is commonly followed, as obſerved above, by one or other of the mutes. But not to harraſs the reader with theſe nice diſtinctions, he will obſerve in the oblique plural of *nunga* ننگا a naked perſon, the three letters now diſcuſſed, *nungoñ* ننگون recollecting, at the ſame time, to pronounce words of this kind as if written *nung-ga*, *nung-goñ*, like our *anger*, *finger*, prolated *ang-ger*, *fing-ger*, and not as in *hanger*, *ſinging*, *ringing*.

In *ſungeen* سنگین hard, *rungeen* رنگین coloured,

the original orthography is followed, becauſe the power of *ng* here, correſponds with the real pronunciation, and which is ſingular enough, though theſe words be compounded of *ſung*, *rung*, and *geen*, the natives not only leave out the *g* of *geen*, but at times pronounce the naſal *ng*, as in *ſinging*, *ringing*, above. On ſome occaſions *ng* of *ingot*, *ungot*, *ingulf*, may occur, and it then either is or ought to have been thus, *un-gara* انگارا unwrung, *un-gulee* انگلی undiſſolved, *bŏŏn-gah* بنگاہ baggage, to diſtinguiſh it from the *ng* of *ungara* انگارا a live coal, *unglee* انگلی the finger.

In *peñth* a market, and ſome others, the mark over *ñ*, might as well have been omitted; ſince it ſeems to be the nature of t, and ſuch letters, to make their preceding *n* naſal, though this be perhaps more evident to us in *bank*, *tank*, than in *band*, *want*, *ſand*: But to hunt theſe naſals through all their meanders, from *nb*, *ng*, to *m* and *n*, after what has been already ſaid, would be more curious than inſtructive, we ſhall therefore

evidently compoſed of four conſonants, and the two vowel points ´ ˌ equivalent to our *u*, in *bud*, *bˌd*: whereas the Hindoos would ſyllable the ſame word न *nu* *(Juſwur)*, *kˌhu* ख *(ſuſwur)*, न *tu (hulunt)*; *nukˌhut* नंख्त now conſiſting of three letters only, the ſhort vowel *u* being equally inherent in each conſonant, as *h* is in

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therefore leave thoſe who are fond of exploring ſuch labyrinths, to the guidance of the French authours; who are well qualified to conduct the ſtudent into the various mazes of theſe letters, ſhould he wiſh to ingulf himſelf with the Hindoos in ſuch an abyſs. They have a naſal called *ɣuburgee* in the word

Gunes گنیس गनेश or गणेश one of their deities,

articulated with a kind of coaleſcing half *r*, quaſi gu*r̆*n̆es, which I can neither deſcribe nor comprehend; but as it is ſeldom, if ever uſed, in the Hinduwee even, we need not regret this deficiency.

(*y*) The Arabians, having no *p*, *pˌh*, ſupply their place, by *b* and *f*; from which, however, the *pˌh* फ muſt be carefully diſtinguiſhed, being pronounced as in ſheep*h*ook, never as in *phoſphorus*; and

pˌhun فن, फन a ſnake's creſt, is very different from *fun* فن art.

R, is the ſame ſnarling cur, that growls at us in all languages; and though often lulled here into *l*, this as frequently becomes *r*. With regard to the *r̆*, *r̆ˌh*, they bear the ſame relation to ſoft *r*, *rh*, that *d̆*, *d̆ˌh*, do to *d*, *dˌh*: q. v. in note (*r*), page 25; and ſince any enlargement, on theſe harſh letters now, would be ſupererogating to very little purpoſe, the reader is requeſted to apply the obſervations on *d̆*, *d̆ˌh*, not only here, but under *t̆* and *t̆ˌh* below. The *r* after another conſonant, ſo common in Sunſkrit, is generally omitted in the Hinduwee, whence *kiſhŏŏn*, *ſing*, *ſingar*, for *kriſhŏŏn*, the Apollo of the Hindoos; *ſring*, a horn, and *ſringar*, ornament.

(*z*) *S*, and *ſh*, ſtand in no need of a detail, as we have them both in *ſunſhine*. The Bungalees pervert theſe (like *l* and *n*), and would probably call *ſurkuſh*, refractory, *ſhŏrkŏs*; while the inhabitants to the weſt ſay *ſurkus*; and *kiſmis* for *kiſhmiſh*, raiſins; the *ſh* being little attended to in the Naguree. The liſping

s or *th* ث is always treated as a mere *s* in *ſabit* ثابت proved, never *thabit*,

with the *th* of either *thine* or *thing*. We have made *ſurraf* a *ſhroff*, or money-changer. Foreigners would expreſs this *ſh* by *ch*, and their *ſham*, the evening, would be like our *cham*, leather; which laſt they might probably denote by *tcham* or *tſham*. The illiterate confound *ſhah*, a king, with *ſah*, a banker; *ſhal*, the ſtuff ſo called, with *ſal*, a year; *ſher*, a tyger, with *ſer*, a weight; *ſhoom*, a miſer, with *ſoom*, a horſe ſhoe. As *s*, *h*, in *miſhap* have not the power of *ſh*, neither have they it in *buſˌhur*, a ſnake-catcher, or any word ſo marked *ſˌh*; though in *buſhur*, a human being, this combination have its full effect. T, ſeems at times exchanged for *r*, not only in the examples of the table, but in the ridiculous corruption of *alberto* for *ulbuttu*, certainly; and we have formed *Tartar* from *tatar*; whence, alſo, the preſent of ſuch verbs as *byt̆ˌhna*, to ſit; *kut̆na*, to cut; *hut̆na*, to move; are pronounced by ſome people *kurta*, *hurta*, inſtead of *kut̆ta*, *hut̆ta*.— The words *idˌhur*, hither; *oodhur*, thither; *pudur*, father, indicate that our orthographical reformers may be right, in writing *this*, *thus*,—*dis*, or *dˌhus*, from the original affinity between ſuch letters.

Tˌh, is found in hot*h*ouſe, thus *thouſna*, to fail; ſee the note (*z*) above: On *t̆*, *t̆ˌh*, the ſtudent muſt conſult note (*r*) *d̆*, *d̆ˌh*, as every thing applicable in the diſcrimination of theſe harſh Hinduwee letters from *d*, *dh* holds good in this place, and is moreover explained in the arbitrary marks, which will enable him to diſcriminate articulately

ſat سات ſeven, *ſatˌh* ساتھ with, *ſaẗ* سات junction, *ſat̆ˌh* ساٹھ ſixty.

in the aſpirated mutes. More on this head will be found in the notes (*p*) and (*t*), pages 23, 24, and 26, by thoſe who may conceive this ſubject worth acquiring. In Engliſh we have not theſe aſpirated letters, but may form a tolerable idea of them from the examples pronounced a-*b‚hor*, a-*d‚here*, u-*p‚hill*, nu-*t‚hook*, and ſo on.

I have

V, being little, if ever required, would be very convenient for expreſſing the ۄ *wa mŏŏſhuddud*, which ſee in the Dictionary, page 959. *Wukeel*, an agent, *deewan*, *wuzeer*, and *huwaldar*, we generally call, *divan*, *vakeel*, *vizier*, *havildar*. It ſeems to be much uſed in Sunſkrit, but in Hinduwee expreſſed either by *b*, *w*, or *o*, *ved*, *bed*, learning; *b‚huvanee*, *b‚huwanee*, Juno; *dev*, *de‚o*, a deity. See Sir William Jones's and Mr. Wilkins's intereſting publications.

W, is frequently convertible with *b*, in ſuch examples as, *tuwela*, *tubela*, a ſtable; *wila‚etee*, *bila‚etee*, a foreigner; *nuwwab*, *nubab*, whence our Nabob. It is here conſidered as a conſonant, though from what has been ſaid in page 14, I am ſtill inclined to call it a vowel; and this circumſtance has more than once puzzled me in writing ſuch words as,

huwa ہوا the air, *puwun* پون wind, *wuhañ* وہاں there, *ŏŏſtuwar* استوار ſtrong, *uwud‚h* اود Oud;

theſe being often pronounced like *hou a*, *pa‚oon*, *oohañ*, *ŏŏſtoo ar* or *ooſtŏŏwar*. On enquiry it will probably be found, that the former mode is the beſt, and I have in general adopted it, though I cannot anſwer for the uniformity on all occaſions, or even propriety of ſuch adoption. Whoever attends to the prolation of *our own words*, *woolf*, *wool*, *wood*, *one*; thus, *uwur*, *uwun*, *oo‚urds*, *oolf*, *ool*, *wun*; will at once account for the above circumſtance, and reconcile the deviation alluded to, as well as *runjoor*, afflicted; *muzdoor*, a labourer; *doo‚ar*, a door; *ſoo‚ur*, a ſow; *rous*, an alley; from *runjwur*, *mŏŏzdwur*, *dwar*, *ſwur*, and *ruwiſh*. A few words with *w* ـّـ tuſhdeed, have ſo uncouth an appearance, that I believe it would be as well to omit one of them, and write *uwul*, *mŏŏruwij*, *t‚ſ wŏŏr*, inſtead of

uwwul اوّل firſt, *mŏŏruwwij* مروّج current, and *tuſuwwŏŏr* تصوّر imagination;

or to ſubſtitute *v* for both as *uvul*, *mŏŏruvij*.

The *z*, by the lower claſſes of people, is generally changed to *j*, (the firſt having no place in the Naguree ſyſtem) but which there is not the ſmalleſt neceſſity for us to follow, as we may thereby commit the awkward blunder among others, of calling

furz فرض duty, *furj* فرج v. *pudendum*.

Zat and *jat*, a tribe, &c. is a conteſted word from its belonging to both the Sunſkrit and Arabic. In *mizaj*, *mijaz*, and ſome others, tranſpoſition may be more to blame than convertibility.

Zh, is the French *j*, in *jour*, or *g*, of *gens*, having the ſame relation to *z*, that *ſh*, has to *ſ*; it occurs ſo ſeldom as hardly to merit a place here: *Mŏŏzhdu*, glad tidings; *zhalu*, hail; *zhurf*, deep; *wazhgooñ bukht*, ill-ſated; *zhindu*, a tattered garment; *zhazh*, bitter; *mizhgan*, the eye-lid hairs; *izhdiham*, a crowd; *uzhduha*, a ſerpent; *ſherzhee‚añ*, the royal tiger; *zholeedu*, diſtracted; being the only inſtances I know, and perhaps even do not all occur in the Hindooſtanee. Theſe letters in *muz‚hub*, religion; *muz‚hur*, an object, have each they their own ſeparate and diſtinct ſound, owing to the diſjoining mark between (*z‚h*) them, as fully illuſtrated in the table. As I ſet out with a proſpectus of my own, it will be but fair to finiſh the ſubject with thoſe in uſe among the Aſiatics; and we ſhall begin with the Arabian *abjud* ابجد ſo called from the firſt word

in

I have, ſometimes, illuſtrated ſounds by the neareſt characters that we have to expreſs them, without pretending to convey an accurate idea thereof, in that way, but merely to fix the learner's attention to ſomething, as in the inſtance of ق *qaf*, being repreſented by the *q*, of liquor, he will at leaſt, thereby be able to call it *k*, not *qu*, nor *kw*, until its true articulation be attained; and he can alſo apply what is obſerved here to ſeveral other letters; ſuch as *ď*, *gh*, &c. by prolating them in the mean time, like our *d*, in *dull*, and *gh*, in *ghoſt*. Whoever peruſes all the ſynopſis, text, and notes, with diligence, will ſooner or later find his intereſt therein; and, ſhould he accuſe me of tautology, I ſhall plead guilty to the charge; becauſe if it really be ſo, I may thereby have it in my power, to accommodate the anticipated and deſultory glances of erratick eyes, to which this work will probably be more expoſed than moſt others; as it may ſo happen, that what has been ſkipped over

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in the following alphabetical, arithmetical, though fictitious, line, formed to exhibit all the letters at once, beſides the numerical advantages mentioned below.

8 7 6 5 4 3 2 1

ضظغ ثخذ قرشت سعنص كلمن حطي هوز ابجد

Ubjud, huwwuz, hoottee, kulmun, ſafus, qurſhut, ſukhuz, zuzigh.

1 2 3 4 5 6 7 8

In the Eaſt, a verſe is frequently compoſed on memorable events, from which, their dates may be found by giving every letter its numerical power, agreeably to the above rule: thus, bamdad, بامداد the morning, being multiplied ſo, ſtands for fifty-two; and this holds good with any number of words whatever.

The following belongs to the Hĭndoos, and is inſerted here more to gratify the reader's curioſity, than for any great benefit he will reap therefrom.

Hyubur lu, yu ňr nung mu,.

ह्यबरलु यणा नग्ं म

J,hud,h dhug,h b,hu, jud, dug bu,.

झ्ढ छध्ह न ञ्ज दग्ा व

K,hup,h ch,hu,h t,hu, chu, tuk pu,.

ष्फ छ्ठ थ छ्र तेक प

Suk,h ſhuk,h wu.

स्ख श्ठी ब

in

in one place, may advantageouſly obtrude itſelf on the reader's notice in another. It is now time to conclude this chapter on the elements, and the changes to which they are expoſed, by obſerving that theſe generally depend on the ſpeaker's inability, averſion, perverſeneſs, or affectation to articulate certain ſounds. The Hindoos have neither ف *fe*, غ *ghyn*, خ *khe*, ق *qaf*, ز *ze*, ژ *zhe*, nor in one ſenſe have they ش *ſheen*; neceſſity therefore obliges them to ſubſtitute the letters moſt congenial with the above, *phu* फ or *pu* प *gu* ग *khu* ख and *ku* क *ju* ज and *ſu* स Among the old Perſians there were no ſuch letters as ث *the*, ح *hhe*, ذ *thal*, ص *ſwad*, ض *thwad*, ط *twoe*, ظ *thwoe*, ع *aen*, ق *qwaf*, and their deſcendants, though long ago converted to the faith, ſtill expreſs theſe letters as, or by, ہ *h*, س *s*, ت *t*, ز *z*, and غ *gh*: The Arabs having no پ *pe*, چ *che*, ژ *zhe*, گ *gaf*, have recourſe to *be* ب or ف *fe*, س *ſeen*, ج *jeem*, and probably ک *kaf*. When the Mooſulmans found they had neither the Hinduwee aſpirates, nor harſh ḍ, ṛ, ṭ, the expedient of the auxiliary *h*, as obſerved before, was adopted with ſucceſs; while arbitrary marks ſerved to diſtinguiſh the others from their own ſoft *d*, *r*, *t*, which are alſo found in the Naguree ſyſtem; but ſince they now learn the true pronunciation of ḍ, ṛ, ṭ, from their infancy, no difficulty on that ſcore can ever occur to any native of Hindooſtan. The notes on *b*, *n*, and *r*, plainly prove the ſecond cauſe of corruption, and the third will be no leſs apparent from *j* and *z*.—The low Mooſulmans, affecting to ſpeak like their educated brethren, often occaſion the deviation noted under *g*, *k*, *kh*, which even the better people themſelves ſometimes give into; and from a ſimilar wiſh we probably have *Shanſkrit* among the Hindoos for *Sunſkrit*, it's actual pronunciation. Before cloſing the preſent chapter, I ſhall take this opportunity of giving the verbal tranſlation, and paraphraſe, promiſed in page 5, q. v.

Where are thy kind innocent expreſſions now, that having captivated my heart, thou talkeſt to me thus?—All thy words are gibes, and every ſentence is raillery.

Not a moment without ſarcaſm, and each breath has become a taunting joke. Admiration hath not yet allowed the mirror to ſleep, that opened it's eyes on thy countenance. The capſule of the flower doth not burſt with ſuch charms, as when the garment of the fair gives way.

Who hath been walking in the garden, that now the zephyrs come over-loaded with the perfumes of blandiſhment.

Come

Come quickly, my beloved, for without thee the clouds are not diſcharging hail, but bullets.

Why ſhouldſt thou die the tips of thy fingers with **hina*, while they can be dipped in the blood of victims (to thy love).

The damſels of India have become as cold as ice, and are rivalled in affection by the maids of Kabool.

The treſſes of my love were not in concord with Souda, till the comb interpoſing unravelled their (prejudices) contortions.

I.

Was thy innocent prattle diveſted of art?
That formerly raviſh'd my ear,
With the view of inſidiouſly ſtealing this heart;
Ah! whence theſe harſh words I now hear?

II.

Why thus conſtantly poiſon whate'er you expreſs,
With ſcoffs, gibes, and taunting, unkind?
Can ſatire or wit on a lover's diſtreſs,
Become a benevolent mind?

III.

Since the morn I beheld thee ſo lovely and gay,
Theſe eyes have been ſtrangers to ſleep;
All the night for my faireſt I ravingly pray,
Whole days, can do nothing but weep.

IV.

Not a bud where the lily juſt peers do I ſee,
So charms its admirer above†;
As the muſlin receding can faſcinate me,
To gaze on thy ſnow balls of love.

V.

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* The *liguſtrum indicum*, or eaſtern privet, called in this country *meñ hdee*, and much uſed for ſtaining the nails, hands, and feet, of the women, at marriage feaſts, of a red colour. The natives truſt greatly to it in the Fluor Albus, as an internal medicine; and uſe it externally for ſcalds, burns, and bliſters from walking: And my friend, Dr. John Peter Wade, I think, mentioned to me, that he had ſeen an infuſion of it uſed with ſucceſs againſt old gleets.

† The nightingale is repreſented by the Mooſulmans, as being enamoured of the fragrance and colour of flowers; — while the Hindoos celebrate the bee, for its attachment to their actual ſweets, with more truth, perhaps, though with leſs refinement. As our poets talk of ſnowy boſoms, alluding to colour only, I have ventured to preſerve this, and at the ſame time add two other qualities no leſs acceptable by a metaphor, which in a mere paraphraſe I am not very ſolicitous to render oriental; being more anxious to imitate what Souda would have written, had he been a Briton, than to preſerve what he now tells his country-

V.

When Aurora from Phœbus comes tripping it by,
Her ſhape, breath ambroſial, and air,
Are ſo much my dear nymph's, I diſtractedly cry,
Whence! whither! thus early my fair?

VI.

Though yon clouds burſt with peals we have nothing to fear,
Since the ſkies will relenting avert,
While ſuch innocence, beauty, and goodneſs, are near,
Each ſhaft but thy own from my heart.

VII.

If kind nature, not art, lilies, roſes, can grace,
With pencil and colours divine,
Shall 'paint ſacrilegiouſly beauties deface?
Each *bloom* ſees with envy in *thine*.

VIII.

How ye damſels of Hind prove more frigid and cool!
Than hills cover'd over with ſnow,
As our genial warm plains, while the maids of Kabool,
With love amid icicles glow—

IX.

Are thoſe *locks* not intended to rivet thy *chain!*
Fly Souda! inchantment is there!
What comb hath the power to releaſe thee again?
From *jetty* fell *ringlets* of hair.

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country-men, whoſe ideas on love differ widely indeed from ours. Verbal tranſlations even frequently require a veil inconſiſtent with their title, but neceſſary to reconcile the ſubject thereof to us.—The notions of the Hindoos are much more conſiſtent, though they generally repreſent the female ſex as the lovers, and the male beloved.—The Mooſulmans tell you that their love is much more exalted and refined than ours, or the Hindoos, which they allege muſt ever be ſelfiſh and ſenſual; while the faithful, on the contrary, pretend to enjoy the rapturous admiration of beauty, in a form that cannot communicate any other gratification: And if we attend to what has been obſerved in the firſt part of this note, there certainly appears a coincidence in the ſimiles of both nations, with what the Mooſulmans ſay for themſelves here. This defence will however, be found much better calculated for theory than practice, and like other deluſive expedients of palliating vice by the ſemblance of virtue; I ſhall, therefore, ſo far depart from the word verbal, in all ſuch tranſlations, as to make them at leaſt decent, if I fail of rendering them agreable; and while paraphraſing, I mean to pay more attention to the general tenour and drift of a poem, than the words, or even ideas and conceits, of the ſame; though I have now given, in Italicks, a few (not in the original) on purpoſe to ſhew the nature of the quibbles, that the Aſiaticks ſtill continue to admire, and which formerly among us, had charms enough to attract the inimitable Shakeſpear himſelf, from the towering height of his elevated genius, to the puddles frequented by every conceited ſcribbler. v. notes on the perſonal pronouns.

CHAPTER II.

OF THE NOUN.

SECTION I.

OF THE ARTICLE.

THE Hindooſtanee, like the Latin (*a*), has neither an indefinite, nor the definite article; unleſs the numeral *ek* ایک one, adjunct *hee* ہی and the pronouns *yih* یہ this, *wŏh* وہ that, may ſometimes be conſidered as ſuch (*b*).

To

(*a*) *Hurf i tareef* حرف تعریف or *marifu* معرفہ means the definite, and *hurf i tunkeer* حرف تنکیر or *nŭkiru* نکرہ the indefinite article.

Such grammatical terms as are omitted in the Dictionary, will be found inſerted progreſſively in the Notes here, that the ſcholar may become acquainted with the whole, by a reference to that work, and an attentive peruſal of the preſent. *Hee*, above, is now and then *ee*, yih-*ee* یہی wŏh-*ee* وہی *the* ſame; or by omitting the *h* in the hurry of ſpeaking, thus. Return it to *the* owner, malik *ee* ko pḥero مالک ہی کو پھیرو properly malik-*hee*: But this *ee* is very different from *e* mentioned below, as the natives never pronounce it *ee*, though the Moghuls, who are the beſt judges, moſt probably do.

(*b*) See Dictionary pages 1 and 917, alſo Perſian Grammar, page 21, where *e* ی occurs as the only indefinite; whereas the following examples ſeem to indicate that this *e* is alſo uſed definitely, and that both articles are often found in the Perſian (as well as Hindooſtanee) ſimple noun.

Burundaz [1]*bekhe* ki [2]*khar* awurud	—	[3]*Durukhte* bipurwur ki bar awurud
درختي بہ پرور کہ بار آورد		برانداز بیخي کہ خار آورد
[4]*Juhan* [5]*ſoz* ra kŏŏſhtu bihtur *chiragh*	—	[6]*Yeke* bih dur atuſh ki [7]*khulqe* bu dagh
یکي بہ در آتش کہ خلقي بداغ		جہان سوز را کشتہ بہتر چراغ

SADEE.

Extirpate [1]*the root* that produces [2]*a thorn*;	—	But nouriſh [3]*the tree* on which fruitage is born.
Extinguiſh [5]*the lamp* of [4]*a tyrant* with ſpeed;	—	[6]*The one* better die, than [7]*the people* ſhould bleed.

And

To illuſtrate this, and every other part of the Grammar, I ſhall endeavour, by following the footſteps of many judicious writers, to enliven a path naturally dreary and diſguſting, with ſuch flowers and fruits as have been culled from time to time in my interrupted excurſions; nor ſhall the flowing bowl and chryſtal fountain be omitted, when they fall in my way,—that we may, if poſſible, reconcile the dryneſs of the ſubject to the palate of every reader; who muſt not, however, expect all the fragrance, bloom, and flavour, to be met with in the Perſian Grammar; but content himſelf, if the ſolidity of his preſent entertainment compenſate, in ſome meaſure, for it's want of elegance and ſplendour.

The words in Italics, particularized alſo by figures, point out what is more immediately examplified in every quotation; which ſhall be rendered as literal as may be conſiſtent with a due regard to the language, ſenſe, and perſpicuity of the verſion; it being better, even here, to deviate from the rigidity of verbal tranſlation, than to introduce expreſſions foreign to our idiom and ideas.

جیون غنچہ تو چمن مین بند قبا جو کھولی پھر گل سی ای پیاری بلبل کبھو نہ بولی

Je,on ghŏŏnchu too chumun meñ bund i quba jo k,hole — P,hir goŏl ſe a,e pe,are bŏŏlbŏŏl kub,hoo nu bole

آویگا وہ چمن مین ترکی ہی می کشی کو شبنم سی یہ دی بلبل پیالی گلونکی دہولی

Awega wŏh chumun meñ turkehee my kuſhe ko — Shubnum ſe kuh de bŏŏlbŏŏl pee,ale gŏŏlon ke d,hole

باغ جہان مین آکر کچھہ ہم نی پہل نپایا ایک دل ملا کہ جس مین ہین سیکڑون ملولی

Baghi juhañ men akur kŏŏch,h hum ne phul nu pa,e a — Ek dil mila ki jis meñ hyn ſykŏñ mulole.

If thou rend thy veil, like *the roſe bud* in *the garden*, *the nightingale* will not, O! my beloved, again addreſs *a flower*.

She will come with *the dawn* to *a banquet* on *the green*; bid *the dew*, O! philomel, waſh the flower cups for her:

Since my arrival in this orchard, I have not found *a fruit*; but *a heart* in which are many ſorrows.

The remainder of this Ode, from Souda, will be hereafter inſerted, with a paraphraſe of the whole in verſe.

سودا

And again

ہزار غوطہ بخوردم دُری بکف نرسید سزای بخت من این است گناہ دریا چیست

Huzar ghotu bi khoordum dŏŏre bu kuf nu ruſeed — Suza,e bukhti mun een uſt gŏnahi duree,a cheeſt.

A thouſand plunges have I tried, but not *a pearl* hath fallen in my way; and while fortune rewards me thus!

How can *the ocean* be culpable?

سودا چمنِ دہر سي يہہ چشم نر کہيو — وہ گل نظر آوي کہ جسي خار نہوئي

Souda chumuni duhr ſe *yih chuſhm* nu ruk,hee,o — *Wŏh göŏl* nuzur awe ke jiſe *khar* nu howe.

Cheriſh not *the hope*, O! Souda, in this terreſtrial abode, that *a roſe* will ever bloſſom here without producing *a thorn*.

جلايا تشنہ کامي ني کہان تک عذراي ساقي — لگادي خم ہي ميري منہہ سي تو گردور ہي ساغر

Jula,ea tiſhnu kamee ne kuhañ tuk ŏŏzr a,e ſaqee —Luga de *khŏŏmhee* mere mŏŏ nh ſe too gur door hy *ſaghur*

AESH.

Thirſt hath inflamed me, Why delay, O cup-bearer! hold thou *the goblet* to my head, if *the glaſs* be not at hand.

نہي پراگ نہين مدہر مد نہين بکاس ـ يہي کال — الي کلي ہي تي بد ہيو پہو لي کون حوال

Nuheeñ purag nuheen mud,hŏŏr mud nuheeñ bikas yihe kal—*Ulee kuleehee* te bid,he,o phoole koun huwal.

(*c*) BEHAREE.

When the flower blooms, what will be the ſituation of *the bee*, that is now captivated with *a bud*, in which there is neither fragrance, ſweets, nor colour.

The Arabic article *ul* is ſeldom met with, and only in ſentences or proverbs from that language; but as they ſometimes are uſed in this country, one or two inſtances may not prove unacceptable.

سچ کہيو قاصد آتا ہي وہ ماہ — الحمدلله الحمدلله

Such kuhee,o qaſid ata hy wŏh mah — *Ul* humdo lillah *ul* humdo lillah.

MEERSOZ.

If what you ſay be true, O meſſenger! that my beloved is coming;
The praiſe and *the* glory thereof is the Lord's.

Ul mazee la yuzkŏrŏ الماضي لايذکرُ Mention not *the* paſt.

Ul qŏran kitabŏna القرآن کتابنا *The* qoran is our ſcripture.

Uz,hur

(*c*) The Thomſon of the Hindoos, and much admired among them; he appears to have flouriſhed about the beginning of the 16th century: Being informed that his prince *Iyſah* was ſo infatuated with the beauty of a very young girl he had married, as to neglect entirely the affairs of his country; (by which all public buſineſs was quite at a ſtand, the Rajah for a conſiderable time, having ſhut himſelf up to contemplate the faſcinating charms of his beauteous, though immature bride; and as he never came abroad, the voice of his diſtreſſed ſubjects could not reach him;) *Beharee* boldly ventured to admoniſh him, by bribing a ſlave girl to convey the above couplet under his pillow. It not only had the deſired effect of rouſing the prince from his lethargy, but excited in his breaſt a generous regard for the man, whoſe advice came ſo ſeaſonably and elegantly diſguiſed. He received, ever after, a penſion from court, with a preſent of more than one thouſand pounds, for a work he publiſhed under the name of *Sutſy,a*, from it's conſiſting of ſeven hundred couplets.

Uz,hur min (*d*) *uſh* ſhums اظهرمن الشمس More evident than *the* ſun.

الخبيثات للخبيثين و الطّيّبات للطّيّبين

Ul khubeeſs,tŏ lil khubeeſeenu — w' *ul* ty,ebatŏ lit ty,e beenu.

(*e*) *The* wicked with the wicked, and *the* virtuous with the virtuous.

To enlarge further now, would be paying but a bad compliment to the learner's capacity, who has attentively read this ſection; ſince examples are inſerted to confirm whatever hath been advanced therein; whence, it is eaſy to ſelect and apply them: And although *hee* perhaps more properly ſignifies *ſelf*, *very*, *even*, we ſhall leave the diſcuſſion of this point, for another occaſion, and in the interval proceed to the elucidation of Gender.

(*d*) The *l* of this article before *every letter*, but

ب *b* ج *j* ح *h* خ *kh* ع *a,en* غ *gh* ف *f* ق *q* ک *k* م *m* ي *ya* ا *u*

viz. *humza*, is loſt *therein*; as demonſtrated in the text, and

Us ſuma,ŏ fouquna السماءفوقنا *the* ſky is above us.

inſtead of *ul* ſhums, *the* ſun; *ul* ſuma,o, *the* ſky; conſult the Arabic Grammar: Though I am not of opinion that *ul* is always definite,

Ul mal bittijaruti ul elmŏ bid diraſuti *ul moŏlk* bis ſe,aſuti.

المال بالتّجارت العلم بالدّراست الملک بالسّياست

Wealth is founded on commerce, ſcience on argument, and *a kingdom* on ſtrict diſcipline.

(*e*) A proverbial expreſſion ſimilar to our—

"Birds of a feather commonly flock together." "Like maſter like man." "Hail fellow well met," &c.

I cannot let this opportunity paſs, without preſenting, by way of example, an elegant diſtich from the Arabic, much eſteemed here, and pronounced by the natives, thus:

Ru,ytŏ zubee,un ulă kuſeebin yŏkhujjilŏŏl budr w' *ul* hilālā.

رايتُ ظبياً على كصيبٍ يخجلُ البدرولهلا لاً

Fuqŏŏl to muſmuk fuqalu looloo fuqŏŏl to leelee fuqalu lālā.

فقلتُ ما اسمک فقال لولو نقلتُ لي لي فقال لالا

I ſaw a young fawn on the ſummit of a hill, the beauty of whoſe eye-brows eclipſed even *the* new moon, and ſaid, ah! what ſhall I call thee?—deer—if you pleaſe—My dear, I ween—but, alas! to this ſhe replied—Indeed!, no, no.

The liberty taken with the original, will probably be excuſed by thoſe who underſtand it; and for ſuch as do not, it would be too tedious to enter into any explanation in this place.

SECTION II.

OF GENDER.

RULE I.(f)

ALL nouns in this language are either maſculine or feminine: Males naturally, —and words in *a*, *u*, generally, belong to the former; while females properly,— with moſt vocables in *ee*, *t*, and *iſh*, are of the feminine gender.

RULE II.

Many Arabic words ending with radical (g) *a*; nouns that have *ee* or *y* in their laſt ſyllable

(f) The exceptions to theſe general rules, are too numerous for inſertion or notice here; nothing, therefore, but obſervation, and an extenſive practice in the language, can give the learner a proper id a of them, until the Second Volume, or the Hindooſtanee and Engliſh Dictionary, be publiſhed; in which every word ſhall be marked agreeably to the gender aſſigned it, by the beſt authours, who indeed muſt be the only guides in this part of the Grammar, it's equivocalneſs and intricacy being ſuch, that few of the natives themſelves, can either aſſiſt in forming the neceſſary rules on this ſubject, or obſerve thoſe that are already eſtabliſhed, and obvious enough to every body who will give them the ſmalleſt attention: What ſtill perplexes the matter more, is the Mooſulmans conſidering many words maſculine, which the Hindoos inſiſt on being feminine; and vice verſa. Of the firſt we have an inſtance in *jatra*, departure; of the ſecond in *burkha*, rain, &c. which are therefore inſerted among the exceptions to the firſt rule, thus:

burkha,	rain;	*ghata*,	a cloud;	*lalſa*,	avarice,		
buſa,	ſcurf;	*jara*,	cold;	*luta*,	a creeper;	*ſura*,	an inn;
		hawa,	air;	*manta*,	regard;	*ſuza*,	puniſhment;
				munſa,	intention;	*zeba*,	ornament;
				purwa,	care;	*ziru*,	mail;

are all irregularly feminine: And *panee*, water; *ghee*, boiled butter; *motee*, a pearl; *dhee*, curdled milk; *jee*, life; are maſculine, contrary to rule.

(g) Thoſe I can now recollect are as follow, and terminate in

alif - or *aen* - *uſulee* الف - عين - اصلی

Probably this liſt compriſes the moſt of them, and at all events it will give the reader a good idea of the Arabic *feminines* in *a*, conſidered as *ſuch* here; though in that language I believe they are maſculine.

ſyllable (*h*), with thoſe which terminate in *as*, *ſh*, *y*, *y,a*, *ar*, *ah*, *uh*, *ee,a*, *g*, *k*, *s*; alſo rivers and birds (not maſculine by the former rule) are feminine: and to theſe may be added the names of the following letters (*i*), viz. *be* ب *pe* پ *te* ت *ſe* ث *che* چ *he* ح *khe* خ *dal* د *zal* ذ *re* ر *ze* ز *zhe* ژ *twoe* ٹ *thwoe* ڈ *fe* ف *ye* ی beſides a number of words from the Sunſkrit that terminate in *a*, (*j*) with many others which can be learned by practice only (*k*).

RULE

bula,	miſchief;	*huwa*,	deſire;	*luqa*,	countenance;	*ſho,a*,	light;
buqa,	eternity;	*hina*,	privet;	*nuza*,	gaſp;	*ſhura*,	law;
bina,	foundation;	*juma*,	amount;	*nida*, }	found;	*tuma*,	avarice;
do,a,	bleſſing,	*jila*,	luſtre;	*nuwa*, }		*touba*,	repentance;
duwa,	a medicine;	*jufa*,	violence;	*ruza*,	leave;	*tumunna*,	inclination;
dufa,	a troop;	*juza*,	retaliation;	*rida*,	a ſheet;	*tuba*,	diſpoſition;
eema,	a hint;	*iſha*,	veſpers;	*ſuba*,	the zephyrs;	*wuba*,	the plague;
eeza,	trouble;	*iba*,	refuſal;	*ſuna*,	praiſe;	*wufa*,	fidelity;
fiza,	a plain;	*khuta*,	a fault;	*ſuda*,	ſound;	*wida*,	departure;
funa,	annihilation;	*quba*,	a robe;	*ſhuma*,	a candle;	*uda*,	manner;
ghina,	wealth;	*quta*,	ſhape;	*ſhifa*,	a cure;	*uta*,	a preſent.
ghiza,	diet;	*quza*,	fate;				

And to theſe we may ſubjoin *intiha*, end; *iſtirza*, will; *iltija*, ſolicitation; *iſhtiha*, appetite; *iſtighna*, independence; though in general ſuch words are, according to Rule I, maſculine.

(*b*) Diſſyllables beginning with *t*, that have *ee* before their final letter, are for the moſt part feminine, being commonly Arabic infinitives, or verbal nouns; as *tuſweer*, a painting; *tujweez*, determination; *turgheeb*, inſtigation; to be fully explained hereafter, when we treat of the Derivation and Compoſition of words. Monoſyllables with *ee* are frequently maſculine, whereas with *y* they ſeem in general to be feminine; for inſtance *myl*, filth; *byr*, enmity; *nyn*, the eye, &c.

(*i*) You have written this *be* too long,—tŏŏm ne yih *be* buhŏt *lumbee* lik,hee.

تُم نے یہ بے بہت لمبی لکھی

but the *kaf* is not *long* enough, lekun *kaf* kum *lumba* hy,

لیکن کاف کم لمبا ہی

See Rule III, recollecting that *a* is the maſculine, and *ee* the feminine termination of declinable adjectives.

(*j*) *aſa*,	hope;	*diſa*,	quarter;	*kut,ha*,	a ſtory;	*ſala*,	a houſe:
bhak,ha,	language;	*duſa*,	ſtate;	*mata*,	ſmall pox;	*ſeetula*,	ſmall pox;
bit,ha,	affliction;	*ich,ha*,	deſire;	*mudra*,	wine;	*ſewa*,	ſervice;
chhima,	pardon;	*jatra*,	departure;	*nindra*,	drowſineſs;	*ſub,ha*,	aſſembly;
ch,hŏŏd,ha,	hunger;	*kirpa*,	favour;	*pooja*,	worſhip;	*trik,ha*,	thirſt;
churcha,	mention;	*kula*,	juggle;	*ruch,ha*,	cuſtody;	*urcha*,	adoration.

re all feminine by Rule II, and conſequently exceptions from the I.

To the above more might be added, ſince in Sunſkrit the *a* ſeems to be among the feminine terminations; and it is not eaſy to limit the introduction of words, from that language, into the Hindooſtanee: being

RULE III.

Names of countries, hills, lakes, ſeas, woods, months and days, with the letters of the alphabet,—and in ſhort every noun not feminine by the foregoing rules, are maſculine, or may be treated as ſuch; there being much leſs harm in uſing a feminine noun in the maſculine gender, than reverſing *this practice, which* from the impoſſibility of reducing many feminines under any rule, *is very excuſable*, and in ſome parts of Hindooſtan almoſt univerſally adopted (*l*).

RULE IV.

Jan جان life, *g,hao* گھاو a wound, *mouſum* موسم a ſeaſon, are with ſome others, arbitrarily both maſculine and feminine; while *aſamee* اسامي a tenant, *admee* or *manŏŏs* آدمي مانس homo, and ſimilar words follow the gender of the ſex they are applicable to at the time; whence *b,hula-admee* or-*manŏŏs* بھلا آدمي مانس a gentleman, *b,hulee admee* or *manŏŏs* بھلی آدمي مانس a gentlewoman (*m*).

Before we advance to Rule V, on the formation of Gender, leſt I overload the learner's memory with too much at once, I ſhall here inſert, among other quotations, part of Miſkeen's celebrated Elegy, on the death of Mŏŏſlim, with his two young ſons, Mŏŏhummud and Ibraheem; the language of which, being natural, eaſy, and affecting, I may quote it frequently in the courſe of our work, as a compoſition, that in my opinion, is well calculated to convey an adequate idea of the Hindooſtanee, to the ſcholar particularly, who has by reſiding in India, already

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being a matter that muſt generally depend on the education, prejudices, or intereſt of the ſpeaker, as already adverted to in the Preface. (*k*) The ſtudent will ſoon perceive, that *ſhumſher*, a ſword; *gurdun*, the neck; *omr*, age; *kumur*, the waiſt; with hundreds beſides, are feminine; but why, is more than I know.

(*l*) The Mooſulmans within the provinces, and probably every where but in upper Hindooſtan, pay very little attention to the *feminine gender at all*; but in this, I do not think they ſhould be imitated; it being an omiſſion, founded more on indolence, than reaſon; and ſimilar to the overſights among us, of many people ſubſtituting the indicative, for the ſubjunctive mood; you *was*, for *were*, &c. which though we might not harſhly condemn in others, we certainly never ought to follow ourſelves.

(*m*) *Nam*, or *ſhubd*, ſignifies *a noun*, q. v. alſo *maſculine*, &c. in the Dictionary. Gender or ſex may be expreſſed by *ling* (whence *kle,ling* the neuter q. v.) or *oonſa*, whence *mŏ,unnus*, the feminine. See notes page 15; and obſerve, that though the Sunſkrit have *a neuter gender* with words alſo to expreſs *it*, there is no ſuch thing in this language, as already inculcated by Rule I, to which the reader may again refer.

already attained a ſlight knowledge of the language: This muſt be the caſe at preſent, with the majority of *my ſubſcribers*, and *they* have a better right than any other body to benefit by my labours. To preſerve the connexion of the poem, the ſtanzas are here marked, agreeably to the order obſerved by it's authour.

XXXVI. ٣٦

Band he hooe buchoń ſe yih ſŏŏnke ah o zaree — باندهي هوئي بچون سي يهه سنکي آه و زاريّ

Haris luċeeń *kee ourut* bŏhtera ro *pŏkaree* (*n*) — حارث لعين کيّ عورت بهتير ارو پکاريّ

Ourut ke ſir meń pyhle *ſhumſher* oos ne *maree* — عورت کي سر مين پهلي شمشير وسني ماريّ

P,hir *upna* mar*d*ala *beta* kŏŏń *ŵaru bala*. — پهر اپنا مرد الا بيٹا کنو اڑا بالا

XXXVII. ٣٧

T,ha ek *ghoolam oos ka* dek,he to *zoolm hoo,a* — تها يک غلام وسکا ديکهي تو ظلم هوّا

Beebee b,hee *maree gu,e* hy ſat,hee *khoozadu moo,a* — بيبيّ بهي ماري گئي هي ساتهيّ خوزاده موّا

Wŏh oos lu,eeń ſe durke age jilo meń hoo,a — وه وس لعين سي دڑکي آگي جلو مين هوّا

Kuhta t,ha kis bŏŏre ſe mŏŏj,h ko *pu'ra* hy *pala*. — کهتا تها کس بڑي سي مجهکو پڑا هي پالا

XXXVIII.

(*n*) Declinable adjectives, pronouns, verbs, and the particle *ka* even, muſt all agree in gender with their feminine noun; whence the above *kee*, *pŏkaree*, *maree*, for *ka*, *pŏkara*, *mara:* And if *beta* a ſon, had been *betee* a daughter, the verſe would have ſtood thus:—P,hir upnee mardalee betee kooń waree balee. *Shumſher maree* exhibits a mode of conſtruction, perhaps peculiar to this language, viz. *a verb* in the preterite agreeing with *it's feminine object* (when the accuſative ſign *ko* is not expreſſed), inſtead of it's maſculine agent. Of this we have an inſtance a little farther on in Qulundur.

Mŏŏſuſſul aj hum *dek,hee* hy murdŏŏmchuſhm *kee choree;* where a man is the nominative: And in the Epigram quoted in page 48, though a female be the ſpeaker; *ſhe ſays*—

Saree ryn ch,hatee pur *rak,ha*, inſtead of *rak,hee*, becauſe both *ruſkus* and *ſu'jun* are maſculine, one or other of which muſt be conſidered as the *governing object* of the verb *ruk,hna*, to place, a peculiarity that will be more fully examplified when we treat of verbs and their ſyntax. Adjectives that do not terminate in *a* or *u*, are in general indeclinable, ſo far as to have no difference of termination for the feminine, thus—*noujuwan ourut* a young woman, is equally proper with *noujuwan lala* above. See Chapter IV. on Adjectives.

XXXVIII. ۳۸

Jis dum fŏrat oopur *puhoñcha bŭra* woh *khoñkhar* جس دم فرات اوپر پہونچا برا وہ خونخوار

Upne ghŏlam ke hath *dee upnee nungee tulwar* اپني غلام کي ہا تہہ دي اپني ننگي تلوار

Kuhne luga ki myñ kea chhoŏn oopur kuroñ war کہني لگا کہ مين کيا چہوٗن اوپر کرون وار

Too in buchoñ *ka sir* kat ae noujuwan lala. تو ان بچونکا سر کاٹ اي نوجوان لالا

XXXIX. ۳۹

Wisne kuha ke *upnee aqaee* tuh kuro tŏŏm وسني کہا کہ اپني آقائي تہہ کرو تم

Pyghumbur age mŏŏjh ko mut roosea kuro tŏŏm پيغمبر آگي مجہکو مت روسيہ کرو تم

Tŏŏk *upna sir* jhŏŏkakur teghe tule dhuro tŏŏm ٹک اپنا سر جہکا کر تيغي تلي دہرو تم

Dekho to kea kuroonga myñ lon khane wala. ديکہو تو کيا کرونگا مين لون کہاني والا

XL. ۴۰

Yih soñke wis luean ne *shumsher* phir *chhinalee* يہہ سنکي وس لعين ني شمشير پہر چہنالي

Wis lon ke pule *kee gurdun ootar dalee* وس لون کي پلي کي گردن اوتار دالي

Dekhlake win buchoñ ko wis ke lohoo *kee nalee* ديکہلا کي ون بچون کو وسکي لہو کي نالي

Teghe ko toula win pur qubze ko phir sumbhala. تيغي کو تولا ون پر قبضہ کو پہر سنبہالا

Which I ſhall thus tranſlate:—

XXXVI.

When the *wife of* the execrable Haris, heard the ſighs and wailing of the captive children, *ſhe wept* bitterly; on which, he firſt *plunged* his *ſword* in the woman's head, and then *ſlew his own young unmarried ſon.*

XXXVII.

There *was* a *ſlave of his*, who ſeeing what *havock had happened*—the *miſtreſs ſlain!* and *little maſter* alſo *dead!* go terrified at the wretch, and being advanced before, he exclaimed—with what a villain my *lot* is *caſt.*

XXXVIII.

When the *obdurate murderer arrived* at the Euphrates, he *delivered his naked ſword*, into the hand of his own ſlave, ſaying—" Why ſhould I give ſuch ſtriplings a blow, come, my young lad, do you cut off the children's *heads*."

XXXIX.

He replied—" Set *your maſterſhip* aſide, and think not to blacken me in the eyes of the Prophet; incline *your head* a little, place it under the cutlaſs, and ſee what I, thy foſter-ſon, will do."

XL.

On hearing which, the ruffian then *ſnatched* the *ſword*, *ſmote off* the *neck of* this domeſtic; and ſhowing *the ſtream of* his blood to the boys, raiſed the blade over them, but again counterpoiſed it by the handle.

Chuŭha ſawun buja maroo nuqara — چرٗہا ساون بجا مارو نقارا

Pee,a bin koun hy *ſat,hee humara*. — پیابن کون ہي ساتہيٗ ہمارا

BARA MASA.

When the ſtormy ſeaſon is commenced, and the thundering trumpet hath ſounded, who but *a lover* will be *my companion*.

Ek or k,helut kŏŏ ňwur Kund,hy,a ek or *Rad,ha goree* — ایک اور کہیلت کنور کندہیا ایک اور رادہا گوري

HOLEE SONG.

The prince Kund,hy,a gambols there,
And here ſhe trips his *Rad,ha fair*.

Ub khŏda hafiz hy *Souda* ka mŏŏj,he ata hy ruhm — اب خدا حافظ ہي سودا کا مجہي آتا ہي رحم

Ek to t,ha hee *deewanu* tis pur *atee* hy *buhar*. — ایک تو تہا ہيٗ دیوانہ تس پر آتي ہي بہار

May God preſerve *Souda*, I really pity him; he was *diſtracted* enough before, and now *the ſeaſon of love* is again *approaching*.

Nujanooň ke,a qe,amut yih *kuregee naznee goree* — نجانون کیا قیامت یہہ کري گيٗ نازنيٗ گوريٗ

Bula *latee* nipuť burpa hy *jetee ŏmr* hy *t,horee* — بلا لاتيٗ نپٹ برپا ہي جیتيٗ عمر ہي تہوريٗ

Tukatee hy kid,hur *goſhu* hy unk,hee,oň *ka* mere janib — تکاتي ہي کدہر گوشہ ہي انکہیونکا مري جانب

Mŏŏfuſſul aj hum *dek,hee* hy murdŏŏm chuſhm *kee choree* — مفصل آج ہم دیکہي ہي مردم چشم کي چوريٗ

Ubus tŏŏm is qudur zŏŏlfoň ko upne pech dete ho — عبث تم اس قدر زلفونکو اپني پیچ دیتي ہو

Humare

Humare qyd ko bus hy teree unk,hee,oñ kee ek ḍoree ہماري قيد کو بس ہي تيري انکھيون کي ايک ڈوري

Mĕra ail our *kumur oos kee bund,hee t,hee* ek hulqe meñ مرا دل اور کمر وسکي بند ہي تہي ايک حلقي مين

Qulundur *mŏŏr gĕa dil* moo-me,an ne jub *kumur moree* قلندر مُر گيا دل مومنان نے جب کمر موري

QULUNDUR.

I know not what devaſtation this *fair damſel* yet *will cauſe*, who *excites* ſuch miſchief while her *age* is *ſo tender*. Whom *doth ſhe aim* at? *the angle of* her eye ſeems directed hither. Now have I fully *experienced* the *faſcination of* a glance, and that thoſe flowing ringlets, are not required to enſnare one, whom a ſingle look is ſufficient to captivate for ever. *My heart* and *her boſom were linked* together, but *it drooped*, O Qulundur, when ſhe *with-held* her ſlender *waiſt*.

Saree ryn ch,hatee pur rak,ha ساري رين چہاتي پر راکہا

Ruſkus wa ka ſub,hee chak,ha رسکس واکا سبہي چاکہا

B,hor hot myñ d,hura ootar بہور ہوت مين دہر رااو تار

Ulee ko,ee ſujjun? nuheeñ ſuk,hee—har (o) الي کوي سجن نہين سکہي ہار

With rapture I kept in my boſom all night,
Enjoying each hour with ſucceſſive delight;
Reſign'd when the dawn was about to diſcloſe—
" Your lover?—ay may we not ſiſter ſuppoſe?"
—My dear,—No indeed—I mean only—*a-roſe*.

Since

(o) Sometime ago, the following appeared in one of the public papers; which, in juſtice to the authour, and for the reader's information, is inſerted verbatim here; but differs a little from the copy above. I have not myſelf adhered very ſtrictly to the original, either in it's tranſlation, or neceſſary diſtinctions; it being better occaſionally, rather to ſhow as far as poſſible, how an Aſiatic would be apt to expreſs himſelf in our language, on ſuch ſubjects, were he acquainted therewith; than to give literally what he actually hath written in his own; as it's rules and particular phraſes cannot always be transferred with propriety to another tongue.

To the Editor of the Calcutta Gazette.—SIR, Permit me to requeſt your publication of the following little Epigram, in the *Birj Bhàkhà*, the dialect ſpoken in the province of Agra; which, for facility of general peruſal, is repeated in the Perſian character. This ſpecies of poem, as far as I have been able to learn, is peculiar to the above language in India; and I do not recollect any of the ſame claſs in the poetry of Europe. Its diſtinctions are—that it conſiſts of four lines; that the three firſt apply apparently to the tender ſcenes of love; but on a queſtion commencing the fourth line, being explained in the concluſion, the point of the Epigram, is applicable to ſome different ſubject. The anſwer to this queſtion always *denying*, the poem is termed *mookree*, or *negative*.

مکري

Since we have ſo far juſtified the claſſing of words under this or that gender, let us now aſcertain the formation of feminines from maſculines, or both, from the generic noun, by the addition, tranſpoſition, or changing of letters, in order more effectually to diſtinguiſh one ſex from the other; for which purpoſe the Fifth and ſubſequent Rules will be found uſeful.

RULE V.

مکڑي

ساري رين چهتين پر را کها
رس گس وا کا سهي چا کها
بهو ربهو تب دينو ڈار
گيا سکهي ساجن نهين سکهي هار

मुकनी

सारीर इनिधतिश्रनपननाग्या
नस कश लाका सवही याग्या
नोर नज़ो तव दीनो डार
क़ासम्मीसाजननहिसम्मीहार

FREE TRANSLATION.

All night I bore upon my heaving breaſt,
Of ev'ry ſweet, and ev'ry charm poſſeſt,
Nor quitted 'till the morn began to breathe—
"Whom? your beloved?" No—A flow'ry wreathe.

SAHI".

		PAGES.		
	gu,een,	5 & 6,		gueen.
	cholee,an,			cholee,an.
	j,holee,an,			j,holee,an.
	men,			men.
	dea,	12,		idea.
N. B. For	joun, in the oblique,	7,	Read	joun.
	bans,	31,		ba'ns.
	banh,			ba'nh.
	perhaps even do,	33,		perhaps even they.
	each they their,			each their.
	multiplied,	34,		added.
	ſatire or	36,		ſatirical.

And in page 34 the ſcholar muſt be guided to the numerical powers of each letter, by the Ubjud in Perſian, that, in the Engliſh characters not having the letters exactly parallel with their correſponding figures. The Authour's diſtance from the preſs will account for ſuch trifling inaccuracies as the above; and he thinks the beſt apology is at once to correct them.

RULE V.

MASCULINE NOUNS IN any Consonant whatever.

for the feminine are changed to —— *or require the addition of* —— *thus, from* —— *comes*

آ a		bukra بکرا a he goat,	bukree بکري a ſhe goat,
		ſhuhzadu شہزادہ a prince,	ſhuhzadee شہزادي a princeſs,
اَ u		chucha چچا an uncle,	chuchee چچي an aunt,
		möölla مولا a pedagogue,	mööllanee مولاني his wife,
اِ e	ئي ee	dool,ha دولہا a bridegroom,	dool,hin دولہن a bride,
		buneea بنیا a trader,	buneea,en بنیائن his wife,
ئي ee	اِن in	kubita کبتا a poet,	(p) kubita,en کبتائن a poeteſs, &c.
اُ o	اَن un	kuſera کسیرا a tinker,	kuſernee کسیرني his wife,
		doobe دوبي a bramin,	dooba,en دوبائن his wife,
اُو oo	ني nee	dhobee دہوبي a waſherman,	dhobin دہوبن a waſherwoman,
		mööftee مفتي a mööftee,	mööftee,a en مفتیائن his wife.
آو ou	آني anee	khutree کہتري a man of that tribe,	khutranee کہترانی his wife.
		meo میو a man of that tribe,	meonee میونی his wife.
	ئن en	hindoo ہندو a hindoo,	hindoonee ہندونی a female Hindoo.
		gööroo گرو a tutor,	göörooa,en گروائن a tutoreſs.
	آئن a,en	tuttoo ٹٹو a pony,	tuttoo,anee ٹٹوانی a mare.
		bhou بہو Jupiter,	bhou,anee بہونی Juno.
	ئي ee,a آ	brahmun براہمن a bramin,	brahmunee براہمني a brameneſs.
		ſónar سُنار a goldſmith,	ſónarun سُنارن his wife.
	اُ u	ſoo,ur سُور a boar,	ſoo,uree سوري a ſow.
		ſher شیر a tiger,	ſhernee شیرنی a tigreſs.
	آ a	mihtur مہتر a ſweeper,	mihturanee مہترانی his wife.
		pundit پنڈت a learned man,	pundita,en پنڈتائن his wife.
		buſunt بسنت } a man's name,	buſuntee,a بسنتیا } a woman's
		kureem کریم }	kureemu کریمہ } name.
		mulik ملک a king,	muliku ملکہ a queen.
		na,ek نائک a lad,	na,eka نائکا a laſs.

یاکحرفی صحیح باشد

(p) In theſe caſes *en* is pronounced like *in*—See pages 2 and 13, note (g). Vocables in *ee,a* generally require *e,n*, though at times *buneeanee*, *kubitanee*, &c. may occur.

REMARKS.

This is by far the moſt general mode, including nearly all the ſubſtantives and adjectives in *a* and *u*, and holds good alſo in ſuch diminutives as *ruſſa*, a rope; *ruſſee*, a cord; *gola*, a ball, *golee* a bullet; *chooha*, a rat; *choohee*, a mouſe; *huramzadu*, *huramzadee*, rarely *huram zadin*, a baſtard; as few ſuch words have *in*, *un*, &c. for *ee*.

Sometimes *chuchanee*, and the feminine of *mŏŏlla*, is fortunately thus diſtinguiſhed better from *moolee*, a maddiſh; as a very ſmall number of nouns in *a*, take *nee*.

Or any ſchoolmiſtreſs, likewiſe his ſiſter, daughter, &c. if old. See below, under the word *bunee,a*.

And *dool,hun*, ſeldom *dool,hee*. In this way are formed from *joolaha*, a weaver; *koonjŭra*, a fruiterer; *mĕŭduha*, a conſtable; and names of trades, tribes, in *ha*, *la*, *ra*; *joolahin*, *joolahun*, *joolahee*, his wife, &c.

Applicable alſo to the ſiſter, daughter, or to any female trader; and on the contrary the next word *kubita,en* often requires no other qualification, than being the wife, daughter, or ſiſter of a bard; a circumſtance that frequently occurs, from the Hindoo tribes being confined to particular trades or profeſſions, and conſequently applies to many of the preſent examples: but from theſe we muſt except *punděta*, below.

Kuſerin, *kuſerun*, *kuſeree*, with the moſt of ſuch nouns in *era*, as *t,hut,hera*, *ſumpera*, *b,hungera*, have *nee*, *in*, *un*, or *ee*.

Choube, *choubaen*, names of braminical tribes; but *pandě* has *pundaen*; a common irregularity that can eaſily be accounted for and reconciled.

Dhobun, ſometimes *dhobinee*; *kuſbee*, means either a male or female artiſt, though now confined to courtezans, and occaſionally becomes *kuſbin*, like moſt maſculines in *ee*. *Mŏŏſtanee*, *mŏŏſtin*, and *k,hutraen*, *k,hutrin*, are at times uſed; alſo *quzeeaen* from *qazee*. Adjectives in *ŭ* are alike in both genders; *buŭa,b,haree* ſoo,ur, a very *large* boar; *buŭee b,haree* ſoo,uree, a very *large* ſow.

This is a Mŏŏſulman tribe. *Deo*, a god; *deanee*, a goddeſs; and according to the Hindoos, *dewanguna*. There are but few ſuch nouns in *o* to require much attention.

Exhibits the various ways theſe words are formed; *hindooaen*, *hindooanee*, alſo are proper: *baboo*, a maſter, as *bubwaen*, a miſtreſs; and from *kandoo*, a ſugar-boiler, &c. come *kandoonee*, *kandooanee*, *kundwaen*, his wife, &c.

Perhaps more properly *b,huw*, and *b,huwanee*. See the notes pages 20 and 33, whence *byſhnuwee*, a holy woman, is regular from *byhnuw* or *byſhnuw*, pronounced *byſhnou*.

The feminine here is often redundant, *ſŏnarin*, *ſŏnarnee*, *ſŏnaree*, *ſoo,urnee*, *ſoo,urin*, being all proper; but it is difficult to ſay when ſuch words ſhould have *in*, *un*, *nee*, *ee*: Practice and Vol. II. will however, ſettle this point to the reader's ſatisfaction. Words in *ar* often have *aen*; *ſŏnaen*, *lohaen*, *chumaen*, from *ſŏnar*, *lohar*, *chumar*, inſtead of *loharin*, *loharun*, *loharee*, *loharnee*.

mihtranee, } The *zubur* being dropped (as *e* in tigreſs) in uttering mŏghul-anee, it becomes *mŏghlanee*, a
mihtraen, } deviation that is too trifling to ſtand upon here, though its frequency be worth noting. *Punditanee*, likewiſe occurs, and *Punďita* means *a learned woman*, v. *naek*, below.

Buſunt, the ſpring; *prem*, friendſhip; when proper names, take *eea* or *ee* for the feminine; and *kureem*, *ſuleem*, *uzeem*, *u*, or *un*; *kureemun*, *ſuleemu*, *uzeemun*, uſed alſo *as diminutives*; whence we may account for *meerun*, *mŏradun*, &c. being applicable alſo to men.

Shair, a poet; *ſhairu*, a poeteſs; theſe are all Arabic words; but the diſtinction, as in Engliſh, is beginning to be diſuſed, or is often neglected. When *mulik* ſignifies a camel-keeper, it has *mulikaen*, *mulikanee*.

Very common in Sunſkrit words, *pachuk*, a man-cook, *pachuka*, a woman cook; *Sewa*, Juno; from *Sevi* or *Sew*, Jupiter.

RULE VI.

RULE VI.

The Generic termination in any conſonant, for the maſculine, requires *a*, and *ee* for the feminine gender; thus—

			becomes			whence	
hurn ہرن mirg مرگ	a deer,	hurna ہرنا mirga مرگا	a hart or ſtag;	hurnee ہرنی mirgee مرگی	the hind or roe.
b,heř بھیڑ	a ſheep,	b,heŕa بھیڑا	a ram;	b,heŕee بھیڑی	a ewe.
mŏŏrgh(q) مرغ	a fowl,	mŏŏrgha مرغا	a cock;	mŏŏrghee مرغی	a hen.
myhik میہک	a buffalo,	myhika میہکا	a he buffulo;	myhikee میہکی	a ſhe buffulo.

RULE VII.

The following vocables, which are in a manner exceptions to the other rules, are formed in this manner:—

		from	which would form regularly	
buhin بہن	a ſiſter,	b,ha,ee بھائی	a brother;	b,ha,in. (r)
ranee رانی	a princeſs,	raja راجا	a prince;	rajee. { Perhaps from *rana*, whence the *Rana* of Gohud, though it ſeems now obſolete, whatever its meaning might have been formerly.
hut,hnee(s) ہتھنی	a ſhe elephant,	hat,hee ہاتھی	an elephant;	hat,hin, hat,heenee.
mŏŏmanee ممانی	an aunt,	mamoo مامو	an uncle;	mamoonee. { Or *mamee*, from *mama*, an uncle.
re,anee ریانی	——	ra,e رای	a Rajpoot's title;	ra,enee, ra,a,en { This alſo may account for *ranee*, above.
chuku,ee چکی	a wild duck,	chukwa چکوا	the drake;	chukwee.
goury,a گوریا	a hen ſparrow,	goura گورا	a cock ſparrow;	gouree. { All uſed, and *billee* more ſo than *bilya*, which in the maſculine has alſo *billar* and *billoo*.
bily,a بلیا	a ſhe cat,	billa بلا	a he cat;	billee.
b,hyn̆s بھینس	a ſhe buffulo,	b,hyn̆ ſa بھینسا	a he buffulo;	b,hyn̆ ſee.
rand رانڈ	a widow,	runda رنڈا	a widower;	rundee. { Or *rindee*, means a woman.
begum بیگم khanum خانم	a lady,	beg بیگ khan خان	a lord;	begun. { *Begum* is uſed for women of rank, as *lady* is with us. khanun.

(q) *Chi'ee,a*, a bird; *chi'a*, a cock ſparrow; *chi'ee*, a hen ſparrow.

(r) Partly preſerved in *bhanja*, a ſiſter's ſon, and in the common but indecent word *b,han chod*, or as we will have it *banchoot*; without knowing that its reflective inſinuation, when thus corrupted, very properly puniſhes thoſe whoever make uſe of ſuch unbecoming expreſſions.

(s) The irregularities here, and elſewhere, may be partly accounted for by the tranſpoſition and convertibility of letters, to which ſo many words in this language are ſubject.

RULE VIII.

Many inſtances, as in other languages, will be found, where the diſcrimination of ſex depends on ſeparate words, and not on the terminations at all; but where the diſtinction is neither obvious nor neceſſary, one word often expreſſes both ſexes, or has occaſionally *nur* نر he, added for the maſculine, and *madu* مادہ ſhe, for the feminine gender.

bap باپ
pita پتا } a father,

ma ما
mat مات } a mother.

murd مرد
poorŏŏk,h پورکھہ } a man,

ourut عورت
rindee رندي
iſtree استري } a woman.

ſŏŏſur سُسر
ſuſŏŏr سسُر
ſŏŏſra سُسرا } a father-in-law,

ſas ساس a mother-in-law.

khuſum خصم a huſband,

joroo جورو a wife.

byl بیل
nur-ga,o نرگاو } an ox,

ga,e گاي
madu-ga,o مادہ گاو } a cow.

admee آدمي a man,

admee آدمي a woman.

ſha,ir شاعر
ſha,iru شاعرہ } a poet-*eſs*.

lumuha لمہا
khurgoſh *nur* خرگوش نر } a *he* hare,

lumuha لمہا
khurgoſh *madu* خرگوش مادہ } a *ſhe* hare.

II.

Myne kuha ki ſhekhjee tŏŏm be,ah mut rucha,o	مين نې کہا کہ شيخ جي تم بياہ مت رچاؤ
Nuwe burus kee ŏmr tŏŏmharee hy baz a,o	نوّے برس کي عمر تمہاري هي باز آؤ
Kuhne ko doſtoñ ke b,hee khatir meñ upnee la,o	کہني کو دوستون کي بہي خاطر مين اپني لاؤ
Yſe lugoge *joroo* ke tŏŏm wuqt ra,o cha,o	ايسي لگو گي جورو کي تم وقت راو چاؤ
(*t*) Go,e,a ki upnee *potee* k,hilate hyñ Shekhjee.	گويا کہ اپني پوتي کہلاتي هين شيخ جي

IV.

Gatee t,heeñ by,t,hee *domnee,añ* gird yih ſŏhag	گاتي تهين بيٹهي دومنيان گرد يہ سہاگ
Doolha numuk b,hura hy ki je,oñ lonee,e ka ſag	دولہا نمک بہرا هي کہ جيون لونئ کا ساگ
Doolhun ſhitab ake puhonch g,hur ſe upne b,hag	دولہن شتاب آکي پہونچ گہر سي اپني بہاگ
Nouſhu ſŏŏg,huñ hy kuh luge *ſoŏſre* ke g,hur ko ag	نوشہ سکہر هي کہہ لگي سسري کي گہر کو آگ
Sir ko to tal o ſŏŏr ſe hilate hyñ Shekhjee.	سر کو تو تال و سر سي هلاتي هين شيخ جي

V.

Ae uchpulee *dool,hin* teree ſhokhee hy yih zuboon	اي اچپلي دولہن تيري شوخي هي يہ زبون
Too ne humare ſhekh ko ke,a ke,a kee,a fuſoon	تو نے هماري شيخ کو کيا کيا کيا فسون
Eehañ tuk hy teree ſhurm ſe choukee pur ſur nugoon	يہان تک هي تيري شرم سي چوکي پہ سر نگون
Malin kuhe he bar khŏda e,a myñ ke,a kuroon	مالن کہي هي بار خدايا مين کيا کرون
Tukhtoñ ſe ſir ka ſihra bund,hate hyñ Shekhjee.	تختون سي سر کا سہرا بندہاتي هين شيخ جي

SOUDA'S SATIRE ON SHEKHJEE.

I ſaid, Reverend ſage meddle not with marriage, but refrain now that you are ninety years of age, and mind the counſel of friends; leſt when dallying with *a wife*, you ſeem to be dandling your own *grand daughter*—The *female muſicians* ſat in a circle ſinging this nuptial ſong. "The *bridegroom* is ſleek, but ſedative as the leaves of purſlane, come with ſpeed, O *bride*, and leave thy former home, a huſband is the proper man, and you may now make a bonfire of his *father-in-law's* houſe; ſee the old gentleman himſelf even nods approbation to the chorus." Ah! wanton *bride*, thy pranks are baneful indeed, for thou haſt enchanted, and abaſhed our maſter to ſtoop on the bench ſo much, that the *gardener's wife* exclaims, Good Lord! what can I do, when his worſhip inclines to make the boards a garland for his head.

(*t*) *Pota*, a grandſon, *ŏom*, a tribe, *ŏomnee*, a woman of that tribe—*pl.* ŏomnee,añ. They ſing at weddings, and play on ruſtick inſtruments, beſides being uſeful on other occaſions. I need hardly mention that

Enough having been ſaid on the Gender of Nouns, it is time to conſider their various forms of Declenſion.

SECTION III.

OF DECLENSION(*u*).

RULE I.

MASCULINES that terminate with *a*, *u*, *uh*, are (*v*) *Diptotes*, by theſe letters being inflected to *e*, *in the Singular* oblique, and nominative Plural; but Triptotes in this Number, changing the *e* above, to *o*, for the vocative, and *oň*, for the *objective caſe*; *which* nevertheleſs *in all nouns*, and in both numbers, often reciproeates with *the nominative*, while this alſo is at times uſed for the vocative caſe, and it is not very neceſſary, with a numeral, to uſe the plural at all.

RULE

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that *malin* comes regularly from *malee*, a gardener: She means to ſay that the old father is fitter for a winding ſheet than a bridal bed; but ſuch alluſions can neither be underſtood nor explained without a knowledge of, or digreſſion on, the manners, cuſtoms, and ideas of the Eaſt. We may preſent the reader with other parts of the above ſatire hereafter, theſe ſtanzas being ſelected for the examples only, without any regard to their order in Souda.

(*u*) Declenſion, *h.* roop, v. *etymology*, &c. Caſe, *h.* karuk, perhaps *a.* ſeeghu صيغہ fee *number*, and all the caſes in the Dictionary, alſo particle, *h.* ubĕ. The nominative caſe, for our purpoſe here, may be termed *a.* haluti rufu,ee yane fa,elee,ut حالت رفعي يعني فاعليت *h.* prit,hima karuk. The genetive, *a.* halut i jurree yane izafut حالت جرّي يعني اضافت *h.* ſumbund karuk. The dative, *h.* ſumprudan, *a.* halut i nuſbee yane mufoolee,ut حالت نصبي يعني مفعوليت alſo the accuſative, mufool bihee مفعول بہ *h.* kurum karuk. The ablative, *h.* kurun karuk, upadan, or ad,har, *a.* mufool feehi مفعول فيہ mufool luhŏŏ مفعول لہ mufool muhŏŏ مفعول معہ See the genetive above.

(*v*) Though the inflected particle *ke* and, *izafut i* or *e* ي reſemble our genetive in *'s*, they can hardly be ſaid to form a diſtinct caſe, ſince the firſt evidently belongs to the poſtpoſitions, and the laſt to the Perſian language. *Oň*, the preſent ſign of the plural oblique, was formerly *un*, *in*, &c. ſtill to be met with in old authours.

RULE II.

Moſt feminines, and a few maſculines in (*w*) *a*, *u*, *uh*, with all nouns which have not theſe terminations, are aptotes in the ſingular; Every maſculine word remains unchanged in the *nominative* plural, but the feminines in this *caſe* affix *en*, *añ*, (*x*) *in*, *un*, *a*, *n*, to—(theſe being ſeldom inflected from—) the ſingular final letter: And words of both genders require *oñ*, *e̤oñ*, for the oblique, with *o*, *e̤o*, for the vocative plural; though perſonal, and ſome proper names, either have no plural, or the inflection, as in *ga̤oñ* گاؤں a village, *pa̤oñ* پاؤں the foot, with a few others, is very obſcure.

RULE III.

The *vocative ſingular* is commonly formed by prefixing *a̤e*, *o*, *ē*, to the ſimple nouns of Rule II, or to the oblique caſe, of ſuch as belong to the firſt Rule, when *it* is not uſed, as exhibited with affixed particles in the Table below: The nominative plural, often follows the Arabic and Perſian rules, by which *an*, *gan*, *ha*, *at*, *yn*, are added to the ſingular, or this is inflected in a way peculiar to the former language; and theſe plurals like *cherubims* with us, occaſionally aſſume the Hindooſtanee ſigns, eſpecially in the oblique caſe. The vocative plural though in all inſtances regularly in *o*, *e̤o*, is ſometimes redundant, as, *ee̤aro* یارو *a̤e ee̤aro* اے یارو *a̤e ee̤arañ* اے یاران or ſimply *ee̤arañ* یاران all mean *O friends*; which is applicable to many others, and in the ſingular alſo; *ee̤ar* یار or *a̤e ee̤ar* اے یار O friend, agreeably to Rule I. q. v.

RULE

(*w*) Such as, *mŏŏllu*, a maſter; *omra*, (though the *pl.* of *umeer*) a nobleman; *khŏda*, god; *baba*, a father; *ooſta*, a barber; *pita*, a father; *pee̤a*, a huſband; *kubita*, a poet; and concretes from Rule II. Chap. IV. with ſome others that may have now eſcaped me.

(*x*) Feminines in *ee*, commonly add to the nom. plural *añ*, ſometimes *un*, *in*; *ſukh̤ee*, a woman's female friend, has *ſukh̤ee̤añ*, *ſukhee̤un*, *ſukh̤ee̤in*; and *nyn*, the eye, *nyneñ*, *nynun*, *nynin*, *nyna*, eyes; *ankh̤*, has *ankh̤añ*, *ankh̤in*, *ankh̤un*, often *unkh̤ee̤añ*, eyes; but ſuch inſtances are either poetical only, or growing obſolete, *eñ*, now being the regular termination in ordinary diſcourſe.

SINGULAR NUMBER.

	NOMIN.	OBLIQUE.	Poſtpoſitions.	Prepoſitions.	
Maſc. Rule I.	luika,	luŭke	- *ka*,	*of-*	-boy,
	danu,	dane	- *ko*,	*to-for-in-* or	-grain,
	muſaluh,	muſale	- *meň*,	*in-at-on-of-*	-ſpice,
Feminines of Rule II.	giru (a),	gire	- *pur*,	*on-at-up-*	-knot,
	jugŭh,	juge	- *re*, *he*, or *a*,	*o-ſoho-*	-[illegible],
	turuh,	ture	- *ſe*, *ſetee*, or *te*,	*to-from-of-with-by-*	-manner,
	duwa,	—	*tuk*, *tuluk*, *le*, *lug*, or *to-*	*to-up to-*	-medicine,
	quba,	—	*ree*, & *tu,een*, *kune* (b),	*as far as-at*	-robe,
	my,a,	—	*pas*, *eehaň*,	*towards-near-*	-favour,
	ma,	—	*hat,h*, *lugh,hug*,	*nigh to-before-*	-mother,
Maſculines of Rule II.	dana,	—	*turuf*, *nuzdeek*,	*about-*	-ſage,
	guda,	—	or *nere*, *qureeb*,		-beggar,
	ſher,	—	*oopur*,	*above-up-on-*	-tiger,
	hul,	—	*undur*, or *bheetur*,	*in-within-*	-plough,
	ſaqee,	—	*neeche*, or *tule*,	*below-beneath-under-*	-cup bearer,
	pande,	—	*bahur*,	*without-*	-bramin,
	rae,	—	*ſat,h*, *ſung*, *ſumet*,	*with-along-* or	-rajpoot,
	aebjo,	—	*ſŏŏdhaň* and *humrah*,	*together-*	-cenſurer,
	tumboo,	—	*peech,he*, *bad*,	*behind-after-*	-tent,
	byſhnou,	—	*pure*, *oodhur*, or *ooſturuf*,	*beyond-on that ſide-*	-hermit,
Rule III.	kitab,	—	*wure*, *idhur*, or *iſturuf*,	*on this ſide-*	-book,
	rah,	—	*age*, *ſamne*, or *ſunmŏŏk,h*,	*before-againſt-oppoſite*	-road,
	bat,	—	*roobŭroo*, *mŏqaqil*, *hŏŏzoor*	*to-in compariſon with-*	-word,
Feminines of Rule II.	ga,e,	—	*beech*, *beechmeň*, *mud*,	*in-among-amid-*	-cow,
	lurkee,	—	or *durmee,an*,	*between-*	-girl,
	jo,	—	*waſte*, *ſubub*, *khatir*,	*for-on account of-*	-river,
	daroo,	—	*lee,e*, or *karun*, *bae,s*,		-drug,
	gou,	—	*burabur*, *turuh*,	*like-according to-*	-cow,
	ny,	—	*mo,afiq*, *bumoojib*,		-reed,
Maſculines of Rule II.	juwan,	—	*huqmeň*, *niſbut*,	*regarding-in reſpect to-*	-youth,
	bundu,	bunde-	*ſiwae*, *bughyr*, *ch,hor*,	*without-beſides-*	-ſlave,
Rule III.	huzar,	—	*bina*, *bidoon*, *bin*,	*except-*	-thouſand,
	mŏŏfrid,	—	*aſpas*, *chougird*,	*around-about-*	-ſimple,
	turuf,	—	*gird*, *girdpeſh*.		-ſide,

	NOMIN.	OBLIQUE.	
Maſc. Rule I.	لڑکا	لڑکے	لڑکا — کا
	دانہ	دانے	دانے — کو
	مصالح	مصالحے	مصالحے — میں
Feminines of Rule II.	گیرہ	گیرے	گیرے — پر
	جگہہ	جگے	جگے — ری - ہی - آ
	طرح	طرحے	طرحے — سی - ستی - تی
	دوا	—	— نک - تلک - لی - لگ - توری
	وہا	—	— تئیں - کنی
	میا	—	— پاس - ایہاں
	ما	—	— ہاتہہ - لگ - ہگ
Maſculines of Rule II.	دانا	—	— طرف - نزدیک
	گدا	—	— نیرے - قریب
	شیر	—	— اوپر
	ہل	—	— اندر - بہتیر
	ساقی	—	— پیچے - تلے
	پانڈی	—	— باہر
	رای	—	— ساتہہ - سنگ - سمیت
	عیب جو	—	— سمیدھان - ہمراہ
	تنبو	—	— پیچہی - بعد
	بیشنو	—	— پرے - اوپر - اسطرف
Rule III.	کتاب	—	— وری - ایدہر - اسطرف
	راہ	—	— اگے - سامنے - سنمکہہ
	بات	—	— روبرو - مقابل
Feminines of Rule II.	گای	—	— بیچ - بیچ مین - مد
	لرکی	—	— درمیان
	جو	—	— واسطہ - سبب - خاطر
	دارو	—	— لئے - کارن - باعث
	گو	—	— برابر - طرح
	نی	—	— موافق - بموجب
Maſculines of Rule II.	جوان	—	— حق مین - نسبت
	بندہ	بندے	— سوای - بغیر - چہوڑ
Rule III.	ہزار	—	— بنا - بدون - بن
	مفرد	—	— آس پاس - چوگرد
	طرف	—	— گرد - گردپیش

PLURAL.

NOMINATIVE.		OBLIQUE.	
luŭke	لڑکے	luŭkoň (c) —	لڑکون
dane	دانے	danoň —	دانون
muſale	مصالے	muſaloň —	مصالون
gireň	گرین	giroň —	گرون
jugeň	جگین	jugoň —	جگون
tureň	طرین	turoň —	طرون
duwa,eň	دوائین	duwa,oň (d) —	دوائیون
quba,eň	قبائین	quba,oň —	قبائیون
my,a,eň	میائین	my,a,oň —	میائیون
ma,eň	مائین	ma,oň —	مائیون
dana	دانا	dana,oň —	دانائیون
guda	گدا	guda,oň —	گدائیون
ſher	شیر	ſheroň —	شیرون
hul	ہل	huloň —	ہلون
ſaqee	ساقی	ſaqee,oň —	ساقیئون
pande	پانڈی	pandoň —	پانڈون
rae	رای	rae,oň —	*ka*, &c.
aebjo	عیب جو	aebjo,oň —	عیب جوئیون
tumboo	تنبو	tumboo,oň —	تنبوئیون
byſhnou	بیشنو	byſhnou,oň -	بیشنوئیون
kitaben	کتابین	kitabon —	کتابون
raheň	راہین	rahoň —	راہون
bateň	باتین	batoň —	باتون
ga,eň	گائین	ga,e,oň —	گائیون
lurkee,aň	لرکیان	lurkee,oň —	لرکیئون
jo,eň	جوئین	jo,oň —	جوئیون
daroo,eň	داروین	daroo,oň —	داروئیون
gou,eň	گوین	gou,oň —	گوئیون
ny,eň	نیئین	ny,oň —	نیئیون
juwanan	جوانان	juwanoň —	جوانون
bundugan	بندگان	bundoň —	بندون
huzarha	ہزارہا	huzaroň —	ہزارون
mŏŏfridat	مفردات	mŏŏfridatoň -	مفرداتون
turufyn	طرفین	utrafoň —	اطرافون

REMARKS.

-ka, &c. *This*, in conſtruction, becomes *ke* and *kee*, when in concord with a feminine noun. Yih ghur lurke *ke* bap *kee* ma *ka* hy, this is the houſe *of* the mother *of* the father *of* the boy, or the boy's father's mother's houſe: Ma *ke* ghur *meň*, *in* a mother's houſe. From what has been obſerved in the preceding rules, the vocative cannot well prove obſcure *ae ſaqee*, O! cup bearer, or *ſaqee,a*; *e lurke*, O! boy, or *lurkere*; *lurko*, O! boys; *lurkee,o*, O! girls; *ſhero*, O! tigers.

Ko, *ke tu,eeň*, with one or two more, are frequently the ſigns of an accuſative only; this *ke* is often omitted, ſher-*ke ſat,h* or ſher-*ſat,h*, with a tiger; lurkee *ke pas* or lurkee *pas*, near a girl. The nominative, as already obſerved in the firſt rule, is occaſionally uſed for the *oblique caſe*, and vice verſa, particularly when the *latter* is followed by an active preterite verb, then aſſuming the particle *ne*. *Lurkee,oň ne* chaha *lurke* ko, *girls* loved a boy; lurkee,aň chahteeň hyň *lurka*, girls love *a boy*, a mode of conſtruction to be analyzed in another chapter. The compounds from *ke kune*, downwards, can in general be farther compounded by *ſe*; lurke ke kune *ſe*, thus:—

lurke	-kune-		-boy.
ſher	-pas-		a -tiger.
lurkee	-eehaň-		-girl.
	-ke-	*-ſe*, *from* (near)	
lurkoň	-hat,h-		-boys.
ſheroň	-turuf-		-tigers.
lurkee,oň	-nuzdeek-		-girls.

Singular. Plural.

which is applicable to moſt other nouns.

(a) It is not always eaſy to ſay whether the words in *u*, *uh*, ſhould be inflected as above, or with *eh*, *heň*, *hoň*; as ſome people lay more ſtreſs on final *h*, in certain inſtances than in others; and though with me they would read *danu*, *dane*, *danoň*, might nevertheleſs ſay *giruh*, *jugŭh*, *gireh*, *jugeh*, *girheň*, *jughen*, *girhoň*, *jughoň*; a knotty point however that the critics in this language may unravel for me.

(b) We may here remark, that *ke kune*, or *ke eehaň*, pronounced alſo *kihaň*, expreſſes our genetive in 's with *at*, or dative in *to*, q. v. alſo *for*, *on*, &c. in the Dictionary.—The horſe will be found *at* Mr. Lloyd's, whence you may take him *to* Mr. Charters, *ghoŕa milega* Lloyd ſahib *kihaň* wuhaň ſe leja,eeo Charters ſahib *ke eehaň*. Many of the above poſtpoſitions are interchangeable among themſelves, and moreover admit of a variety of meanings that cannot be enumerated here.

(c) As *log*, people, *obl.* logoň, *voc.* logo, O! people, is a kind of plural affix (to *chakur*, a ſervant, and others) more colloquial than claſſic, I ſhall leave the diſcuſſion of its uſe and abuſe till another occaſion: when we can moreover attend to the formation and peculiarities of the Perſian and Arabic plurals, as dual, redundant, equivocal, &c. in this language.

(d) Alſo *duwae,eň*, *quba,oň*, &c. *mae,o*, *danae,o*, &c. O! mothers, O! ſages.

RULE IV.

The GENERAL DECLENSION OF HINDOOSTANEE NOUNS, is founded as in our own language, on particles, that from their ſituation in this, have been very properly ſtyled (*y*) poſtpoſitions, while ours for a ſimilar reaſon, with equal propriety are called prepoſitions; which will here point out, all the poſſible caſes at once, without a ſervile adherence to the common forms of a Latin noun; and from the Table oppoſite to page 58, we may thus learn any word in the language by declining it, like *lurka*, lurke-*ka*, *of* a boy, lurke-*ko*, *to*-*for*- or *a* boy, and ſo on, till arrived at the *compounds*, lurke *ke tueeň*, lurke *ke kune*, lurke *ke pas*, *to*-*near*- &c. a boy;—and in this way through the whole of the diptotes. The aptotes are ſtill more ſimple, duwa-*ka*, *of* a medicine, duwa-*ko*, *to* a medicine, proceeding downwards without any variation of caſe from this word to the laſt. The plural will be evident in the ſubſequent ſcheme:—Boy,-s, lurke, *lurkoň*-ka, of *boys*, lurkoň-*ko*, *to* boys, to be carried as the ſingular has been, through all the poſtpoſitions, which holds good in every noun here, or any one the ſcholar may chooſe to inflect, after ſtudying the foregoing rules, very carefully previous to what follows; the nature of which is pointed out to a moonſhee in the Perſian note for this purpoſe (*z*) below.

(*y*) *h*. ubĕ ſumas, v. *prepoſition*, &c.

(*z*) باید دانست بزبان هندوستانی اسم خواه مفرد باشد یا جمع که در ینجا هر یک مندرج انداز ابتدای کامه لڑکا تا کامه طرف بموجب محاوره اهل هند باحروف معنوی که کی کا وین وسی وغره است باینصورت صرف نمایند لڑکا - لڑکی کا - لڑکی کو - لڑکی کی تئین واخوات آن ودر صیغه جمع لڑکی - لڑکون کا لڑکون کو - لڑکون کی کنی واخوات آن

The learner has here a comprehenſive view of the different ſpecies of nouns, with moſt of the poſtpoſitions, that are uſed in the Hindooſtanee; unlimited however, to this and that caſe or declenſion, as he can modify ſuch reſtrictions, agreeably to his own notion of their uſe and propriety: ſince he eithe is or ought to be acquainted with the nature, properties, extent, and application of the prepoſitions, &c. as poſſeſſive, paſſive, objective, vocative, cauſal, or locative ſigns, in his vernacular tongue; without being ſwayed in any language by theſe, and the rigid, often unapplicable, diſtinctions of genetive, dative, accuſative, and ablative: But not to diſpute about terms, every man is at liberty to apply the above, when and where he likes, provided he will attend to the ſcheme of general declenſion, as I have exhibited it, obſerving alſo that the poſtpoſitions, ſometimes do not *immediately* follow, on the contrary, they occaſionally (e) precede their reſpective nouns; nor can they always be tranſlated as I have done, becauſe we may be obliged to expreſs the want *of*, wiſh *for*, inclination *to*, from *ka* only; beſides it will often happen that both the oblique and nominative caſes have the ſame ower without, as with a poſtpoſition. Words which in the ſingular, have a ſhort vowel in their laſt ſyllable, are apt to drop it in the plural oblique, thus, put,h*ur* ſe پتهر سے with a ſtone, put,hroñ pur پتهروں پر on ſtones; a circumſtance that has already been noticed under the formation of feminine, from maſculine nouns, and applicable in ſeveral reſpects on the preſent occaſion alſo. To the induſtrious ſcholar I may ſafely promiſe the moſt extenſive advantages from his application to the contents of this Section; which may appear formidable indeed to the ſuperficial reader, who will neither have patience to revert to ſuch quotations, in the former part of this work as would now illuſtrate the preſent ſubject, nor to examine the following, though intended to confirm and inculcate all the Rules relative to Declenſion,

Muñhe t,he *tumamee ſe* deewar o dur — مُنهي تهي تمامي سے ديوار و در

Tumamee woh t,ha ſhuhr *ſone ka* g,hur — تمامي وه تها شهر سونے کا گهر

Kuhoon

(e) Particularly the compounds with *ke*. *Padſhah ke pas* by't,ha hy wuzeer, *pas padſhah ke* by't ha hy wuzeer, *padſhah ke* by't ha hy *pas* wuzeer; all ſignify, that the miniſter is ſitting *near the king*; which may be alſo expreſſed by, padſhah *pas* by't ha hy wuzeer, and wuzeer by't ha hy *pas* padſhah; the conſtruction being in general ſo pliable, that the above ſentence may be expreſſed by theſe very words arranged in twenty or thirty different ways.

Kuhooñ *qile ka wuhañ ke* myñ kęa ſhikoh — کہون قلعي کا وہان کي مين کيا شکوہ

Gyę dub *boolundee ko* dekh *oos kee koh.* — گئ دب بلندي کو ديکہہ اوسکي کوہ

MEER HUSUN.

Every wall and door was lined *with tiſſue*, and the whole city reſembled a manſion *of gold*. What can I ſay of the ſtatelineſs *of it's caſtle*, when the *mountains* crouched on beholding *the loftineſs there of*.

Zumane ka hum khoob pa,ęa hy b,hed — زماني کا ہم خوب پا يا ہي بہيد

Subub *zindugee ka* nuheeñ jŏŏz oomed — سبب زندگي کا نہين جز اميد

SAQEE NAMU.

I have really diſcovered the ſpell *of the world*, and that there is no other ſupport *of exiſtence* but hope.

Moŧe jame ka mŏŏj,h ko zouq nuheeñ — موٹي جامي کا مجہکو ذوق نہين

Ch,hoŧe cheere ka dil meñ ſhouq nuheen — چہوٹي چيري کا دل مين شوق نہين

SOUDA.

I have no deſire *for a coarſe robe*, nor feel any inclination *to a ſmall turband*.

XXVII.

Ourut ro,ee ki hy hy yih ke,a bunee zuboonee — عورت روئي کہ ہي ہي يہہ کيا بني زبوني

Sat,hee *buche* hyñ *ghur men* ſat,hee *buchoñ ka* khoonee — ساتہي بچي ہين گہر مين ساتہي بچونکا خوني

Lundee ke tu,eeñ kee ooſne *ſynoñ ſe* ruh numoonee — لونڈي کي تئين کئ اوسني سينوسي رہ نموني

Hŏŏjru jo t,ha *buchoñ ka* ooſko dila,e,a tala. — حجرا جو تہا بچونکا اوسکو دلايا تالا

XXVIII. (f)

Haris ne k,hake *k,hana* our peeke tŏŏk jo *panee* — حارث ني کہاکي کہانا اور پيکي تک جو پاني

Sone ko laga *chadur* le upne *ſir pu* tanee — سوني کو لاگا چادر لي اپني سر پہ تاني

Dono *buchoñ ne* dek,ha yek khwab naguhanee — دونو بچون ني ديکہا ايک خواب ناگہاني

Baba ko rone lage *hoojre meñ* ſhor ḍala. — بابا کو رونے لاگي حجري مين شور ڈالا

XXIX.

(f) The 7, 8, and 10, of this ſtanza, are inſtances of the nominative being uſed as the accuſative; 9, is the infinitive *ſona*, to ſleep, inflected like other nouns, adjectives or participles, in *a*. Upne is the inflection from the poſſeſſive *upna*, his own, &c. agreeing with *ſir*, as *moŧe* and *ch,hoŧe* (from *moŧa*, *ch,hoŧa*,) above, do with *jame*, and *cheere*, the oblique of *jama*, *cheera*. *Pu*, by eliſion common in poetry from *pur*, qu. *Baba*, is one of the ſingular aptotes in *a*, there[illegible]e not affected by the poſtpoſition *ko*.

XXIX.

Haris lu,een, jo chuhoñka yane yih ſhor ke,a hy — حارث لعين جو چهونکا يعني يهه شور کيا هي

Humſa,oñ ke gh,uroñ meñ ko,ee chor ke,a puŭa hy — همسايونکي گهرون مين کوئي چور کيا پرا هي

Dee,a jula ke d,hoond,ha ko,ee upne *gh,ur* k,huſa hy — ديا جلاکي ڈهونڈها کو هي اپني گهر کهسا هي

Akhir *buchoñ ko* pukŭa *hĕŏjre ſetee* nikala. — آخر بچونکو پکرا حجري ستي نکالا

MISKEEN.

XXVII.

The woman cried alas! alas! what a miſhap this is; along with me are *the children in the houſe*, together with the murderer *of ſuch infants*; and expreſſing *by ſigns to the ſlave girl*, thus got the *boy's* chamber locked up.

XXVIII.

Haris having eat his *meal* and drank a little *water*, on preparing *for reſt* took *a ſheet* and pulled it *over* his *head*; while the two *babes* unexpectedly dreaming, began to lament *for their father*, and made a noiſe *in the room*.

XXIX.

The deteſtable Haris when ſtartled, exclaimed, Ho! what cry is that? Has any thief broke into the *houſes* of our *neighbours*? Then he lighted the lamp, and ſearched, leſt ſomebody had got into his own *houſe*; at laſt he found *the children* and pulled them *from the cloſet*.

Zalim nu myñ kuha tha ki is *khoon ſe* durgŏŏzur — ظالم نه ميں کہا تہا کہ اس خون سي درگذر

Souda ka qutl hy yih ch,hipa,e,a nu ja,ega. — سودا کا قتل هي يهه چهپايا نجايگا

Did I not bid thee refrain, *O! tyrant, from this murder*, it is the aſſaſſination *of Souda*, and never can be concealed.

Mujlis meñ ch,hokroñ ke j, *hŏŏjre ſe* ſhekhjee — مجلس ميں چهوکرون کي جو حجري سي شيخ جي

Awen to p,hir khŏda ne kuh muſkhure hooe — آوين تو پهر خدا ني کيا مسخري هوئي

Souda nikul nu *g,hur ſe* ki ub tŏŏj ko d,hoond,hte — سودا نکل نه گهر سي که اب تجکو ڈهونڈتي

Lurke k,huŭe hy n *put,hoñ ſe* j,holee (g) ure hooe. — لڑکي کهڑي هين پتهرون سي جهولي بهري هوئي

SOUDA.

Should a devotee *from his cloſet* come *into a company of boys*, he would certainly be made a laughing ſtock there, ſtir not *from home*, *O! madman*, as *the children* are waiting for thee with their *pockets* full *of ſtones*.

Soono

(g) 8, is an inſtance of the nominative ſingular uſed for the plural, which being a feminine in *ee*, is *j,holee an*; on the contrary, *holee* and *ſaqee*, farther on are maſculines, whoſe nom. ſing. and pl. are alike, unleſs when formed in the Perſian ſtyle *ſaqee an*. &c.

Sŏŏno *ae lŭrko* ho nu rah ſe gŏŏm — سنو اے لڑکو ہو نہ راہ سے گم

Is nuſeehut ko goſh o jan ſe tŏŏm — اس نصیحت کو گوش و جان سے تم

Bap ke ghur kee chat kur chutnee — باپ کے گھر کی چاٹ کر چٹنی

Kuro gŏŏzran *ee aro* tŏŏm upnee. — کرو گذران یار تم اپنی

SOUDA.

Hear me, *O! children*, depart not from virtue, but liſten to this counſel with an attentive ear, and always be contented, *O! my friends*, with whatever the board of your father affords.

Kis kis ture ſe dekhen is bagh (h) kee *fiza en* — کس کس طرح سے دیکھیں اس باغ کی فضائیں

Keed hur gye we *ſaqee* we *ubr* we *huwa en*. — کید ہر گئے وے ساقی وے ابر وے ہوائیں

SOUDA.

Ah! how ſhall we enjoy the *flower beds* of this garden, where are now the *cup bearers*, the vernal *clouds*, and the *zephyrs* of ſpring.

(i) Lub o lubju tera ſa kis ko hy *khooban i* alum men — لب و لہجہ تیرا سا کسکو ہی خوبان عالم میں

Yih ghulut *ool* am hy jug men ki ſub miſree kee hyn *dulee an* — یہہ غلط العام ہی جگمیں کہ سب مصری کی ہیں ڈلیاں

Tubuſſŏŏm eun nŏŏma e an hy miſee(j) aloodu *hont hon ſe* — تبسم یوں نمایاں ہی مسی آلودہ ہونٹ ہوں سے

Nu *ho ubri ſe uh* men is turuh bijlee kee *uchpulee an* — نہ ہو ابر سیہ میں اس طرح بجلی کی اچپلیاں

SOUDA.

Who, among the *beauties of* the univerſe, have a mouth and words like thine? It muſt be an errour *of* the vulgar, that in this world any others can be ſweet as *chryſtals* of ſugar. A ſmile has more luſtre on *thy lips*, obſcured with miſee than the *flaſhes* of lightning have in *a ſable cloud*.

Yeh we *motee* hyn jin kee *ſeepee an ankhen* hyn aſhiq kee — یہہ وے موتی ہیں جنکی سیپیاں انکھیں ہیں عاشق کی

Mere an ſoo ko murwareed ke dane ſe ke a niſbut — میری آنسو کو مروارید کی دانے سے کیا نسبت

YUQEEN.

Theſe are the *pearly drops*, the *ſhells* of which are the *eyes* of a lover; but what compariſon is there between my tears and ſmall pearls.

(h) Though maſculine plurals require *ke* after the noun they agree with, the feminines retain *kee* only, which is the feminine plural as well as ſingular inflection from *ka*.

(i) *Khooban*, is a Perſian *pl.* with the izafut *i*, like 's or *of*, expreſſed alſo by the Arabic particles *ool*, becoming *ood*, *oosh*, ſimilar to *ul*, in page 41, q. v. As theſe, however, can hardly be termed Hindooſtanee genetives, we ſhall treat of them in another Chapter on the Compoſition and Derivation of words.

(j) *Miſee* is a black aſtringent powder much uſed by the natives for preſerving and ſtaining their teeth. Ubr *i ſe uh*, ſhews the *izafut* joining the noun *ubr* with it's adjective *ſe uh*, for *ſe ah*, black: whence it is not inflected (like words in *uh*,) by *men*, following it as above.

Qazeeo̤n kee bu̱zm mei̱n ho̱te ho jake ſhi̱ar khaſ̌ قاضیون کي بزم مین ہوتي ہو جاکي شعر خوان

Shaſ̌roo̤n pas ap ko kuhte ho nuho ſurf dan شاعرون پاس آپ کو کہتي ہو نحو و صرف دان

SOUDA.

When you go into an aſſembly of *Kazees*, you pretend to be a judge of poetry, and in a circle of *poets* you call yourſelf a grammarian.

Sŏŏno *ſukhee̤n* biku̱ch meree kuhanee سنو سکھیو بکھہ میري کہاني

Hoo̤e hoo̤ĭ eſhq ke *ghum ſe* deewanee. ہوئي ہون عشق کي غم سي دیوانی

BARA MASA.

Hear, *O! female friends*, my woeful tale, I am diſtracted *with the anguiſh* of love.

Sood kha̱na *qazeeo̤* hy deen daree ſe bu̱ced. سود کہانا قاضیو ہي دین داري سي بعید

SOUDA.

O! judges, uſury is contrary to religion.

Batĕ̈n yeh hotee̤an t̤heen hoo̤a qafilu ruwan باتین یہہ ہوتیان تہین ہوا قافلہ روان

Godee mei̱n upne (k) *ma̤e̤ĭl ke* ſhuſhdur t̤heen *lurkee̤an* گودي مین اپني مایون کي ششدر تہین لرکیان

MUHZOON.

The caravan was departing, while theſe *expreſſions* were uſed, and the *girls* became terrified in *the embrace* of their *mothers*.

Koo̤l wu̱r pur u̱jub wu̱qt a̱kur pu̱ra کنور پر عجب وقت آکر پڑا

Ku̱re ſub *ſuhelee̤o̤n ſe* minnut k̤hu̱ra اکري سب سہلیون سي منت کہڑا

KULA KAMROOP.

A ſtrange accident befell the prince, who ſtood entreating all the *maids of honour*.

Sa̱lha hum ne *ſunum* nalu̱e ſhubgeer kee̤a سالہا ہم نے ضم نالۂ شب گیر کیا

Ah yek roz tere dil mei̱n nu taſeer kee̤a. آہ ایک روز تیري دل مین نہ تاثیر کیا

SOUDA.

For years, O my beloved! have I waſted the nights with my plaints; but, alas! without ever once exciting thy compaſſion.

That

(k) Or *ma̤e̤n*, as feminines, and proper names, &c. in *a*, that are aptotes in the ſingular, have *o̤n* or *e̤o̤n* in the plural. *Batĕ̈n*, is the regular *nom. pl.* of *bat*, a word; but it muſt alſo be obſerved that this, *ank̤h*, the eye, *rat*, the night, with a few ſuch words, have a kind of poetic plural formed like ſome diminutives, and if they really be ſo, this mode is after all agreeably to Rule II. *butee̤a*, a little word, *butee̤an*, *butee̤o̤n*, little words.

Singular	*bat*	— *e̤n*	Pl. Reg.	— *o̤n.*		*butee̤an*,	*butee̤o̤n*.
	ank̤h	— *e̤n*		— *o̤n.*	&c. or	*unk̤hee̤an*,	*unk̤hee̤o̤n*.
	rat	— *e̤n*		— *o̤n.*		*rutee̤an*,	*rutee̤o̤n*.

That the reader may not tire with too many examples here, I ſhall refer him for more to the following chapters, which will there anſwer a double purpoſe, and become every day more evident and inſtructive, in proportion to our progreſs; let us, therefore, in compliance with cuſtom, now proceed to the Pronouns.

CHAPTER III.

SECTION I.

OF PRONOUNS (l) *PERSONAL AND DEMONSTRATIVE.*

THE firſt and ſecond perſonals in this, as in other languages, are inflected irregularly; but, like nouns, have their caſes formed by the poſtpoſitions enumerated in the laſt chapter. *Ra, re, ree,* are anomalouſly ſubſtituted here for the poſſeſſive, inflective, genetive ſign *ka, ke, kee, of* or *'s*, conſequently neither it nor *ko* is ever affixed to thoſe caſes, though more or leſs compatible with the other inflections, or with the nominative plural conſidered as the oblique. Beſides the poſtpoſitions common to both nouns and pronouns, there is *one* peculiar to the *latter* only, viz. *e*, in the ſingular, and *eⁿ*, in the plural number, equivalent to *ko*, either as the dative or accuſative ſign; mŏŏj̱*he*, tŏŏj̱*he*, hum*eⁿ*, (m) tŏŏmh*eⁿ*, being the ſame as mŏŏj̱h-*ko*, tŏŏj̱h-*ko*, hum-*ko*, tŏŏm-*ko*, when ſimply *me*, *thee*, *us*, *you*, or *to* me, &c. *Hum*, we, *tŏŏm*, you, are like *nos*, *vos*, uſed indifferently as the agents or objects of verbs; and in this reſpect reſemble thoſe ſubſtantives alſo, whoſe nominative and oblique are either interchangeable or originally the ſame. Many of the natives, from ignorance, indolence, or falſe pride, ſpeak in the plural, and thereby have in a manner very abſurdly diſcarded the ſingular

(l) *h.* nambachuk, *a pronoun;* 1ſt perſon, *uſmud*, 2d *jŏokhmud*, 3d *ſurbud;* v. *ſelf*, and every thing relative to pronouns in the Dictionary.

(m) The aſpirate here is accounted for by the old nominative tŏŏm*h*, whence tŏŏm*h*ara, and as hum*h*e*n*, hum*h*o*n*, are ſometimes met with, it is probable enough that *hum* was anciently hum*h*; ſince *woh*, *yih*, preſerve the *h*, in their plural inflections oon*h*o*n*, in*h*o*n*.

ſingular of the firſt perſon; though retained in their poetical works, and among polite people who know how to humiliate themſelves, while they addreſs, as we do, the ſecond perſon with the pronoun, and verb in the plural number, reſerving with us, *too*, thou, for expreſſions of ſolemnity, familiarity, or contempt (n). The third perſon when ſpoken of reſpectfully, is generally put in the plural alſo, and as the poets are obliged often to take advantage of a latitude common to the perſonal pronouns, it will of courſe happen that the Engliſh ſingular muſt occaſionally repreſent the Hindooſtanee plural,—and our nominative will frequently ſupply their oblique in ſuch inverſe expreſſions as *mŏŏj he* ſhouq nuheeñ hy مجھي شوق نہیں ہي non eſt *mihi* cupido, *I* have no deſire; for reaſons too obvious to require any explanation here. (o) The third perſonals below, are likewiſe a kind of articles, which may be termed the remote and proximate demonſtratives; whence they are more definite than our pronoun *he*; *wŏh*, meaning alſo *that* perſon; *yih*, *he* or *this* perſon. The nominative plural of the third perſon proximate, *yeh*, they, theſe; often drops the *h*, and is pronounced *ee,e* or *ye*. After what has been premiſed, it may not be improper to give the declenſion of the perſonal pronouns, with ſuch examples and remarks, as they may reſpectively require.—They are as follow:

Myñ

(n) The third is not unfrequently introduced for both the firſt and ſecond perſon, when the former wiſhes to appear very ſubmiſſive, civil, or friendly to the latter. On ſuch occaſions, *bundu*, *ghŏlam*, *das*, *kinkur*, a ſlave, ſervant; *fidwee*, **jannifar*, devoted; *ajiz*, *ŭhqur*, *khakſar*, *fuqeer*, humble, lowly, beggar; *mŏkhlis*, *doſt dar*, *doulut kha*, *khyrkha*, *khyrundeſh*, friend, well-wiſher; occurring for I. And *ap*, *khood bu doulut*, ſelf, auſpicious ſelf; *ſahib*, *roura'n*, *peermŏŏrſhid*, *khawind*, *khŏda wund*, *khŏda wund ne,amut*, *mabap*, *bundeparwur*, lord, maſter, patron, protector; *huzrut*, *qiblu*, worſhip; *ſurkar*, *hŏŏzoor*, government, preſence; *junabi alee*, *muha raj*, *dhurum-moorut*, highneſs, idol; for you, in this manner.—*Ap* &c. kub furma,enge *ghŏlam* &c. ko, when will *you* order *me*? Sometimes *zadu*, is thus added to a few of the foregoing words; *ghŏlam zadu* kŏŏch,h *ſahib* ſe utz kee,a chahtà, I *(the ſon of your ſlave)* wiſh to repreſent to *(maſter)* you:—*Mŭkhlis ſahib zade* ko kul dek,hega, *I* (your friend) ſhall ſee *your* (maſter's) *ſon* to-morrow.

(o) Theſe admit of *ko* to, and *ka* of, after their inflections; *ooſka*, *iſka*, of him, *his*, from *he's*. Indeed this genetive, like ours, ſo much reſembles an *adjective*, that I cannot help thinking the learned Wallis had ſome reaſon for calling this form of the noun *one*; to which at all events, it has as good a title, as the pronominal adjectives, theſe being in this language no other than this very poſſeſſive genetive, and as ſuch, they agree in gender, caſe, and number with their reſpective nouns. Even we generally prefer *my*, *thy*, to *of me*, *thee*, &c. therefore cannot be ſurpriſed at their ambiguous nature in the Hindooſtanee, particularly when there is a ſimilar coincidence in the Latin, *quis*, *cujus*, & *cujus*, *a*, *um*; *mei*, *tui*, *ſui*: ſee Lowth, page 36 to 44. The Perſian izafiit *(i)* alone, forms the poſſeſſive pronoun, ſur *i* o, being either the head *of* him, or *his* head. Conſult the Grammar of that language pages 17 and 28.

* A gentleman, whoſe name has eſcaped me, very ingeniouſly derives the Turkiſh word *janizary* from the above. I ſhall hereafter point out how the perſonals are often purpoſely avoided, when a ſuperior orders an inferior by uſing verbs imperſonally, as a dignified mode of dictation.

(p) Myn مين I. Too or tyn تو تين Thou. (q) Ap, apee, apee-ap. آپ آپي آپني آپ Self, ſelves, myſelf, &c.

N.	myn (-ne مينے)	I;	hum (-ne ہم)	we, us;	too (-ne تو)	thou;	tŏŏm (-ne تم)	ye, you;	ap (-ne آپ)	ſelf;							
G.	mera میرا	*of* me;	humara ہمارا	*of* us;	tera تیرا	*of* thee;	tŏŏmhara تمہارا	*of* you;	upna اپنا	of ſelf,							
O.	mere میری / moŏj,h مجھ	me;	humare ہماری / humoň (-ne ہمون)	us, *we*.	tere تیری / tŏŏj,h تجھ	thee;	tŏŏmhare تمہاری / tŏŏmhoň (-ne تمہون)	you.	upne اپنی	ſelf.							or

Wŏh وہ he, ſhe, it, that. Yih یہ he, ſhe, it, this.

N.	wŏh وہ	he, ſhe, it;	we وے	they, thoſe;	yih یہ	he, ſhe, it;	yeh یہ	they, theſe;									
O.	oos اوس / (-ne نے) / wis وس	him, her, and with *ne*, *he, ſhe*, &c.	oon / ŏ / win	oonhoň اون اُنہون / (-ne نے) / winhoň وِن وِہون	them, thoſe; and *they*.	is (-ne اِنس نے)	him, *he*, &c.	in اِن / (-ne نے) / inhoň انہون	them, theſe, & *they*.								

(p) Although *hum*, *tŏŏm*, admit of *ko*, *pur*, &c. *myň*, *too*, rarely, perhaps never do. It may be here obſerved, that the plural oblique in *oň* above, is more immediately expreſſive of that number; *humoň*, us, being ſeldom uſed for *moŏj,h*, me; and *tŏŏmhoň*, you, is not for *tŏŏj,h*, thee; but you *(people, folk)* actually plural. *Humaroň*, *tŏŏmharoň*, now and then are met with for thoſe plurals. From the prepoſterous aſſumption of the firſt perſon plural, for the ſingular, it is eaſy to account for the introduction of *log*, as the ſign of plurality in this inſtance; but were thoſe who call *hum*, *I*, and hum *log*, we, for a moment to advert to the ſoleciſm I *people*, we Britons would hear no more of ſuch plurals, or might with equal reaſon contend, that *you* is not the plural of *thou*, becauſe *that* is uſed reſpectfully for *this*, with a verb in the plural alſo, though relating to only one (viz. the ſecond) perſon. Britons, above, is in fact as much the plural of *I*, as *log*, is the plural affix of *chakur*, *muzdoor*, &c. We ourſelves have ſervant-*men*, *maids*, without being deprived of the regular plural *ſervants*, which the word *chakur*, with a numeral adjective or verb in the plural, can fully expreſs, to ſay nothing of it's oblique and vocative *chakroň*, *chakro*. It is probable enough that our ignorance of theſe circumſtances, confirmed by the known indifference of the natives, may contribute much to the introduction of ſuch inelegant barren plurals as *log*, *ſub;* for the nouns in general, are by no means ſo defective in this reſpect, as thoſe who miſconceive, mutilate, and abuſe them. The diverſity of idiom may lead us aſtray, but this even can ſoon be reconciled, by rendering ſahib *log*, gentle *folk;* chakur *log*, ſervant *men*; muzdoor *log*, labouring *people*. The abuſe of *ſub*, all, as the real plural form, is beneath notice or animadverſion; as ſuch, I have never met with it among the people, though it may appertain to the jargon of their baboons, but this I have not yet found leiſure to acquire or attend to.

(q) When *ap*, means *your-his*-worſhip, it has no inflection, unleſs at times *apoň* in the plural; therefore, ap-*ka*,-*ko*,-*ſe*, &c. expreſs *of* you-him, or your-his worſhip, *to-from*-your-his worſhip, and ſo on. Khood in the pl. obl. may have khoodoň, as *ap* has *apoň*. *Mamurdŏŏm, huma ſhŏŏma,*

Apŏŏs, apŏŏsoñ, upnoñ, apoñ, occur with *ka*, *ko*, &c. *of-to*-your-our-their-ſelves, one another, their worſhips, &c.

Aphee, aphee ap, apſe, uz-khood, khood-bu-khood, buraẹ khood, may all be rendered, of-by-myſelf, thyſelf, hisſelf, &c. The two firſt mean both *ſolum* and *ſponte*; the reſt properly *mea-tua*-&c. *ſponte* only. *Ap* alſo means, on particular occaſions, *I*, *thou*, &c.

The *ne*, above is the expletive mentioned in the Remarks on general declenſion, which follows the nominative or oblique agent to active preterite verbs, and will be further illuſtrated by the ſubſequent quotations, particularly in page 70.

Khood خود nij نج and the affix *hee* هی or *ee* ی alſo expreſs our emphatic reciprocal pronoun, ſelf, *ſelves*, *own*, when joined to the perſonals, exactly as in Engliſh: *myñ ap*, *myñ khood*, *myñ nij*, *myñ hee*, myſelf, I myſelf: but the laſt only ſeems to accompany theſe pronouns in their inflections, *mŏŏjẖee*, myſelf, *tŏŏjẖee*, thyſelf, *oosẖee*, his ſelf, ſeldom if ever, *mŏŏjẖ ap*, *tŏŏjẖ khood:* It may even be affixed thus, ap-*hee* or ap*ee*, khood*hee*, nij*hee*, to expreſs

ſhŏŏma, *hum tŏŏm*, are uſed in converſation for *we*, *us*, *ſuch people as we*, *us*; and examples 15, 18, in page 68, ſhew two inverſe caſes, where the oblique is ſimilar to our nominative. The 20th, means *this very circumſtance*, *even this truth*, &c.

The ancient form of the pronouns may prove acceptable and uſeful to the ſcholar, who will find them, in the Brij Bẖakẖa, and many Hinduwee ſongs, to this day. They are accordingly inſerted here:

houñ, I; hum, we.
mor, of me; humar, of us; } our, &
mo, me; humun, us; } our's.
to oñ, thou; tŏŏmẖ, ye, you;
tor, of thee; tŏŏmhar, of you; } your's,
to, thee; tŏŏmẖun, you. } & your.
wa or wo, } he, ſhe, wy, *oon*, } they, theſe,
ya, } it, this, ye, *in*, } thoſe, *them*.
ta, } that; te, *tin*; }
mora, my;
waka } his,
or } it's,
okra } &c.
tora, thy; ſometimes *tŏhra*, as *tŏŏmhar* is alſo *tohar*.
apoo, ſelf,
apne, ſelves, } &c.
apun, own;

Houñ or hooñ, is ſtill preſerved as the pronominal adjunct of verbs in the firſt perſon. The caſes in *r*, reſemble the old ſign of the genetive; whence the modern *mera*, *tera*. I know not the derivation of *mŏŏjẖ*, *tŏŏjẖ*, unleſs from ſome ſuch Sunſkrit words as *mŏŏyu*, *tŏŏyu*, ſince we have an inſtance ſomewhat parallel in *ſooruj*, *jumna*, from *ſooryu*, *yumna*. See Halhed's accurate Bengal Grammar, pages 78 and 81 in particular, and from 52 to 90 in general.—The preſent *we*, they, appears to be a regular plural from *wa*, and this in the *pl. obl.* ought to be *woñ*, not *oon*, which is eaſily deduced from *o*. *Tis*, ſtill in uſe, I preſume comes from this *ta*, he, and ſhall be noticed as a relative hereafter. As mo-*he*, to-*he*, *me*, *thee*, *to* me, thee, occur in old authors, both datively and accuſatively, it is not eaſy to determine whether this *he*, is an inflection of the pronoun, or as I have claſſed *e*, (and its plural *eñ*) a poſtpoſition.

expreſs, *own-very-*or *real* ſelf, ſelves. This particle moreover forms wohee, yihee, ooſee, iſee, which ſignify, the-that-this-very-ſelf-ſame perſon or thing. Myn̆ upne ap, I my own ſelf, too upne ap, thou thy own ſelf, &c. are uſed here as we do; nor is it unuſual to find *myn̆ hee ap*, *toohee ap*, *myn̆ ap hee*, *too ap hee*, and ſo forth, for *my very ſelf*, &c. *hee* or *ee*, being the moſt pliant adjunct to be met with in any tongue, and admiſſible as an affix to moſt words in the language. Whoever is in the leaſt acquainted with the declenſion of our own nouns, or has paid the ſmalleſt attention to the laſt chapter, can be at no loſs with the above pronouns; as their obliques, like ours, with the poſtpoſitions, form every caſe that can be required, and may be perceived in the various examples below; in which the concrete objective ſign, *e*, *en̆*, to, is alſo included.

The adjective, or poſſeſſive form of the preceding pronouns, is exactly the ſame as their genetive, and like it has *a*, for the maſculine, *e*, for the inflected and plural ſtate, with *ee*, for the feminine, in all caſes and numbers. I ſhall exhibit it here, in order to ſerve as a model in future for all pronominal adjectives terminating in *a*, and which will be referred to this when occaſion requires: —

MASC.		OBL. & PL.		FEM.	
mera	میرا	mere	میرے	meree	میری	my, mine.
tera	تیرا	tere	تیرے	teree	تیری	thy, thine.
upna	اپنا	upne	اپنے	upnee	اپنی	my, thy, his, her, its, our, your, their, with or without *own*: alſo mine, thine, her's, our's, your's, their's.
ooſka	اوسکا	ooſke	اوسکے	ooſkee	اوسکی	his, her, its, and her's.
wiſka	وِسکا	wiſke	وِسکے	wiſkee	وِسکی	
iſka	اِسکا	iſke	اِسکے	iſkee	اِسکی	

poſtpoſition. My reaſon for ſo doing is, that every real inflection admits of ſome poſtpoſition or other after it; whereas mŏŏj hee, tŏŏj hee, ooſe, iſe, (to) me, thee, him; humen̆, tŏŏm hen̆, oonhen̆ inhen̆, (to) us, you, them, never do. It is, however, ſingular enough, that if a poſtpoſition, it ſhould be entirely reſtricted to pronouns. See the work now quoted, pages 55 and 56.

MASC.	OBL. & PL.	F.	
humara	ہمارا	—e—ee	our, our's.
tŏŏm,hara	تمہارا	—e—ee	your, your's.
oon ka	اونکا	—e—ee	their, their's.
oonhoñ ka	اونہونکا	—e—ee	
win ka	ونکا	—e—ee	
winhoñ ka	ونہونکا	—e—ee	
in ka	انکا	—e—ee	
inhoñ ka	انہونکا	—e—ee	

In this way may be declined *mera, tera*, &c.

mera *nij* ka
mere *nij* ke
meree *nij* kee
} m. obl. and pl. my *own*. f.

Ap ka-e-ee, your, his.

Sahib ka-e-ee, maſter's, your.

The poets ſometimes ſubſtitute the perſonals for the poſſeſſives, as *mŏŏj,h*, *tŏŏj,h*, for *mera, tera*, &c.

Ap khood, ſignifies your, or his, worſhip's ſelf.

The termination or pronominal adjunct of verbs often ſupplies, as in Latin, the place of *a pronoun*, *which* can alſo, as in Engliſh, be underſtood, though not expreſſed at all; and of this inſtances occur below:—

Ke,a fa,edu jo ghyr ſe *wŏh* hum kunar hy	کیا فایدہ جو غیر سے وہ ہم کنار ہی
Mŏŏj,h ſe to ubtuluk *wohee* dar o mudar hy	مجھ سے تو ابتلک وہی دار و مدار ہی
Ek roz ſyri gor ghureeboñ ko *myñ* gy,a	ایک روز سیر گور غریبونکو مین گیا
Yane wuhañ bŏŏzŏŏrgoñ ka ukſur muzar hy	یعنی وہان بزرگونکا اکثر مزار ہی
Dek,ha *myñ* ek qubr pur nurgis hy ſurnigoñ	دیکہا مین ایک قبر پر نرگس ہی سرنگون
Pooch,ha *myñ* ne *ooſe* ki *too* keuñ ſhurmſar hy	پوچہا مین نی وسی کہ تو کیون شرمسار ہی
Kuhne lugee ki ee,ar *too* nurgis *mŏŏj,he* nujan	کہنی لگی کہ یار تو نرگس مجہی نجان
Ank,heñ hooñ *myñ ooſee* kee *yih jiſka* muzar hy	انکہین ہون مین اوسی کی یہ جسکا مزار ہی
Tub myñ kuha ki *meree* turuh chuſhm wa hy keuñ	تب مین کہا کہ میری طرح چشم وا ہی کیون
Ane ka *kis ke tere* tu,eeñ intizar hy	آنیکا کسکی تیری تین انتظار ہی
Aſhiq t,ha ek kafiri be ruhm pur *yih* ſhukhs	عاشق تہا ایک کافر بی رحم پر یہ شخص
Ubtuk *ooſee* ka *is* ke tu,eeñ intizar hy	ابتک اوسیکا اسکی تین انتظار ہی
Tubſe *mŏŏj,he* yuqeen hoo,a hy *yihee* ki ah	تب سی مجہی یقین ہوا ہی یہی کہ آہ
Aſhiq to bad murg ke b,hee iztirar hy.	عاشق تو بعد مرگ کی بہی اضطرار ہی

YUQEEN.

What doſh it avail, if while *ſhe* is kind to another, *the ſame* deception as before is ſtill continued to *me*: One day *I* went to viſit the manſions of the dead, where the tombs of ſlighted lovers abound; there *I* beheld a daffodil penſive on a grave, and *I* thus addreſſed *it*: Well, why art *thou* dejected? To this *it returned*, O, friend, do not *thou* miſtake *me* for a narciſſus; *I* am the eyes of *his ſelf* who owns *this* ſhrine. I then ſaid, But why do they ſeem longing, like *mine*? *whoſe* arrival doſt *thou* expect? *This* mortal was the admirer of a relentleſs maid, (replied the flower) and *he* ſtill waits in fond expectation for *her*. Thence *it* appeared evident *to me*, that alas! a lover's ſoul is diſtracted even after his deceaſe.

(r) Nu ghurz kŏŏfr ſe *rukhte hyn* nu iſlam ſe kam — نہ غرض کفر سي رکھتي ہين نہ اسلام سي کام
Mŏŏdda ſaqee ſe *apne humeen* our jam ſe kam. — مدّعا ساقي سي اپني ہمين اور جام سي کام

SOUDA.

We eſteem not Paganiſm, nor do we venerate the Faith; but we adore *our* beloved, while a flowing bowl is the altar *for us*, (and our libations).

Zikr *mera* jake *too* kurta hy ghyroñ ke hŏŏzoor — ذکر ميرا جاکي تو کرتا ہي غيرونکي حضور
Ubtuluk *yih* lub nuheeñ ſhikwe ſe *tere* aſhna. — ابتلک يہہ لب نہين شکوي سي تيري آشنا

IBID.

Thou talkeſt *of me* when in the preſence of ſtrangers, though *this* lip knows not how to complain *of thee*.

Shurabi ſhouq ſe ſurſhar hyn *hum* — شراب شوق سي سرشار ہين ہم
Kubhee be *khood* kubhee hŏſhee,ar hyñ *hum*. — کبھي بي خود کبھي ہشيار ہين ہم

(r) This verſe, and others like it, are always conſidered by the Mŏŏſulmans, as Deiſtical, rather than Anacreontic; and they aſſert that their poets thus allegorically expreſs their attachment to and notions of pure Deiſm. *Tyñ*, thou, will be found in the following:

Tyñ azar deta hy muſtoñ ke tu,eeñ — تئين آزار ديتا ہي مستونکي تين
Sutata hy ſaghur puruſtoñ ke tu,eeñ — ستاتا ہي ساغر پرستونکي تئين

SAQEE NAMU.

Thou perſecuteſt *the inebriated*, and doſt haraſs *the lovers* of a ſparkling glaſs.

Or the lovers above may be rendered, Deiſts, Hereticks, Freethinkers, &c.

WULEE.

We are intoxicated with the wine of deſire; ſometimes *we* are not *ourſelves*, and ſometimes our ſenſes return.

Khidmut meṅ keeạ jake woheeṅ urz *humoṅ ne* — خدمت مين كياجاكي وهين عرض هموں ني

Keạ hota hy irſhad ſo furmaeeẹ huzrut. — كيا هوتا هي ارشاد سو فرماي حضرت

SOUDA.

On going into the preſence, *we* immediately ſaid, whatever your worſhip's pleaſure may be, command us.

XVIII.

Wŏh panee bẖurne walee ſŏŏn kurke dŏŏkẖ *ŏŏnhoṅ ka* — وه پاني بهرني والي سنكركي دكهاونهوں كا

Kuhne lugee tŏŏmhare baba ka nam keạ tẖa — كهني لگي تمهاري بابا كا نام كيا تها

Rokur kuha buchoṅ *ne* mŏŏſlim tẖa nam *ooſka* — روكر كها بچون ني مسلم تها نام وسكا

Kis kis mŏhubbutoṅ ſe tẖa *ooſne hum* ko pala. — كس كس محبتون سي تها هم كو اوسني پالا

MISKEEN.

When the woman that was filling water heard *their* diſtreſs, *ſhe ſaid*, What was *your* father's name? The children, weeping, replied: *His* name was Mooſlim, and O! with what affection *he* brought *us* up.

Jilodar Raja *ne upna* bola — جلو دار را جاني اپنا بلا

Kuha ja *iſee* wuqt malee ko la. — كها جا اسي وقت مالي كو لا

KAMROOP.

The prince called *his own* groom, and ſaid, go *this very* inſtant, bring the gardener.

Hoke kuſulmund jo wŏh be hyạ — هو كي كسلمند جو وه بي حيا

Upne tụeeṅ *ap* kure hy duwa — اپني تيں آپ كري هي دوا

Mŏŏrduſho mouloodee o taboot gur — مرده شو مولودي و تابوت گر

Gẖerleeẹ anke ſub *ooſka* gẖur — گهير ليي آنكي سب او سكا گهر

De hyṅ doha,ee *we* bu ſud qeel o qal — دي هين دوهائي وي بصد قيل وقال

O'n men ſe hur ek kure hy ſuwal. — ونمين سي هر يك كري هي سوال

Upnee duwa *ap too* zalim nu kur — اپني دوا آپ تو ظالم نکر

Hum be kuſoñ kee bhee turuf kur nuzur — هم بي کسون کي بهي طرف کر نظر

Khoob jo kurta hy *too upnee* duwa — خوب جو کرتا هي تو اپني دوا

Our koee *ap* ſa *mŏŏjh* ko buta — اور کوئي آپ سا مجهکو بتا

Rozee ſe khatir ho *meree* ta ke juma — روزي سي خاطر هو ميري تا که جمع

Bhejoñ *teree* gor ŏŏpur gool o ſhuma. — بهيجون تيري گور اوپر گل و شمع

SOUDA'S SATIRE ON DOCTOR GHOUS.

When the blockhead gets ſick, *he* adminiſters medicines to *his ſelf*, and then all the undertakers, pall-bearers, and mourners, ſurround *his* houſe, where *they* lament with many exclamations, and every one among *them* ſupplicates thus: Take not *thy ſelf*, O barbarian, *thy own* phyſick, but have ſome mercy on *us*, poor wretches; however if *thou* ſtill perſiſt in ſwallowing *your own* drugs, firſt recommend *me* ſays each, to any other perſon, like *your worſhip*, that *my* mind may be eaſy about my daily bread, and I ſhall then furniſh *thy* grave with tapers and flowers..

Lazim nuheeñ hy pearе etna ghŏŏroor kurna — لازم نهين هي پياري اتنا غرور کرنا

(s) *Mŏŏjh* natuwañ kee halut ſŏŏnkur ſŏŏroor kurna — مجهه ناتوانکي حالت سنکر سرور کرنا

Uhwal ſe *tŏŏmhare* waqif *myñ* ho ruha hoon — احوال سي تمهاري واقف مين هو رها هون

Kea faedu hy ſhekhee *mere* hŏŏzoor kurna. — کيا فايده هي شيخي ميري حضور کرنا

SOUDA.

It is not becoming, O my beloved, to affect ſuch pride; or when you hear the diſtreſs of wretched *me*, to rejoice. *I* am perfectly acquainted with *your* condition; for what purpoſe then aſſume airs in *my* preſence (or before *me*).

(s) When a word thus intervenes, *mŏŏjh* &c. are ſo far compatible with *ka*, as *mŏŏjh* natuwañ *kee*, above, and

Muzkoor jane bhee do *hum* dil tupeedgañ *ka* — مذکور جاني بهي دو هم دل طپيدگانکا

Uhwal kŏŏchh nu poochho aſut ruſeedgañ ka. — احوال کچهه نپوچهو آفت رسيدگان کا

SOUDA.

Forbear even the mention *of us* lovers, and aſk not an account of the forlorn.

SEC-

SECTION II.

Of Interrogative, Relative, and Conditional Pronouns, with other Pronominal Vocables.

Koun کون ko, کـ or *ke* کي	Joun جون jo جو or je جي	Toun تون ſo سو or te تـ
who? which? what?	who, which, what, that,	Correlatively for —
1 ſo who, *that*, &c.	whoever, &c.	he, ſhe, it, this, that, &c.
N. koun کون who,	joun جون who,	toun تون he, they, theſe,
O. kis کس whom,	jis جس whom,	tis تس him, her,
O. kin (*ne* ني) کن &	jin (*ne* ني) جن &	tin (*ne* ني) تن them, &
O. kinhoñ کنهون *who?*	jinhoñ جنهون *who.*	tinhoñ تنهون *they, thoſe,* &c.

Ko,ee کوئي ko,oo کوئـ or *kŏŏch,h* کچھ	our اور ghyr غير dooſra دوسرا ugla اگلا deegur ديگر tiha,et تهايت	Other, another, (with or without) perſon or thing—*Others*, *ouroñ*, *ghyroñ*, &c. Vocative *ouro*, &c. like nouns of Rule II. page 56. (t)
any, ſome, (with or without) one, perſon, body, or *thing*; alſo a few.		
N. ko,ee کوئي any,	hur هر every, or all.	fulanu فلانـ ſuch a one.
O. kiſee or kiſoo کسي کسو ſome,		
O. kinoo (ne ني) کنو ſome,		
O. kin,hoon کنهون &c.		
	ky کي baze بعضي ſome, certain,	
	ku,ee کئي chund چند ſeveral, few, &c.	

(t) Theſe are declined like ſubſtantives, and *ghyr* has alſo the Arabic *plural* ughyar. — *Sub*, (and probably ſome of the reſt,) hath *ſub,hoñ*, *ſub,ho*, and ſometimes *ſub,ho* in the nominative plural, like the numerals in chapter IV. q. v. but *hur* does not vary; and thoſe in *a*, *u*, muſt

Koun, is uſed relatively alſo, like its neuter *ke,a* کیا obl. *kahe* کاہي quid? vel quod, *what*; q. v. Examples of both will occur below. *Joun* (inadvertently termed *oblique* in page 17) though not ſo common as *jo*, precedes it here, merely to preſerve a conciliating kind of regularity in the above pronouns, which is applicable likewiſe to *toun*, and *ſo*; this with *jo*, may therefore in general be preferred to *joun*, *toun* (u).

Whoſe, (i. e. who's) kis*ka-e-ee*, or plurally kin*ka-e-ee*, jinhoň *ka-e-ee*. Theſe laſt, by the courteſy of Aſia, often mean no more than *cujus*, but are in reality *quorum*, *quarum*.

Ko,ee, probably the numeral *eko*, tranſpoſed; being uſed at times, like our *one*, or the French *on*. *Kŏŏch,h.* applies oftener to things than perſons, *ko,ee* to both; a latitude that the former, nevertheleſs, admits of occaſionally (v).

Koun kuhta hy humaree chuſhm meň ata hy khŭab کون کہتا ہي ہماري چشم مين آتا ہي خواب

Yeh to we ank,heň hyň *jin* ko dek,h oŏr jata hy khŭab. يہہ تووي انکہين ہين جنکو ديکہ اور جاتا ہي خواب

FIGHAŇ.

Who aſſerts that ſleep ever ſhuts my eyes, while they are orbs *which* never find repoſe?

Chumun meň *kiſkee* hy ſhadee khooſhee ſe *koun* ata hy چمن مين کس کي ہي شادي خوشي سے کون آتا ہي

Ki nukhli gŏŏl gŏŏli ſhubboo kee ſhuhna,ee bujata hy. کہ نخلِ گل گلِ شبو کي شہنائي بجاتا ہي

NUWWAB MIRZA.

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muſt be treated like nouns or adjectives with theſe terminations. See pages 55, 67, and 68. From *chund*, come *chundaň*, *chundeeň*, Perſian words, which correſpond in ſome meaſure with *eta*, &c. to be explained hereafter. *Our*, likewiſe means *more*, *the reſt*, q. v. with the conjunction *and*, in the Dictionary.

(u) *Je*, *ke*, *ko,oo*; rather belong to the *B,hakha* than the *Rekhtu* or modern language, and in the former occur thus; *ke*, *ka*, *kaha*; who? what? who, &c. *je*, *ja*, who, &c. *ſe*, *te*, *ta*, he, &c. correlatively. *Ko,oo*, *kahoa*, *kuch,hoo*; any, ſome, &c.

(v) Eko and eke, of the old dialects, are equivalent to ekhee, ekh,hee, one *even*, *but* one: Dŏŏſhmun ka dugha *ko,ee* (or *ek*) ſuhſukta lekun doſt ka nuheeň—Alſo thus: dŏŏſhmun ka dugha *ſuhſukee,e* lekun, &c. *One* can put up with the treachery of an enemy, but not a friend's. When *one* can be, like *on*, reſolved into the other perſons, it will of courſe be expreſſed by them, unleſs when done ſimply by the aoriſt, imperative, or ſubjunctive mood of the verb, as above, and in the example from Shah Alum, page 76.

Whoſe nuptials are celebrating on the green? *Who* is approaching in triumph, that the flowers have deputed the lilly as their trumpeter?

Go buhar a,ee *kiſe* tŏŏj,h bin b,hula lagta hy bagh. گو بہار آئی کسي تجہہ بن بہلا لگتا ہي باغ

SADIQ.

Though the ſpring be arrived, to *whom* will the garden, without thee, be agreeable?

Khčda jane too *koun* myñ *koun* hooñ خدا جانے تو کون میں کون ہون

Mŏŏj,he b,hee tu,ajjŏŏb hy myñ *kouñ* hooñ. مجہي بہي تعجب ہي مین کون ہون

MEER HUSUN.

God knows *who* thou art, and *what* I am; it even puzzles me to know *who* I am.

Ke,a kuroonga leke wa,ez hat,h ſe hooroñ ke jam کیا کرون گا لیکے واعظ ہاتہہ سے حوروں کے جام

Hooñ myñ ſaghur kuſh *kiſee* kee nurgis i mukhmoor ka. ہون مین ساغر کش کسیکي نرگس مخمور کا

SOUDA.

What ſhall I do, O preacher, with a bowl from the damſels of Paradiſe, who am here intoxicated with the wanton eye of *any one*.

(w) *Kahe* ko manjut ho tun apun kahoo ke nynun moñ gŭrjyho

کاہے کو مانجت ہو تن آپن کاہو کے نینن مون گڑجیہو

Joñ tohe roop dee,o kurtar to kahoo gureeb ko jee,ŏŏ lulchyho.

جون توہي روپ دیو کرتار تو کاہو گریب کو جیو للچي ہو

KUB KUNG.

What makes thee irradiate thy ſkin? Thou wilt ſurely dazzle the eyes of ſomebody; when the Creator gave thee beauty, was it to tempt ſome poor mortal?

Hum ko batoñ meñ luga maloom nuheeñ *ke,a* kuhgy,a ہمکو باتون مین لگا معلوم نہین کیا کہہ گیا

Le chula jub dil ke tu,eeñ mŏŏnh dek,hta myñ ruhgy,a لیچلا جب دل کے تئین مونہہ دیکہہ تئین رہ گیا

NAJEE.

Though engaged in converſation, I knew not *what* was ſaid; and after my heart was captivated, I continued gazing on the face of my charmer.

Joun doot *Lunka* ko jaree a,e,o *toun* muha b,huñ b,haree جون دوت لنکا کو جاري آیو تون مہا بہوں بہاري

RAMA,EN.

(w) The oblique of *ke,a*, governed by *ko*, meaning, *for* what, why, wherefore.

The

The ſcout *who* burnt *the capital of Ceylon, (he* that is the ſame) became a hero of renown.

Qudghun hy ki dur tuk *ko,ee* eehañ ane nu pa,e — قدغن هي كه در تك كوئي يهان آني نپائي

Jo be khubur aja,e *ſo* p,hir jane nu pa,e. — جو بي خبر آجاي سو پهر جاني نپائي

JOORUT.

Take care, let not *any one* come to the door; and *whoever* cometh unwittingly, *he* muſt not be allowed to return.

Oo,ha bugoola premka tinka chuŭha ukas — اوٹهابگولا پريم كا تنكا چڑها اكاس

Tinka t,ha *tinka* hoo,a tinka *tinke* pas (x). — تنكا تها تنكا هوا تنكا تنكي پاس

ANONYM.

The flame of divine love aſcended, and a ſpark mounted to the ſkies; it is now *his, whoſe* it formerly was, being a part *of him.*

Fuluk rŏŏtbu nuwwab alee junab — فلك رتبه نواب عالي جناب

(y) *Ki* hy Aſu fŏŏd doulu *jiſka* khitab — كه هي آصف الدوله جسكا خطاب

Wuzeeri juhañ hakimi udl o dad — وزير جهان حاكم عدل وداد

Hy abadee,e mŏŏlk *jiſkee* mŏŏrad. — هي آبادئ ملك جسكي مراد

MEER HUSUN.

His highneſs the viceroy is exalted as the ſky; (y) *he whoſe* title is the *Aſuf* of the ſtate; who, as miniſter of the empire, is a ruler that tempers juſtice with mercy, and *whoſe* wiſh is the welfare of the country.

Tŏŏj,he *ghyr* ſe jub buhum dek,hte hyñ — توجهي غير سي جب هم ديكهته تي هين

Nu dek,he *ko,ee jo ki* hum dek,hte hyñ. — نه ديكهي كوئي جو كه هم ديكهته تي هين

(x) This couplet of ſome enlightened Hindoo philoſopher glows with the ſublimeſt ideas, ſullied and obſcured, however, by the enigmatical jingle on *tinka*, a ſtraw or particle, repreſenting the ſoul as a celeſtial emanation from the Divinity; who, to preſerve the miſerable conceit, is put, contrary to all rule, in the plural, *tinka* for *tiſka*; unleſs this may be defended by the Hindoos noti ns of a tripartite Deity. *Bugoola*, ſignifies a whirlwind; but I need not repeat here the reaſons urged for the above and ſimilar freedoms, in pages 36, 37, and 39.

(y) *Ke* or *ki*, that, who, &c. belongs properly to the Perſian, and would frequently prove redundant in an Engliſh tranſlation; practice will, nevertheleſs, ſoon reconcile the uſe of it.—v. *that*, in the Dictionary.

Too

Too juldee ſe a wurnu mere *muſeeha* (z) — تو جلدي سي آورنہ ميري مسيحا

Koee dum ko rahi udum dekhte hyn — کوئي دم کو راہِ عدم ديکھہ تي ہين

Gŏŏzurte hyn ſou ſou kheal upne dil men — گذرتي ہين سو سو خيال اپني دل مين

Kiſee ka jo nuqſhi qudum dekhte hyn — کسيکا جو نقشِ قدم ديکھہ تي ہين

Jo chahoon likhoon myn *kŏŏchh* uhwal dil ka — جو چاہون لکھون مين کچھہ احوال دلکا

To hathon ko upne qulum dekhte hyn — تو ہاتھون کو اپني قلم ديکھہ تي ہين

Gulee men ſunum ke ſhub o roz Aſuf — گلي مين صنم کي شب و روز آصف

Tumaſhu khŏdaee ka hum dekhte hyn. — تماشہ خدائي کا ہم ديکھہ تي ہين

NUWWAB ASUF ŎŎD DOULU.

When I behold thee along with *another*, no *one* feels *that which* I ſuffer: come thou quickly, otherwiſe O, my beloved! I muſt in *a few* minutes depart to the regions of the dead. A thouſand ideas ariſe in my mind when I perceive the footſteps of *any one*. Should I wiſh to communicate *ſome* account of my heart, find my hands unfit for that office. O! Aſuf, at the ſhrine of an idol, I contemplate night and day the beauties of Nature.

Gŏŏl phenke hy *curon* ke turuf our ſumur bhee — گل پھينکي ہي اورون کي طرف اور سمر بھي

Aye khanu burundazi chumun *kŏŏchh* to idhur bhee. — اي خانہ برانداز چمن کچھہ تو ادہر بھي

SOUDA.

You throw flowers and fruits even to *others*; do plunderer of the garden, then, fling *a few* alſo this way.

Sozi dili firaq zuban pur jo *laeee* (*a*) — سوز دل فراق زبان پر جو لائي

Le ſham ta ſuhr *kuee* mujlis rolaeee — لي شام تا سحر کيۓ مجلس رو لائي

SHAH ALUM.

(z) A pilgrim, or wanderer, whence our Saviour is probably called the *Meſſiah*. The word here implies any beloved object capable of ſaving its adorer, and is familiar enough in the amatory effuſions peculiar to the Eaſt; in the various forms of ſoliloquy, addreſs, or ejaculation, whoſe ſcope and purport, however, I am generally unable to ſpecify, limit or define.

(*a*) Alſo *were I*, &c. rolaee,e, may thence be *one could*, *thou could'ſt*, &c. agreeably to the will of the ſpeaker, though his Majeſty Shah Alum, (known as a poet by his *Tukhullŏŏs* Aftab) probably means *were I*, *I could*. See note (v) page 73, and chapter V. ſection I.

Were

From the preceding are thus formed the following uſeful words, which may in general be declined like their primitives, *jo ko͡ee*, *jiſee*, *jo ko͡ee*, *jis kiſee*, and as adjectives, when they end in *a*, or aſſume the declinable affix, *ſa*, *ſe*, *ſee*, *ſoñ*. Kounſa-e-ee, what? which? whether? &c.

jo͡ee,	whoever,	ko͡ee jo,	any one,	[b] kŏŏch͡h nuheeñ,	not any,	our koun,	who? and
jo͡ee ko͡ee,	whoſoever,	ko͡ee ſa,	either, or	kŏŏch͡h nu,	nothing,	our ke͡a,	what elſe?
jo ko͡ee,	whichever,	ko͡ee ek,	whichever.		none.	our jo,	another,
jo ki.	AND	ko͡ee our,	any other,	kŏŏch͡h ek,	[few; ſomewhat, a few, ſome	our ko͡ee,	any other,
jo ek,	whatever,	ko͡ee ghyr, &c.	or another.	kŏŏch͡h jo,	whatever;	our ek,	ſome other,
jo kŏŏch͡h,	or either,	ko͡ee nuheeñ,	neither, no-	kŏŏch͡h our,	ſome more;	our ſa,	one more,
jounſa-e-ee,	any one.	ko͡ee nu,	body, none,	kŏŏch͡h nu	ſomething		&c. &c.
tounſa-e-ee,	that ſame, &c. correlatively.	ko͡ee nu ko͡ee,	ſome one or other.	kŏŏch͡h.	or other.	our kŏŏch͡h,	ſomething elſe,
						our ſub,	the reſt,
						our nuheeñ,	no other,
						our nu,	no more.

dooſra ek,	also ghyr, or go	ugla ek,	another,	hur ko͡ee,	every body, all, every; every one, whoever, each, both, &c.	expreſſed alſo by	ſub ko͡ee.
dooſra ko͡ee,		ugla ko͡ee,	ſome other, or	hur ek,			ſub ek.
dooſra jo,		ugla jo,	a third perſon.	hur kus,			ſub jo.
dooſra kŏŏch͡h,		ſome other, &c.		hur kŏŏch͡h,	every thing.		ſub kŏŏch͡h.

ek,	ſome few, a few, ſeveral.	baze-our,	*ſome others*, — *baze ko͡ee*, and *ku͡ee ghyr.*
kuee-jo, or ſub,	the few who, all the few.		

And to theſe I ſhall ſubjoin the indefinite, with the reſponſive pronominal particles, viz.

ketna,	howmany?	jetna,	as many, much, &c. as many as, ſo much, &c.	etna,	ſo much- many, &c. ſuch.	tetna,	this much, as many, asthis, &c.	wetna, ——	that, much, &c. &c.
ke͡ta,	or much;	jeta,		eta,		teta,		weta,	
ky,	many, numbers, &c.	jy,		——		ty,		——	
kyſa,	like what?	jyſa,	as, like which?	yſa,	ſo, thus, as this, like this, in the ſame way.	tyſa,	as this, or like that, that way.	wyſa, —— ——	ſuch as, that, ſo, in that way.
keuñ,	how? why?	je͡oñ	as often as,	euñ,		te͡oñ,			
keuñ kur,	in what manner.	je͡oñ kur.	in like manner.	euñ kur,		te͡oñ kur,			

N. B. The ſcholar will ſoon reconcile *keuñ*, *euñ*, with *je͡oñ*, *te͡oñ*, by conſulting pages 14, 21, and 22.

[b] *Ko͡ee* and *kŏŏch͡h nuheeñ*, are not ſuch compact emphatic words as the Latin or ours, but rather a kind of ſimple negation after *any body*, *either*, &c. I ſee *nabody* on the road, *myñ* rah pur *kiſee* ko *nuheeñ* dek͡hta hooñ; that is, I do *not* ſee *any body* on the road. I want *none* of your fruit, tŏŏmhare *kiſee* p͡hul ko *nuheeñ* chuhta hooñ, I want *not any* of your fruit. I will take *neither* of theſe, *ko͡ee* in meñ ſe *myñ nuheeñ* loonga; i. e. I will *not* take *any* of theſe.

The above correlatives are inſerted with their general acceptations, without any intention of inculcating that they never are found otherwiſe, or that one may not occaſionally be ſubſtituted for another, like the pronouns whence they are formed [*c*]. This obſervation may likewiſe be extended to the compounds *joko,ee*, &c. as it is difficult indeed to aſcertain in this place their preciſe meaning and application in all the various complicated relations they may have to each other, or to the ſentence they may happen to form a part of.

Although *ek*, one, *dono*, both, belong in ſome meaſure to the Section on Numerals, it will not be amiſs to take notice of them, along with a few others that may be conveniently exhibited here.

ek,	one, ſome;	ek nu ek,	one or other.	ek fulanu,	ſuch a one,	dono,	both the two.	buhŏt,	many a one;
ek ek,	one by one, every one,	ek ko,ee,	ſome one, one.	ekla,	alone, only, q. v.	(*obl.* donoŏ)		(*obl.* buhŏtoŏ),	
ek dooſra,	each other,	ek ĭ,ho,		ek louta,		do,ee,		buhŏt ek,	
ek deegur,	one another.	ek our,	another, one more,	[*d*] ekſa,	alike, &c.	kurdoo,		buhŏt ko,ee, buhŏt ſa,	many a number.
		ek adh,	a few, ſome few.						

which with *buhŏt kŏŏch,h*, much, a great deal; *buhŏt our*, many more, and the curious Perſian

[*c*] Thoſe beginning with *k*, are commonly but not always uſed interrogatively, while the others never have that power, however much they may be reciprocally tranſpoſed from the order or meaning aſſigned them here, founded chiefly on the analytical conſideration of them; as *ke*, *je*, *ya*, *ta*, *wa*, with the particle *ſa*, and ſome ſuch old affix as *hoin*, *trin*, or *tunuk*. *Ke trin*, *je trin*, corrupted to *ketun*, *jetun*, may account for *ketna*, *jetna*, as *ke-ſa*, *ka,e-ſa*; *je-ſa*, *ya-ſa*, do for *kyſa*, *jyſa*, *yſa*, &c. Beſides in the old Hinduwee we ſtill find *ketnik*, *jetnik*, *etnik*, *tetnik*, *oetnik*, *ketik*, *jetik*, and ſo on, for *ketna*, &c. *Kyſa*, *yſa*, are in the Brĭj Bhak,ha *kyſo*, *yſo*; whence we may deduce the adverb *ſo*, ſimilar to our own in ſuch ſubſequent ſentences as Well, do *ſo*, khyr *ſo* kuro, or bihtur *ſo,ee* kuro, well, do *even ſo*. This *ſo* differs, from the relative *ſo* or *ſe* in page 72, to which in expreſſions like—Fighaŭ khŏda ſe ŭur etna nu ro hoo,a ſo hoo,a, ſome antecedent is underſtood, viz. *jo kŏŏch,h*, &c. the above being, Weep not ſo much, O Fighan, fear the Lord; *whatever* hath happened, *that*, cannot be now prevented. It now and then ſeems a mere expletive to us, but like *to*, &c. has, no doubt, its uſe in the original.

[*d*] For which the indeclinable Perſian word *ekſaŭ* is often uſed.

word

word [e] *hech* ہیچ ſome-any-no-*thing*, compriſe the whole of thoſe I can now think of, as appertaining to the preſent chapter; whence, it is not my wiſh to exclude any, becauſe they cannot, ſtrictly ſpeaking, be called pronouns. The emphatic adjuncts *ee*, *hee*, *bhee*, and the reſtrictive expletive *ne*, are alſo admiſſible with moſt of the foregoing vocables, which in their oblique caſes may in general be commodiouſly joined with *turuh*, *tour*, *ḏoul*, *qudr*, or any words ſignifying *manner*, ſize, quantity, &c. thus:—

is-	this-		ſo.	kis-	what-		how-	many,	*hur-qudr*, as,
oos-	that-		thus.	jiſ-	ſuch-		ſo, as-	much,	the whole,
kis- *turuh*,	what-	*manner*, or	how.	is- *qudr*,	this-	*ſize*, &c.	this, &c.-	large.	that, all that,
jis-	which-		&c.	tis- wis- }	that-		as, that-		whatever.

a mode ſo evident and eaſy, that the reader may extend and apply it to the reſt, whenever he requires their aſſiſtance.

Kounſee ſhub t̤hee ki too mŏŏj̤h ſat̤h̄ bezaree nu kee — کونسي شب تهي کہ تو مجهہ ساتهہ بي زاري نکي

Kounſa din t̤ha ki myn̆ lachar ghum kharee nu kee — کونسا دن تها کہ مين لاچار غم خواري نکي

SOUDA.

Which night wert thou not diſpleaſed with me; and on *what* day did hapleſs I not mourn?

---

[e] *Hech* me dance ki ſhubnum cheeſt bur roo̤e ge̤ah } Knoweſt thou *any thing* of what the morning dew on the fur-
Bur yute-mee aſhiqan̆ ſhub giree̤a kurdu ruftu uſt } face of the graſs conſiſts? The night hath departed, ſhedding tears over the ſorrows of us lovers.

Hech, like *kŏŏch̤h*, reſembles *cheez*; as the above may be conſtrued. Medanee? ki ſhubnum chi cheez (or *hech*) uſt, &c.

Sudqe myñ tere ya rub *humſoñ* ko kurke pyda — صدقي ميں تيري يا رب همسونکو کرکي پيدا

Gulle ka ap ko tyñ ub paſbañ bunaeya. — گلي کا آپکو تين اب پاسبان بنايا

IBID.

I am devoted to thee O Lord! thou, who after forming beings *like us*, haſt appointed thyſelf the ſhepherd of the flock.

Talibi deedar ho *jo koee* yek tuſweer ka — طالب ديدار هو جو کوئي ايک تصوير کا

Wŏh *hurek* ſoorut kheecha mungwawe o dekha kure — وه هر يک صورت کهچا منگواوي و ديکها کري

Lek myñ huſrut zudu yih poochh ta hooñ doſto — ليک ميں حسرت زده يهه پوچهه تا هون دوستو

Jo fuqut batoñ hee ka mŏŏſhtaq ho ſo keya kure. — جو فقط باتون هي کا مشتاق هو سو کيا کري

BUQA.

Whoever is fond of contemplating a fine picture only, may get *every* beautiful face delineated, and admire it; but I, unhappy, aſk this, O friends. What will he do who prefers the charms of converſation?

Jinkinhooñ ne eſhq kee luzzut ke tueeñ jana nuheeñ — جنکهون نے عشق کي لذت کي تين جانا نهين

Oon ne hiañ akur ke goeya huq ko puhchana nuheeñ — اونے يهان آکر کي گويا حق کو پهچانا نهين

Log ſub kuhte hyñ mŏŏjh ko too Soolemañ ſe nu mil — لوگ سب کهتے هين مجهکو تو سليمان سے نه مل

Keuñ kur chhoŏron oos puree roo ko myñ deewanu nuheeñ — کيونکر چهوڑون اوس پري رو کو مين ديوانه نهين

Zat huq kee julwagur lekin *koee* talib *nuheeñ* — ذات حق کي جلوه گر ليکن کوئي طالب نهين

Shuma to roſhun hy lekin haeye purwanu nuheeñ. — شمع تو روشن هي ليکن هاي پروانه نهين

WULEE.

Whoſoever they be that have not taſted the ſweets of divine love, remain here in a manner ignorant of their God. The people all deſire me not to be enraptured with the Moſt High; but *how* can I be fool enough to ceaſe admiring his celeſtial countenance. The Almighty is a radiant light; but alas! *none* are captivated by its beams.

Duſti tihee chule phir huſtee ſe hum udum ko — دست تهي چلي پهر هستي سے هم عدم کو

Kŏŏchh wuhañ ſe the *nu* laeye nu hiañ ſe le chule hum. — کچهه وهان سے تهي نلائي نه يهانسے لچلي هم

FIGHAN.

We

We return empty-handed from this to the other world; whence, as we brought *nothing*, we cannot carry (any thing) hence.

Huſtee ſe udum tuk nufuſi *chund* kee hy rah — هستي سي عدم تک نفسي چند کي هي راه

Dŏŏnee,a ſe gŏŏzurna ſufur *yſa* hy kuha,ň ka. — دنيا سي گذرنا سفر ايسا هي کہانکا

There are but *a few* moments between exiſtence and annihilation; where then is there *ſo* expeditious a journey *as* our paſſage from this world?

Souda ſe kuha my,ň ki tere ſhŏhre ko ſŏŏnkur — سودا سي کہامين که تيري شہر کو سنکر

Dek,ha jo tŏŏj,he ake to a,e be ſur o pa *hech* — ديکہا جو تجهي آکي تو اي بي سر و پا هيچ

Bola ki tŏŏjhe ee,ad hy wŏh miſru,e Bedil. — بولا که تجهي ياد هي وه مصرعهٔ بيدل

"Alm humu uſſanu,e ma darud o ma *hech*." — عالم همه افسانه ما وارد و ما هيچ

I thus addreſſed Souda: Having heard of thy renown, I came, O wight, but ſaw *nothing*. On which he ſaid, Doſt thou recollect that verſe of Bedil, "The univerſe is full of my fame, "though I be *nobody*."

CHAPTER IV.

SECTION I.

OF ADJECTIVES.

RULE I.

ADJECTIVES that *do not* (*f*) terminate in *a* or *nu*, have no variation of gender, number, nor caſe; while thoſe *which do*, (*g*) have in general *e*, *ne*, for the maſculine oblique, in both numbers and nominative plural; but *ee* for the *feminines* in every ſtate, unleſs when *theſe ſometimes* require *aṅ*, in the plural number.

(*f*) Viz. all in *ee*, *oo*, &c. or any conſonant, never vary. See pages 45, 51, and 56.

(*g*) For inſtance, began*u*, began*e*, began*ee*, ſtrange, in the *nom. obl.* and *feminine*, with *deewanu*, mad; *eganu*, ſtrange; *murdanu*, manly; *muſtanu*, wanton; *ſhuhanu*, royal; *zunanu*, feminine; and moſt words formed by the Perſian particle of ſimilitude, *anu*, of which we ſhall fully treat hereafter.

RULE II.

Adjectives from the *Arabic* and Perſian ending with *a* (*h*) or *u*, (*i*) particularly compound words, participles, &c. in *du*, *tu*, and derivatives in *eenu*, (*k*) ſeldom admit of any change; though ſeveral vocables from *the former*, agreeably to that language, now and then take *u*, for the feminine, when the maſculine has not the above terminations. (*l*)

RULE III.

When adjectives and participles become concrete nouns, or otherwiſe aſſume the nature of ſubſtantives, they fall agreeably to their terminations under the Rules on Declenſion already explained; and an adjective *preceded* by its noun, as in Perſian, often confers an (izafut) *i* on the latter; aſhiq *i* pak, being the ſame with *pak ſhiq*, a chaſte lover.

(*h*) They are in part as follow, and altogether invariable as adjectives:

khuſa,	angry;	*dana*,	wiſe;	*pyda*,	created;
mŏŏſuffa, *ſufa*, }	pure, clear, } &c.	*beena*,	having ſight;	*tunha*,	alone;
		guwara,	pleaſant;	*dilrŏŏba*,	alluring;
aſhkara *huweda*, }	evident;	*parſa*,	chaſte;	*khooſh-nŏŏma*,	elegant;
		ruwa,	allowable;	and other compounds, &c.	
		rooſwa,	diſgraced;	we cannot enumerate now.	

From theſe, however, we muſt here except *jooda*, *joode*, *joodee*, ſeparate, and *omda*, exalted; with all compounds in *ſa*, ſhould this be conſidered the Perſian *aſa* by ſyncope.

A few Hinduwee adjectives in *a* even, are unchangeable, ſuch as *muha*, great; *data*, generous; *joba*, young; *dhurmatma*, liberal; *pooratma*, old; *jodha*, bold; *luppa*, tattling; *bukta*, eloquent; or as concretes, a tatler, orator, &c.

On the contrary, ſhould *ſa*, prove a Hinduwee affix of ſimilitude, and already mentioned in page 77, ſuch words as *murdſa*, *murdſe*, *murdſee*, manlike, &c. come under the Firſt Rule.

(*i*) But *becharu*, helpleſs; *ekſalu*, *dooſalu*, &c. annual, biennial, &c. *gundu*, rotten; gluttonous; *huramzadu*, wicked; *nakaru*, bad; *nadeedu*, greedy; *mandu*, tired; *ſhurmindu*, aſhamed; *kumeenu*, mean; *uluhdu*, ſeparate; *ſadu*, plain; *randu*, accurſed; *rindu*, profligate; *ſhŏhdu*, vagabond; with ſome others, have the inflexion *e*, and feminine *ee*; being exceptions to Rule II. ſo far as to come under Rule I. which could not well be extended to all words in *u*.

(*k*) *Chobeenu*, wooden; *churmeenu*, leather; *puſhmeenu*, woollen; *reſhmeenu*, ſilken; and ſimilar words, rarely have any change. On the whole, however, we ſhould obſerve, that it is not eaſy to ſay very accurately how many inſtances of Perſian and Arabic vocables (beſides thoſe in *nu*) in *u* and *a*, might oe comprehended under the *Firſt Rule*, as exceptions from the *Second*; and *vice verſa*.

(*l*) *Muloon*, *luʼeen*, accurſed; *fem.* muloonu, luʼeenu; *khuſeef*, contemptible; khuſeefu, &c. See pages 50 and 51.

RULE

RULE IV.

Poſitive or ſimple adjectives, with or without the particles *ſe* سے than, *ka* کا of, *mẽn* میں among (*m*), after their relative object, anſwer every purpoſe of compariſon, whether as comparative or ſuperlative, and are capable of intenſion or remiſſion indefinitely, either by repetition, or as in Engliſh, with the attributes *our* اور *zeeadu* زیادہ *buhŏt* بہت more, much, very; *kum* کم *thŏŏra* تھوڑا little, leſs; &c. (*n*)

RULE V.

The Perſian poſitive has the next degree formed by the addition of *tur*, and this, by ſuperadding *een*, gives the *ſuperlative*, *which* in the Hindooſtanee is very rare. The firſt even is often a ſimple adjective, or ſign of indefinite augmentation or decreaſe, with and without the particles *ſe* سے than, &c.

(*m*) Alſo *ool*, of; *beech*, among, &c. By adverting to the elliptical expreſſions *chhoŏte ſe chhoŏta*, *ſub ſe chhoŏta*, conſidered as the ſuperlative *ſmalleſt*, we ſhall ſtill find the Fourth Rule true in this way. Bring the *ſmalleſt* of ten balls, dus goloŏ meñ *chhoŏte* (gole) *ſe* (woh jo niſche) *chhoŏta* (hy ſo) la,o; a circumlocution which will ſhew the nature of the idiom here, when paraphraſed thus: Of ten balls bring that which is really ſmall *(ſmaller)* than the one at firſt apparently the ſmall *(ſmalleſt)*. Or *ſub* bha,ee,oñ *ſe* (wŏh jo) *chhoŏta* (bha,ee hy ſo) *uchha* hy o tis ſe bap oonke *our uchha*. Of all the brothers the young *(youngeſt)* one is the good *(beſt)* one, and their father is *better* even than him.

(*n*) And words like *nihaet*, *nipuŏ*, *ſukht*, *buŏŏa*, *unt*, *zor*, *keta*, *hud*, *buſa*, occur for *very*, *greatly*, *exceſſively*, &c. before ſimple adjectives. In Sunſkrit the comparative in *tur*, is called *purkurkh*; and the ſuperlative in *tum*, *at purkurkh*;

muha, and the Perſian *kulañ* great, } form { *muhatur*, *kulañtur*, } greater, *muhatum*, *kulañtureen*, } greateſt.

but *bih*, *kih*, and a few more poſitives of the latter tongue, are ſeldom met with, though *bihtur*, &c. are pretty common, and mean either good or better; *bihtureen*, beſt, is more rare, as obſerved in Rule V.

RULE

RULE VI. (o)

Words from the Arabic frequently adhere to the rules of that language, in forming their degrees of compariſon, by a tranſpoſition and change of letters peculiar thereto. Thus, *fazil* فاضل doctus; *ufzul* افضل doctior; *fuzzal* فضّال doctiſſimus; *huqeer* حقير mean; *uhqur* احقر meaner; *huqqar*, حقّار meaneſt: But theſe are not always regularly applied; one degree uſurps the place of another; ſome adjectives are irregular, or defective in their original forms, while many of them are not introduced into this language at all.

Tub myñ oon donoñ ſe pooch,ha koun ho tŏŏm ke,a hy hal

تب مين اندونونسي پوچهاکون هو تم کياهي حال

Kiſturuh ſtee ho,oee ho *choar* o *zukhmee nidhal*. کس ترح سي هوئي هو چورو زخمي ندهال

MISKEEN.

I then aſked them both, Who are you, and what is your caſe; how came you to be thus *hacked*, *wounded*, and *helpleſs*?

Yih hum *ghureeb* fuqeeroñ ſe be uda,ee ke,a یهه هم غريب فقيرونسي بي ادائي کيا

H,yñ an byĭ,hte jis wuqt tŏŏm ne pe,ar kee,a. هين آن بي هتي جس وقت تم ني پيار کيا

MEER.

What means this inſolence to us *poor* mendicants? We tarry here from your having at firſt treated us kindly.

Khal *gore* mŏŏnh ka leta hy mere dil ko chora خال گوري مونهه کالیتاهي ميري دل کو چورا

Is nugur meñ *chandnee* ratoñ ko b,hee puŕte hyñ chor. اس نگرمين چاندني راتون کو بهي پرتي هين چور

(o) This Rule rather belongs to the Arabic, than Hindooſtanee; but it will here aſſiſt the ſcholar to form ſuch words, who may neither have leiſure nor inclination to pay attention to two grammars to acquire one language. I may add an example or two more, viz. *khyr*, good; *ukhyur*, better; *khy yar*, beſt; — *huſun*, virtuous; *uhſun*, more virtuous; *huſſan*, moſt virtuous. Several nouns in uſe here ſeem either to be this ſuperlative, or a form very like it, viz. *nuwab*, a viceroy; *jullad*, an executioner; *ouſſab*, a butcher; *quttal*, a murderer; *jubbar*, a tyrant; *ſurraf*, a banker; or ſome of them may be like *quzzak*, a robber, Turkiſh words. They are all eaſily recognized by conſiſting of two ſyllables, ſeparated by a double letter, with *u* in the firſt, and an *a* in the laſt ſyllable. But it is not my province to enter into a further diſcuſſion upon them.

Kis ka matum hy Yuqeen jo is turuh rota hy ubr — کسکا ماتم ہی یقین جو استرح روتا ہی ابر

Kooktee hyn koelen ou mor bhee kurte hyn shor. — کوکتی ہین کوئلین اومور بہی کرتی ہین شور

YUQEEN.

The mole on a *fair* face ſteals my heart away, as thieves plunder the city even in *moonlight* nights. Whoſe plaint is this, O Yuqeen, that makes the clouds diſſolve into tears, the blackbirds ſing notes of woe, and the peacocks reſponſive with doleful cries?

The fair Radha thus exclaims:

Prem *deewanee* bhyee hoon *bawuree* — پریم دیوانی بہی ہون باوری

Logun ke dur nahi duroongee — لوگن کی ڈر ناہ ڈروں گی

Krishŏŏn *peare* ko jo an milawe — کرشن پیاری کو جو آن ملاوی

Hath jor jor pyyan puroongee. — ہاتھہ جور جور پیتان پروں گی

HOLEE SONG.

I am *mad* and *diſtracted* with love, and heed not what people ſay, but will worſhip whoever brings my *dear* Krishŏŏn to me.

LIII.

We log kuhne lage kea poochhte ho hatan — وی لوگ کہنی لاگی کیا پوچہتی ہو باتان

Mŏŏslim oopur jo kee thee wuhan *qatilon* ne ghatan — مسلم اوپر جو کی تہی وہان قاتلون نی گہاتان

Aj oos *gulakute* ko chhubees hooee hyn ratan (*p*) — آج اس کلا کتی کو چہبیس ہوئی ہین راتان

Oos ko bumy *yuteemon* wuhan mar kat dala. — اُس کو بمعہ یتیمون وہان مار کاٹ ڈالا

Theſe people began with ſaying, Why aſk ſuch queſtions, the aſſaſſins have long ago inſnared Mooſlim, and a moon is now waning over his *headleſs* body, he and his *(orphan) children* being all ſlain.

Ae lal tŏŏmhun hath *ujub lal* chhuree hy — ای لعل تمہن ہاتہہ عجب لال چہری ہی

Goya ki ſubhee *lal* juwahir ſe juree hy. — گویا کہ سبہی لعل جواہر سی جری ہی

WULEE.

(*p*) Miſkeen has in this place indulged the poetic licenſe of ſubſtituting *a* for *e*, or a kind of Perſian plural for the Hindooſtanee *baten*, *raten*, &c.

My charmer, that *wonderful ſcarlet* wand in your hand, appears as it were entirely ſtudded with *red* jewels.

Yih khaliq kee ſŏŏn qŏŏdruti *kamilu* یہہ خالق کي سن قدرت کاملہ

Tumaſhe ko niklee zun *i hamilu.* تماشي کو نکلي زن حاملہ

MEER HUSUN.

The fame of this *perfect* work of the Creator, made even the *pregnant* women come out to ſee the proceſſion.

Kuŧee hyń kis turuh *raten* humeń yeh hijr kee *buŕeeań* (*q*) کٹي ہين کس طرح راتين ہمين يہہ ہجر کي بريان

Lukeereń ungleeoń kee ghis gyeeń ginte hooe ghuŕeeań. لکيرين انگليون کي گھس گئين کنتي ہوئي گھريان

SOUDA.

How ſadly theſe *long nights* of abſence have been ſpent by me, the lines of my fingers even are obliterated counting over the tardy moments as they paſſed.

And in the Ode quoted in page 5,

Bateń kidhur gueeń we teree *bholee bholeeań*. باتين کدھر گئين وہ تيري بھولي بھوليان

Where are thy *very innocent* words gone?

Saq ſeemee ko teree dekhke *goree goree* ساق سيمي کو تيري ديکھہ کي گوري گوري

Shurm ſe ſhuma hooee jatee hy thoree thoree. شرم سي شمع ہوئي جاتي ہي تھوري تھوري

SOUDA.

When the candle beholds thy *very fair* poliſhed limbs, it gradually burns with ſhame away.

Mera dil keuń nu jawe oos gulee meń. ميرا دل کيون نجاوي وس گلي مين

Gulee oos *dilrŏŏba* kee *dilkŏŏſha* hy. گلي اُس دل ربا کي دل کشا ہي

WULEE.

How can my ſoul avoid haunting the retreat of a *heart-alluring* damſel, whoſe vicinity even proves *cordial* to me.

(*q*) *Rateń bureeań* for *bureeratteń*, never *bureeań rateń*.

Buchoń

XLVI.

Buchoñ ne dek,ha gurdun ka˘tega ub humaree — بچون نے دیکھا گردن کاٹیگا اب ہماری

B,ha,ee *bu˘re* ne pyhle kee oos kune yih zaree — بھائی بدی نے پہلی کی وس کنے یہہ زاری

Sir ka˘t pyhle mera uwwul hy meree baree — سر کاٹ پہلی میرا اول ہی میری باری

Myñ *ch,ho˘te* b,ha,ee age hooñ ſudqe hone wala. — مین چھوٹی بھائی آگی ہون صدقے ہونے والا

XLVII.

Ch,ho˘te ne oos *bu˘re* ſe age ho ſir dee,a d,hur — چھوٹی نے اس بدی سے آگی ہو سر دیا دھر

Ki ē ſhukhs pyhle tulwar too k,heech mar mŏŏj,h pur — کہ ای شخص پہلے تلوار تو کھینچ مار مجھ پر

B,ha,ee *bu˘re* ko mut mar mŏŏj,h pur eta kurum kur — بھائی بدی کو مت مار مجھ پر ایتا کرم کر

Tŏŏk meree too do,a le myñ b,hee hooñ *b,hola* bala. — تک میری تو دعا لے مین بھی ہون بھولا بالا

The boys ſeeing that he would now behead them, the *eldeſt* brother then made this ſupplication. Do begin with cutting off my head, it being my turn firſt, as a ſacrifice for my *young* brother: On which the *youngeſt* advancing before the *elder*, ſtretched his head out, exclaiming, O friend, draw thy ſword and ſmite me; but oh! be merciful enough to ſpare my *elder* brother, nor here reject my bleſſing, who am an *innocent* child.

Aſhiqon meñ *bu˘ra* ihañ nam tera howega — عاشقون مین برا یہان نام تیرا ہوویگا

Wuhañ Khŏda dega tŏŏj,he *namuſe,ahoñ* meñ nujat. — وہان خدا دیگا تجھے نامہ سناہون مین نجات

SHUHEED.

Of adorers here thy renown will be the *greateſt*, and there the Lord will ſeparate thee from the *ungodly*.

Raja ke ſoruh ſy daſee—Tis ſe *ſŏŏndur* ka˘th chouraſee — راجا کی سورہ سی داسی تس سی سندر کاٹھ چوراسی

PUDMAWUT.

Of the prince's ſixteen hundred handmaids he choſe eighty-four of the *handſomeſt*.

Yih jis ſujun ſe dil mila oon ſe bich,hŏŏrna kea *b,hula* — یہہ جس سجن سی دل ملا انسی بچھرنا کیا بھولا

Ae Khŏda ub mout de is jeene ſe murna *b,hula*. — ای خدا اب موت دی اس جینے سی مرنا بھولا

WULEE.

When this heart is attached to a miſtreſs, how can ſeparation be *agreeable?*—Let me die, O God; for death is *better* than a life like mine.

Kuha

Kuha tub puree zad ne wah jee — كہا تب پري زاد نے واہ جي

Buhut gurm hyi͂ ap ullah jee. — بہت گرم ہيں آپ اللہ جي

MEER HUSUN.

The fairy then ſaid, bravely, Sir, your worſhip ſeems *very angry* indeed.

Sureeri ſulṭunut *ſe* aſtanu ee¸ar *bihtur* t¸ha — سريري سلطنت سي آستانہ يار بہتر تہا

Humeı̃ zilli hŏŏma *ſe* ſa¸e¸u deewar *bihtur* t¸ha. — ہميں ظل ہما سي سايۂ ديوار بہتر تہا

SOUDA.

My lover's threſhold was *better* to me than an imperial throne, and his humble roof *more deſireable* than the ſhade of the royal eagle.

Woh durweſh ko dek¸h tuhqeeq kur — وہ درويش کو ديکہہ تحقيق کر

Yeh teeno gy¸e ooſke *nuzdeek tur*. — يہہ تينو گئي اسکي نزديک تر

KAMROOP.

Having attentively obſerved the hermit the three approached *nearer* to him.

In the above example, *nuzdeek tur* appears to be an adverb, ſuch words (as in our language) belonging to this or that part of ſpeech, according to circumſtances. The river indeed is *near*, but the well is *nearer*; nudee *nuzdeek* hy ſubeeh, pur kooa is *ſe nuzdeek* hy — ندي نزديک ہي صبح پر کوا اس سي نزديک ہي and ſimilar expreſſions, ſhew that ſuch Perſian degrees can be occaſionally diſpenſed with; the poſitive alone, or with *our*, &c. anſwering every purpoſe.

Tŏŏrfutur ek myı̃ kurooı̃ hooı̃ nuql — طرفہ تر ايک ميں کروں ہوں نقل

Jiſko bawur kure nu hurgiz uql. — جسکو باور کري نہ ہرگز عقل

SOUDA.

I am about to tell a *wonderful* ſtory, which reaſon will hardly admit to be true.

XXIII.

Hŏŏrmut ſe oon buchoı̃ ko muſnud oopur by¸t¸ha kur — حرمت سي ان بچونکو مسند اوپر بيٹہا کر

Bihtur ſe bihtur oonko ne¸amut puka k¸hilakur — بہتر سي بہتر انکو نعمت پکا کہلا کر

Aram ſe ruk¸ha jub *rotoı̃* ke tu¸een ſolakur — ارام سي رکہا جب روتوں کتين سولا کر

Ete meı̃ g¸hur meı̃ a¸e¸a ooſka kumane wala. — ايتي ميں گہر ميں آيا اسکا کمانے والا

Having

Having honoured the children with the chief ſeat, and treated them with the *beſt* of the *good* things ſhe prepared, ſhe had juſt got the *sweepers* huſht quietly aſleep, when her huſband came home.

I mean to diſmiſs this ſubject with a ſcheme of the adjectives conformably to the foregoing rules, examples, and notes, as it will prove ſatisfactory to thoſe who are partial to ſuch forms.

	SINGULAR NUMBER.			PLURAL.			
NOMINATIVE.	nek-	virtuous-	IN THE OBLIQUE.	nek-	NOMINATIVE.	nek-	IN THE OBLIQUE.	nek-
	b,haree-	heavy-		b,haree-		b,haree-		b,haree-
	gora-	fair-		gore-		gore-		gore-
	deewanu-	mad-		deewane-		deewane-		deewane-
	dana-	wiſe-		dana-		dana-		dana-
	awaru- *lurka*,	a vagabond- *boy.*		awaru- *lurke.*		awaru- *lurke.*		awaru- *lurkoň*,
	ſhoreedu-	diſtracted-		ſhoreedu-		ſhoreedu-		ſhoreedu-
	ſha,eſtu-	gentle-		ſha,eſtu-		ſha,eſtu-		ſha,eſtu-
	nadeedu-	greedy-		nadeede-		nadeede-		nadeede-
	data-	generous-		data-		data-		data-
	kamil-	perfect-		kamil-		kamil-		kamil-

Suppoſe for *lurka*, we ſubſtitute *lurkee*, a girl, all the adjectives will even then ſtand as above, but the following; and they alſo are now invariable in every caſe and number, except when *lurkee,aň goree,aň*, girls fair, &c. are uſed for *goree lurkee,aň* or *lurkee,oň*, (in the oblique) fair girls.

goree-		fair-	
deewanee-	*lurkee*, a	mad-	*girl.*
nadeedee-		greedy-	
kamilu-		perfect-	

A retroſpect to the General Declenſion of Nouns, page 58, will lead the intelligent ſcholar through all their poſſible caſes, when in concord with adjectives. Thus, goree lurkee ka, of a fair girl; goree lurkee ko, to a fair girl; goree lurkee ſe, with, from, or by, a fair girl; and ſo forth. Nek lurka, a virtuous boy; nek lurke ka, of a virtuous boy; nek lurke ſe, from a virtuous boy; gore lurke ke waſte, for a fair boy; gore lurkoň ke pas, near fair boys; goree lurkee,oň ke ſath, with fair girls, &c.

SECTION II.

OF NUMERAL ADJECTIVES.

THE common diviſion of numbers into Cardinal, Ordinal, Collective, Fractional, and Multiplicative, is here followed, and each claſs premiſed with the obſervations that properly belong thereto, commencing as uſual with the Cardinal Numbers, which are moſtly declined like the plural nouns of Rule II. page 56, by having *oň*, *o*, added to their preſent terminations; though ſuch as end in *ub*, from 10 to 19, or *we*, from 89 to 100, either

appertain to, or *may* occaſionally come under the Firſt Rule on Declenſion, and have the oblique and vocative inflected from their final *uh*, and *e*.

The cardinals differ ſo far from other adjectives, as often to retain the above caſes even when joined to a noun in its inflection; and from ſubſtantives in this, that the oblique in *oň*, or vocative in *o*, ſeems at times to occur for the nominative(*r*) of a verb, even when this is not active, and in the perfect tenſe (*s*). Theſe numerals are ſo irregular as to induce me to exhibit them from one to a hundred, that the reader may, if he pleaſe, learn the whole by heart, in which he will get conſiderable aſſiſtance from the notes, and by obſerving that the ninth, in every decimal ſeries from nineteen to ſeventy-nine, inſtead of being progreſſive, as with us, is ſpecified by a ſingular kind of retrogreſſive enumeration: Thus, *nou*-aruh would regularly in ſome degree be *nine*-teen, were not this expreſſed elliptically by *oon-nees*, reſolvable into eko nu *bees*, one leſs than *twenty*, the nonal of which is not *nou*-bees, twenty-*nine*, but oon-*tees*, (*eko nu* tees) *one leſs* than *thirty*. In *eighty*-nine, nou-*aſee*, however, we find a regular progreſſion, with a glimmering of it alſo in ninety-*nine*; *ninnanwe* being probably a corruption of *nou*-anwe. *Ek* or *eko*, reſembles our *one*, in the following as well as other particulars: Buhŏt *ek*, many *a one*, and buhŏt *ek* admee, many *a* man; *ek ek*, one *by* one, every one, &c. But the ſcholar muſt carefully recollect (although 100, *ek ſou*; 1000, *ek huzar*; 101, *ek ſou ek*; 1001, *ek huzar ek*; 201 *do ſou ek*; 401, *char ſou ek*; tally exactly with the mode we uſe) whenever *ek* appears ſubſequent to any number, thus, *ſou ek*, *huzar ek*, *do ſou do ek*, *ſou char ek*, it then becomes very indefinite indeed, and only means *about* or *nearly*-one hundred,-one thouſand,-two hundred and two; four hundred *or ſo*, being denoted, as above, by ſou char *ek*. Ekees is twenty-*one*, while bees *ek*, means *about* twenty; ekees *ek*, twenty-one, *or thereabouts*.

(*r*) The Hindoos have *o* in this caſe, which in fact may be an emphatic affix, thus, *teen*, three; teen*o*, *the* three, all the three; whence, don*o*, both, as the intermediate *n*, is intended perhaps more effectually to prevent the diſagreeable hiatus, were *dono*, do,*o*, *the* two. *It* has *donoň* in the oblique.

(*s*) *Teen* admee jaŧe hyĭ, *three* men are going; *teenoň* peete hyĭ, *the three* are drinking; *teeno* kuhte, the three ſay; hum *teenoň* ghureeb *fuqeeroň* ko kŏŏch,h deejee,e, give ſomething to us three poor beggars; teeno jane walo! ho! you three people walking. Theſe and ſimilar examples will place what I have obſerved above in a clear point of view, to the intelligent ſtudent, who has paid any attention to the Rules on Declenſion, &c. Whoever adverts to the nature of collective numbers, will ſee the difference in this and ſimilar expreſſions, huzar admee,on ko, to 1000 men, and huzaroň admee,oň ko, to thouſands of men.

FIGURES. P.	FIGURES. H.	NAMES.		FIGURES. P.	FIGURES. H.	NAMES.	
1	۱	۱ ek (*t*)	ایک	26	۲۶	۲۸ chhubees	چھبیس
2	۲	۲ do	دو	27	۲۷	۲۹ futaees	ستائیس
3	۳	۳ teen	تین	28	۲۸	۲۸ uṫhaees	اٹھائیس
4	۴	۴ char	چار	29	۲۹	۲۰ŏŏntees	اُنتیس
5	۵	۵ panch	پانچ	30	۳۰	۳۰ tees	تیس
6	۶	۶ chhu	چھ	31	۳۱	۳۹ ekteés	اکتیس
7	۷ or ۷	۷ fat	سات	32	۳۲	۳۲ bŭtees	بتیس
8	۸	۸ aṫh	آٹھ	33	۳۳	۳۳ tetees	تینتیس
9	۹	۹ nou	نو	34	۳۴	۳۸ choutees	چونتیس
10	۱۰	۱۰ dus	دس	35	۳۵	۳۴ pyn̆tees	پینتیس
11	۱۱	۱۱ egaruh	اگارہ	36	۳۶	۳۴ chhutees	چھتیس
12	۱۲	۱۲ baruh	بارہ	37	۳۷	۳۹ sy̆ntees	سینتیس
13	۱۳	۱۳ teruh	تیرہ	38	۳۸	۳۷ uṫhtees	اڑتیس
14	۱۴	۱۴ chouduh	چودہ	39	۳۹	۳۹ ŏŏntalees	اُنتالیس
15	۱۵	۱۴ pundruh	پندرہ	40	۴۰	۴۰ chalees	چالیس
16	۱۶	۱۴ soluh	سولھہ	41	۴۱	۴۹ ektalees	اکتالیس
17	۱۷	۱۴ sŭtruh	سترہ	42	۴۲	۴۲ beealees	بیالیس
18	۱۸	۱۴ uṫharuh	اٹھارہ	43	۴۳	۴۳ tetalees	تیتالیس
19	۱۹	۱۴ ŏŏnnees	اُنّیس	44	۴۴	۴۴ choualees	چوالیس
20	۲۰	۲۰ bees	بیس	45	۴۵	۴۴ pyntalees	پینتالیس
21	۲۱	۲۹ ekees	اکیس	46	۴۶	۴۶ chhealees	چھیالیس
22	۲۲	۲۲ baees	بائیس	47	۴۷	۴۹ sy̆ntalees	سینتالیس
23	۲۳	۲۳ teees	تئیس	48	۴۸	۴۷ uṫhtalees	اڑتالیس
24	۲۴	۲۸ choubees	چوبیس	49	۴۹	۴۹ ŏŏnchas	اُنچاس
25	۲۵	۲۴ puchees	پچیس	50	۵۰	۵۰ puchas	پچاس

(*t*) Eka, is either this numeral from the Sunskrit, or emphatically *the* one, *even* one. For *yek, doo, chubar, wahid,* (being Persian and Arabic numerals) consult the Dictionary, under *one, two, four,* and the word *number*, for the expletive *tho* used with ek *tho*, do *tho*, and so on.

In composition is changeable to

ek	*b, ba, bu, a, be,* and sometimes *bir, bees,* 20; *beetees,* 32; *futaees,* 27; *bealees,* 42; *bir-aſee,* 82.
do	*eg, egaruh,* is the only numerical instance of *d* changing.
teen	*te, tir, tre, t;* te-ees, 23; *tir-pun,* 53; *tchutturs,* 72.
char	*chou, chour, chal, tal, ad, chou-duh,* 14; *chour-aſee,* 84; *chou-ees,* 25; *pyn-tees,* 35; *oondas,* 59; ekawun, 51.
panch	*pun, puch, pyn, ch, a; pun-druh,* 15; *punch-ees,* 25; *pyn-tees,* 35; *oondas,* 59; ekawun, 51.
chhu	*ſo, chhe, ſa, ſu; ſo-luh,* 16; *chhe-alees,* 46; *ſaṫh,* 60; *ekſuṫh,* 61.
fat	*ſut, ſyn, but; ſut-ruh,* 17; *syn-tees,* 37; *ekhut-tur,* 71.
aṫh	*uṫh, us, a; uṫh-aruh,* 18; *uṫh-tees,* 38; *-uſee,* 80; ekaſee, 81.
nou	*nuw, an, nin; nuw-we,* 90; ek *an-we,* 91; *nin anwe,* 99.
dus	*dub, rub, drub, aruh, tub, nees, es, as, wun, pun, tho, tur, ſeepwe*; whence the following: *chou-dub,* 14; *ſut-rhh,* 17; pun-

FIGURES. P.	H.		NAMES.	FIGURES. P.	H.		NAMES.
51	٥١	٤٩	ekawun اکاون	76	٧٦	٩٤	chhihuttur چہتر
52	٥٢	٤٢	bawun باون	77	٧٧	٩٩	sut,huttur ستہتر
53	٥٣	٤٣	tirpun ترپن	78	٧٨	٩٨	uṭ,h,huttur اٹہتر
54	٥٤	٤٨	chouwun چون	79	٧٩	٩٥	ŏŏnasee اُناسي
55	٥٥	٤٤	puchpun پچپن	80	٨٠	٨٥	ussee اسّي
56	٥٦	٤٤	chhuppun چھپن	81	٨١	٨٩	ekasee اکاسي
57	٥٧	٤٩	sutawun ستاون	82	٨٢	٨٢	be,asee بياسي
58	٥٨	٤٨	uṭ,hawun اٹھاون	83	٨٣	٨٣	tirasee تراسي
59	٥٩	٤٨	ŏŏnsuṭ,h اُنسٹھ	84	٨٤	٨٨	chourasee چوراسي
60	٦٠	٤٠	saṭ,h ساٹھ	85	٨٥	٨٤	puchasee پچاسي
61	٦١	٤٩	eksuṭ,h اکسٹھ	86	٨٦	٨٤	chhe,asee چھیاسي
62	٦٢	٤٢	basuṭ,h باسٹھ	87	٨٧	٨٩	sutasee ستاسي
63	٦٣	٤٣	tirsuṭ,h ترسٹھ	88	٨٨	٨٨	uṭ,hasee اٹھاسي
64	٦٤	٤٨	chousuṭ,h چوسٹھ	89	٨٩	٨٩	nou,asee نواسي
65	٦٥	٤٤	pyn̆ suṭ,h پینسٹھ	90	٩٠	٩٥	nuwwe نووي
66	٦٦	٤٤	chhe,asuṭ,h چھیاسٹھ	91	٩١	٩٩	ekanwe اکانوي
67	٦٧	٤٩	sutsuṭ,h ستسٹھ	92	٩٢	٩٢	banwe بانوي
68	٦٨	٤٨	uṭ,hsuṭ,h اٹھسٹھ	93	٩٣	٩٣	tiranwe ترانوي
69	٦٩	٤٩	ŏŏnhuttur اُنہتر	94	٩٤	٩٨	chouranwe چورانوي
70	٧٠	٩٥	suttur ستر	95	٩٥	٩٤	puchanwe پچانوي
71	٧١	٩٩	ekhuttur اکہتر	96	٩٦	٩٤	chhe,anwe چھیانوي
72	٧٢	٩٢	buhuttur بہتر	97	٩٧	٩٩	sutanwe ستانوي
73	٧٣	٩٣	tihuttur تہتر	98	٩٨	٩٨	uṭ,hanwe اٹھانوي
74	٧٤	٩٨	chouhuttur چوہتر	99	٩٩	٩٩	nnnanwe ننانوي
75	٧٥	٩٤	puch,huttur پچہتر	100	١٠٠	١٠٠	sou سو

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception in this place:—

ch,he,	6	urtees,	38.	tresuṭ,h,	63.	biraṣee	82.
tyuteer,	33.	cŏnchalees	39.	trepun,	53.	ch,hachhut,	66.
chounteer,	34.	tyntalees,	43.	puchawun,	55.	biramuwwe,	92.

100.

93. ussee, and so forth; also nubbe, &c. 90.

puh-druh, 15; uṭ,h-aruh, 18; so-luh, 16; don-nees, 19; ek-ees, 21; puch-as, 50; suta-wun, 57; puch-pun, 55; sut-tur, 70; usṣee, 80; nuw-we, 90. This analysis will not only explain the anomalies to which the numbers in this language are subject, but also prove sometimes of use in accounting so far for the formation of words numerically compounded.

Other

Other caſual variations will be found, but too trivial to deſerve notice; we may therefore now proceed to the Ordinal Numbers, which are all declinable like adjectives in *a*, the *wañ* affixed to thoſe abo ve the fourth, having weñ in the oblique, ſingular, and plural, with ween for the feminine gender. The cardinals in *uh*, and *we* generally aſſume the above inflective adjunct for their correſponding ordinals, by apocope: thus, egar*wañ*, egaruh*añ*, the eleven*th*; *bar*wañ, baruh*añ*, twelfth; *nuwwañ*, the 90th; banwañ, 92 ſeldom *egaruh*-wañ, perhaps never *banwewañ*.

(*u*) 1ſt pyhla	پہلا	4th chouṭha	چوتھا	7th ſat-*wañ*	ساتوان
2d dooſra	دوسرا	5th panch-*wañ*	پانچوان	8th aṭhwañ	اٹھوان
3d teeſra	تیسرا	6th chhuṭwañ (*v*)	چھٹوان	9th nou-*wañ*	نوان
				10th dus-*wañ*	دسوان

&c.

Though the Collective Numbers be nouns as well as adjectives, there can be no harm in enumerating them here; they have nothing uncommon in their inflections, as theſe are guided by their terminations. *Huzar*, *lakh*, *kuror*, nevertheleſs take a kind of Perſian nominative plural in *ha*; but the oblique, like the others, is in *oñ*; and this, as obſerved of the cardinals, is frequently uſed *unconditionally* for the nominative, *which* ſeldom happens to other nouns.

Gunda	گنڈا	four,	beeſee	بیسی	a ſcore,	ſykŭra	سکڑا
gahee	گاہی	five,	chaleeſa	چالیسا	forty,		
			(*w*)			huzar	ہزار

a hundred, lakh لاکھ a hundred thouſand, kuror کرور a million.

(*u*) The cardinal *ek* now and then occurs for its correſponding ordinal, and the whole of this claſs ſignify both *firſt*, *ſecond*, &c. and *firſtly*, *ſecondly*, &c. by *pyhle*, *dooſre*, *teeſre*, in the oblique. V. *third*, *fourthly*, &c. in the Dictionary.

(*v*) And often *chhuṭha*. In page 82, Rule III. for *pak ſhiq*, read *pak aſhiq*: and in page 72, for *ſo who*, read *alſo who*.

(*w*) As I ſuſpect the familiar word *koree* to be a corruption from *ſcore*, it is omitted above. We have even re-corrupted it to *corge*. *Koree* is not found in books, nor among people unconnected

The line quoted in page 39 will elucidate what I have obſerved on the oblique in *oñ*, and it will likewiſe prove that theſe collectives are uſed alſo indefinitely for *many*, (*x*) &c. I therefore repeat it here:—

Ek dil mila ki jis meñ hyñ *ſykroñ mulole.* یک دل ملا کہ جس میں ہیں سیکڑوں ملولے

The words *couplet*, *triplet*, &c. have in general been inſerted in the Dictionary, and the learner can, at his leiſure, refer to the Firſt or Second Volume for any thing of the kind he may conceive has been omitted now.

The fractionals, like the integrals already explained, muſt prove formidable to beginners, from their great irregularity; I have, on that account, inſerted a good many, variouſly combined, that no further elucidation may be required by thoſe who are reſolved on being maſters of this ſubject.

---

nected with us; though it may prove to originate from the ſhell called *kouṛee*, as *twenty* of theſe form one *chhedam*, or the fourth of a *pyſa*.

The five in the text may alſo be expreſſed by *punjree*; this, like *gahee*, being in uſe as a collective number. *Pukh*, among the Hindoos, means a ſpace of fifteen days, every month being divided into two; the firſt is termed *undhar pukh* and the other *unjor pukh*. *Duha* is applied to the well-known ten days in the *Mŏŏhurrum*, v. *ſolemnity*. *Chilla*, is a kind of devotional *quarantine*; and *duſtu*, beſides meaning 12,000, &c. alſo ſignifies *twenty-four* ſheets of paper, or a *quire*, q. v. all theſe being more the objects of lexicography than grammar. N. B. The attentive ſcholar will pleaſe to correct a few trifling errours in the preceding pages, as they ariſe from the accidental dropping of letters from the preſs, but which cannot all be rectified, until an errata be publiſhed.

(*x*) The cardinals by reduplication acquire alſo an extended though indefinite power; *ſou ſou*, *huzar huzar*, *lakh lakh*, being in uſe for hundreds, &c. either as a ſort of plural, or collective, like *myriad* and others: But *puchas puchas*, *bees bees*, (and probably all the reſt) never ſeem to loſe their numerical meaning in another, as *lakh dufe* jaoonga, ſignifies — I will go *with all my heart*, inſtead of *a hundred thouſand times*.

tihaee

tiha,ee	تہائي	¼	ſuwa chha,hu	سوا چھہ	6¼
pa,o chouth, or chouth,ha,ee,	پاو - چوتھہ / چوتھائي	¼	ſar*h*e chha,hu	سارہي چھہ	6½
			poune ſat	پوني سات	6¾
ad,ha	آدہا	½	ſuwa bees	سوا بيس	20¼
do tiha,ee	دو تہائي	⅔	ſar*h*e tees	سارہي تيس	30½
puwun, pouna, or teen pa,o	پون - پونا / تين پاو	¾	poune puchas	پوني پچاس	49¾
			ſuwa ſou	سوا سو	125
ſuwa	سوا	1¼	d*e*r*h* ſou	ڈيڑہ سو	150
d*e*rh	ڈيڑہ	1½	poune do ſou	پوني دو سو	175
poune do	پوني دو	1¾	ſuwa do ſou	سوا دو سو	225
ſuwa do	سوا دو	2¼	ur*h*a,ee ſou	اڑہائي سو	250
ur*h*a,ee	اڑہائي	2½	poune teen ſou	پوني تين سو	275
poune teen	پوني تين	2¾	ſuwa teen ſou	سوا تين سو	325
ſuwa teen	سوا تين	3¼	ſar*h*e teen ſou	سارہي تين سو	350
ſar*h*e teen	سارہي تين	3½	ſar*h*e ſat ſou	سارہي سات سو	750
poune char	پوني چار	3¾	ſar*h*e nou ſou	سارہي نو سو	950
ſuwa char	سوا چار	4¼	ſuwa huzar	سوا ہزار	1250
ſar*h*e char	سارہي چار	4½	d*e*rh huzar	ڈيڑہ ہزار	1500
poune panch	پوني پانچ	4¾	poune do huzar	پوني دو ہزار	1750
ſuwa panch	سوا پانچ	5¼	ſuwa do huzar	سوا دو ہزار	2250
ſar*h*e panch	سارہي پانچ	5½	uṙha,ee huzar	اڑہائي ہزار	2500
poune chha,hu	پوني چھہ	5¾	ſar*h*e teen huzar, &c.		3500

See the word *quarter* in the Dictionary, and the obſervations on the ninth of the cardinal decimals, in page 90.

The

The multiplicative or proportional numbers are very differently compounded; with *goona*, and *chund*, they reſemble ours in *ble*, *ple*, and *fold*, when applicable to proportion; whereas thoſe in *ra*, *ha*, ſeem more relative to plies or plaits of cloth, &c. though their accidental reciprocations cannot well be aſcertained here. The final letters of the words in this claſs alſo guide their declenſion; but I need not now repeat what has been ſo often inculcated in the preceding pages.

ekuhra	اکہرا	single.	chouhra	چوہرا	quadruple, fourfold.	nou-tuha	نوتہا	nine-fold.
ek tuha	اکتہا		choutuha	چوتہا		nou purta	نوپرتا	
ek purta	اکپرتا		chou purta	چوپرتا		nou lura	نولرا	
ek lura	ایکلرا		chou lura	چولرا		nou goona	نوگونا	
			chou goona	چوگونا				
dohra	دوہرا	double, two-fold, &c.	chou chund	چوچند				
do tuha	دوتہا		choubra	چوبرا				
do purta	دوپرتا		puchtuha	پچتہا	quintuple, &c.			
do lura	دولرا		puchpurta	پچپرتا				
do goona (y)	دوگونا		puchlura	پچلرا				
do chund	دوچند		puchgoona	پچگونا				
doona	دونا		chhe lura		sextuple, fix-fold.			
doobra	دوبرا		chhe goona	چہی گونا				
tehra	تیہرا	treble, triple, three-fold.	ſut purta	ست پرتا	ſeven-fold, ſeptuple.			
tetuha	تیتہا		ſut lura	ست لرا				
tepurta	تیپرتا		ſut goona	ستگونا				
telura	تیلرا		uṭh tuha	اٹہہ تہا	octuple, &c.			
tegoona	تیگونا		uṭh purta	اٹہہ پرتا				
ſichund	سہ چند		uṭh lura	اٹہہ لرا				
teena	تینا		uṭh goona	اٹہہ گونا				
tebra	تیبرا							

Tuh, a fold, occurs with *do*, *teen*, &c. *Burabur*, after *do*, *teen*, *char*, &c. likewiſe denotes double, triple, quadruple the quantity of any thing: And *kuřee*, occaſionally enters into compoſition with *doo*-kuřee, *ti*-kuřee, *chou*-kuřee, &c. which now and then mean *double*, and ſo on.

(y) Whence *doogna*, double, alſo expreſſed at times by *dcolaee*, as ſingle is by *eklaee*, and *chouna*, *puchouna*, inſtead of *chou*-and-*puch*-*goona* above.

For

For (z) ten*fold*, and all above this number, dus-*tuba*, dus-*lura*, dus-*purta*, dus-*goona*, are in uſe; particularly the laſt, with which we can join *ſou*, and even *huzar*, to form *ſou goona*, a hundred fold, or centuple; *huzar goona*, a thouſand fold. The reader need not be told that the compoſition, as in other languages, of a great many derivatives, is founded on the vocables enumerated in this ſection; which, as I mean not to write a treatiſe on the Arithmetick of the Eaſt, will now be cloſed with a few miſcellaneous obſervations: —

For units, tens, hundreds, &c. as we ſay, the words *ekkun*, *duhun*, *ſy,yun*, *ſuhuſrun*, *duhſuhuſrun*, *luk,hun*, *duh luk,hun*, *kurorun*, &c. are familiar to the Hindooſtanee accountants; and among them each unit has the following name: Ekka, one; doo,a, dooree, two; tee,a, tree, trik, three; chouk, chouka, four; punja, five; ch,huk, ch,hukka, ſix; ſutta, ſeven; uṯha, eight; nou,a, nine (*); duha,ee, duha, ten. They multiply thus, do ekka, (two ones) do, (are two); do doo,a, (two twos) char, (are four); do tee,a, (two threes) ch,hu (are ſix); do chouk, (two fours) aṯ,h, (are eight); teen punja, (three fives) pundruh, (are fifteen); dus nou,a, (ten nines) nuwwe, (are ninety). Or in this way: do doona, (twice two) char, (is four); ſat doona, (twice ſeven) chouduh, (is fourteen); tees doona, (twice thirty) ſaṯ,h, (is ſixty); and ſo forth. Addition is ſimple enough, being ek o do, teen; teen o char, ſat; ſat o char, egaruh; egaruh o dus, ekees, &c.

	21		12
	4		8
Ekees ſe char gy,a baqee ruha ſutruh	—	baruh ſe aṯ,h gy,a baqee char	—
	17		4
	—		—
	17		4
	5	char ſe char gy,a haṯ,h ruha ſifr	4
ſutruh ſe panch gy,a baqee baruh	—		—
	12		0
	—		—

(z) Duh *chund*, is alſo commonly uſed for ten*fold*; but it, and others, which belong properly to the Perſian or Arabic languages, are collected in the Dictionary under ſuch words as *firſt*, *ſecond*, *double*, *threefold*, &c.

(*) In cards the nine is called *nuhla*, the ten *duhla*; but the ace, &c. *ekka*, *doo,a*, and ſo on as in the text; the *four*, however, is named ſometimes *chou,a*: ſee quadruped.

ſhow clearly the mode of ſubſtracting. Diviſion appears to be thus managed, 3)15(5 panch teeja, or teen punja, pundruh; that is at once by multiplication,

15		3	or 5
		5	3
		15	15

One per cent. is expreſſed by ekotra اکوترا two per cent. deotra دیئوترا three per cent. teotra تیئوترا four per cent. chou otra چوئیوترا five per cent. puchotra پچوترا ten per cent. duh otra دہوترا duh ekee دہیکی As alſo by *ſykŭra ek*, *ſykŭa do*, *ſykŭra teen.* v. *Cent.* in the Dictionary, Numeration may be greatly facilitated by conjoining decimals and units, in our way: Bees o ek, 21; bees o do, 22; bees o teen, 23; puchas o char, 54; uſſee o panch, 85; or with *beeſee*, a ſcore, do beeſee o nou, 49, &c. &c. The natives generally avoid final cyphers in their bills and papers, from a ſuperſtitious idea that ſums or years ending in one or more o's are inauſpicious; whence 51, 71, 101, 1001, for 50, 100, &c.

CHAPTER V.

OF VERBS.

SECTION I.

OF THEIR CONJUGATION (a).

WE are now arrived at that part of the Hindooſtanee, which of all others will prove the moſt agreeable and ſatisfactory; the whole of the verbs being reducible under one conjugation, whoſe changes of

(a) *H.* roop, *a.* wuzn, meezan.

mood

mood and tenſe (b) are as obvious and eaſy, as the perſonal inflections are ſimple and uniform. Every infinitive ends in *na* نا *which* taken away, leaves the common contracted form of that mood, or the *imperative*; and *this* aſſuming *ta* تا forms the *preſent* tenſe and *participle*; with *a* ا or *e,a* يا (when the *imperative itſelf* terminates in *a*, or *o*,) the *perfect* tenſe and *participle*; with *oonga* ونگا the future, with *oon* ون the aoriſt, and alone or with *kurke* كركي *e* ئي *kur* كر or *ke* كي the preterperfect participle: Thus, mar*na* مارنا *to* beat, *mar* too مارتو *beat* thou, mar*ta* *hoon̆* هون مارتا I beat, or *am* beat*ing*, mar*a* مارا beat or beaten, mar*oonga* مارونگا *I ſhall* or *will* beat, mar*oon̆* مارون *I may* beat, &c. *(if)* *I* beat, mar مار mar*kurke* مارکرکي mare ماري mar*kur* مارکر mar*ke* مارکي *having* beaten. K,ha*na* کهانا to eat, k,ha کها eat, k,ha,*e,a* (c) کهايا ate, eaten; k,hat*a* *hoon̆* هون کهاتا I eat or *am* eat*ing*; k,ha,*oonga* کهاؤنگا *I ſhall* or *will* eat; and ſo on, as above.

The ſingular is almoſt conſtantly diſtinguiſhed by the termination *a*, for the *maſculine*, and *ee*, for the feminine nominative; the *former* in the plural has *e*; the latter *een̆*, *ee,an̆*, or remains unchanged. Myn̆ mar*ta* مين مارتا I *(a male)* beat; myn̆ mar*tee* مين مارتي I *(a female)* beat; too mar*ta* تومارتا thou *(a male)* beateſt; too mar*tee* تومارتي thou *(a female)* beateſt; *woh* mar*ta* وه مارتا *he* beats; *woh* mar*tee* وه مارتي *ſhe* beats; we mar*te* وي مارتي they (males) beat; we mar*teen̆* وي مارتين they *(females)* beat; hum mar*tee* t,h*een̆* هم مارتي تهين we *(females)* did beat; t*oom*

(b) *H.* kal, v. *conjugation*, and the various tenſes in the Dictionary.

(c) Or this may be deduced by changing the *n* of infinitives in a*na*, o*na*, to *e*, for the perfect; p*ana*, to find; pa*e,a*, found; l*ana*, to bring; la*e,a*, brought; g*ana*, to ſing; ga*e,a*, ſung; pronounced py,a, ly,a gy,a, which have already been illuſtrated in page 21, note *(o)*, and when written agreeably to the original orthography, as I do, we thereby preſerve along with their pronunciation, the numerous tribe of verbs in *ana*, regularly ſubſervient to one common form, which would not otherwiſe be the caſe; and for this reaſon alſo the ancient infinitives *pa,ona*, *la,ona*, *ga,ona*, &c. have here been ſuperſeded by *pana*, *lana*, *gana*, according to the polite and modern articulation of ſuch verbs. V. note *(f)* page 12.

Rona, to weep; *ſona*, to ſleep; with others, have both *ro,n*, *ſo,a*, and ro*e,a*, ſo*e,a*, in the perfect, in which tenſe, infinitives like uk*u*r̆na, to ſtrut; nik*u*lna, to iſſue, by dropping the *u*, have *ukr̆a*, *nikla*, although u*t*k*u*lna, to conjecture, &c. do retain it in u*t*k*u*la, conjectured.

mar*tee,an̆*

martee,aŭn تم مارتیان you (females) beat: And this holds good in whatever tenſe *a* occurs as the *ſign* of the *firſt perſon* (d).

It may be proper to premiſe the ſubject of this ſection, by obſerving that an extenſive and uſeful claſs of cauſals, are created at pleaſure, from the inſertion of *wa* و immediately before the final *na* ن of verbs not tranſitive; though I need hardly mention that the Indians, like other nations, have their actives, *intranſitives*, and *neuters*, which laſt are in general elegantly diſcriminated from their correſponding tranſitives, by prefixing to form theſe, *a* آ before *na* ن of *thoſe infinitives*, or by changing the *u´* of diſſyllables, and the middle *u´* of triſyllables to *a* آ, *which* in this caſe is often a little tranſpoſed, in the following way (e):—

From	chulna چلنا	v. n. comes	chul*a*na چلانا	v. a. From which	chul*wa*na چلوانا	the cauſal of	to walk.
	bujna بجنا		buj*a*na بجانا		buj*wa*na بجوانا		to ſound.
	julna جلنا		jul*a*na جلانا		jul*wa*na جلوانا		to burn.
	bulna بلنا		bal*a*na بالنا		bul*wa*na بلوانا		
	puſ*u*rna پسرنا		puſ*a*rna پسارنا		puſur*wa*na پسروانا		to ſpread.
	ſur*u*kna سرکنا		ſ*a*rk*a*na سرکانا		ſurukwana سرکوانا		to move.

The compound tenſes are formed in the *active voice* by *hona*, ہونا to exiſt, become, and in the *paſſive*, by *jana* جانا to go, &c. but when uſed auxiliarily theſe both ſignify *to be*, and conſtitute (particularly the firſt) ſo much in the para-

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(d) The aoriſt admits of no feminine ſign; it has *oon̆*, for the firſt perſon ſingular, and *we* (or when contracted, the imperative) for the ſecond and third; with *wen̆*, for the firſt and third perſon plural, and *o* for the ſecond perſon of this number. They ſeem partly to ſpring from the irregular inflections of *hona*, in the indicative preſent, *hooŭ*, being for the firſt perſon, *hy*, or *hyga*, for the ſecond and *third ſingular*, *hyn̆*, or *hynge*, for the firſt and third, with *ho*, for the ſecond perſon plural, in both genders, this tenſe of the ſubſtantive verb having, like the aoriſt, no feminine termination; and the reader muſt with pleaſure remark, that theſe now explained, are the only difficulties he has to ſurmount in the *perſonal variations* (which, as in Latin, can do without the pronouns *myn̆*, *too*, &c.) of any tenſe, either in the indicative or ſubjunctive mood, like the preſent of which laſt, the imperative is in great meaſure formed, both being ſubject to the contractions enumerated in page 104.

(e) And ſometimes *oo*, of the neuter infinite becomes *o*, in the active, or *i*, is changed to *e*, *oo*; but more of this hereafter, when we come to the general formation of verbs.

digm

complete verb, as to induce me to exhibit them jointly here in their *regular as well as auxiliary form*, with the latter ſignifications only; that the attentive ſcholar may thence become at once acquainted with the conjugation of every other verb in the language, even while learning *hona* and *jana*, which poſſeſs moreover the power of our verbs *to have*, and *to do*, when theſe alſo are mere auxiliaries.

Hona ہونا (in the active) *jana* جانا (in the paſſive voice) *To Be.*

INDICATIVE.

THE PRESENT.

(f) myn̆ hota	*hoon̆*	*jata hoon̆*	جاتا ہون	میں ہوتا ہوں	I *am*;	
too hota	*hy*	*jata hy*	جاتا ہی	تو ہوتا ہی (i)	thou *art*;	expreſſed alſo by
wŏh hota	*hy*	*jata hy*	جاتا ہی	وہ ہوتا ہی	he *is*;	
hum hote	*hyn̆*	*jate hyn̆*	جاتے ہین	ہم ہوتے ہین	we *are*;	
tŏŏm hote	*ho*	*jate ho*	جاتے ہو	تم ہوتے ہو	you *are*;	
we hote	*hyn̆*	*jate hyn̆*	جاتے ہین	وے ہوتے ہین	they *are*;	

(f) Or myn̆ *hoon̆*, I *am*, &c. and as regular verbs, they may be thus explained, *myn̆ hota hoon̆*, I *exiſt*, *do exiſt*, or *am exiſting*; too *hota hy*, thou *exiſteſt*, *doſt exiſt*, or *art exiſting*; wŏh *jata hy*, he *goes*, *doth go*, or *is going*; toom *jate ho*, you *go*, *do go*, *are going*, &c. With adjectives *hota hoon̆*, &c. jointly or ſeparately are uſed for *am*, &c. myn̆ khooſh *hota hoon̆*, I am glad; too khooſh (hota) *hy*, thou *art* glad; wŏh khooſh *hota* (hy) he *is* glad; but as two ſimilar participles are not very compatible in the ſame tenſe, the learner muſt recollect in general to omit *hota*, when *hona* occurs as the auxiliary of any verb. Myn̆ *marta* (not *hota*) *hoon̆*, I *beat*, *do beat*, *am beating*; too *marta hy*, thou *beateſt*, *doſt beat*, or *art beating*; wŏh *marta* (not *hota*) *tha*, he *did beat* or *was* then *beating*: the regular participles of ſuch verbs then occupying the place *hota* does above.—— This applies partly to *hooa*, myn̆ mara (not *hooa*) *hoon̆*, I *have* beaten; we *mare* (not *hooe*) *the*, they *had beaten*; two perfect participles being alſo inadmiſſible together, except in the paſſive, where *jana*, as an auxiliary retains both, and *hooa* even is then uſed occaſionally with *gya*. Myn̆ mara (or mara hooa) *jata hoon̆*, I *am* beaten; too *mara* jata hy, thou art *beaten*; wŏh mara (or mara hooa) *gya*; he *was* beaten; wŏh *mara gya* hy, he has *been beaten*; tŏŏm mare *gye the*, you *had been* beaten; wŏh mara gya *hoga*, he may have been beaten, &c. Whoever has a tolerable knowledge

THE PERFECT.

myñ	*hoo,a* (g)	gy,a (h)	گیا	مین ہوا	I was.	N. B. *Gya*, according to others is g,a, gu,a, &c. In the *pl.* or feminine inflection *gye*, *gyē*, is perhaps better than *gya*, *gyā*.
too	*hoo,a*	gy,a	گیا	تو ہوا	thou waſt.	
wŏh	*hoo,a*	gy,a	گیا	وہ ہوا	he was.	
hum	*hoo,e*	gy,e	گیے	ہم ہوئے	we were.	
tŏŏm	*hoo,e*	gy,e	گیے	تم ہوئے	you were.	
we	*hoo,e*	gy,e	گیے	وے ہوئے	they were.	

or

For hy and hyñ in the preſent, *hyga* ہیگا ſometimes occurs for the firſt, and *hynge* ہینگے for the laſt.

PRETERIMPERFECT.

myñ	hota *t,ha* (i)	*jata t,ha*	جاتا تہا	مین ہوتا تہا	I *did* or *was*,	THEN.
too	hota *t,ha*	*jata t,ha*	جاتا تہا	تو ہوتا تہا	thou *didſt* or *waſt*,	
wŏh	hota *t,ha*	*jata t,ha*	جاتا تہا	وہ ہوتا تہا	he *did* or *was*,	
hum	hote *t,he*	*jate t,he*	جاتے تہے	ہم ہوتے تہے	we *did* or *were*,	
tŏŏm	hote *t,he*	*jate t,he*	جاتے تہے	تم ہوتے تہے	you *did* or *were*,	
we	hote *t,he*	*jate t,he*	جاتے تہے	وے ہوتے تہے	they *did* or *were*,	

or

PRE-

knowledge of Engliſh verbs will readily ſee the drift of ſuch examples, as well as the great coincidence between this and that language, in many particulars relative to conjugation; which will ſtill be more evident when we come to the active and paſſive voice of the verb *marna*, to beat, exhibited in the ſubſequent pages. The foregoing paragraphs prove that the *paſſive voice* even, is in its compound tenſes much indebted to *hona*, which like *eſſe*, is alſo frequently uſed for *rukhna*, *habere*, to be fully demonſtrated in the next ſection.

(g) This would regularly be *ho,a*, which is but a ſlight deviation in the ſubſtantive verb that in all countries appears to be very anomalous; the perfect or participle *hoo,a*, muſt often be tranſlated as the preſent: Kul myñ oos ſe nakhooſh *hoo,a* (or *t,ha*) aj khooſh *hoo,a*, yeſterday I *was* diſpleaſed with him, but to-day I *am* pleaſed. And in this way it is to be met with as the ſign of neuter verbs, &c. as will be ſhewn hereafter.

(h) In ſome tenſes *jy,a*, as it in fact here would regularly be *ja,,a*; but the convertibility of *j* with *g*, apparent from the old infinitive *guwunung*, to go, will account for this irregularity ſo far; and the preterite of *gana*, to ſing, being *ga,,a*, ſung; *gy,a*, or *ge,a* as ſome pronounce it, is at all events a convenient exception to a general rule, by thus diſtinguiſhing *gy,a*, *gone*, &c. from *ga,,a*, *ſung*; and to preſerve the conſiſtency of *jana*, even I prefer *jy,a* to *ja,,a*.

(i) *Tha* is one of thoſe anomalies not eaſily deducible, unleſs it come from the old imperfect *huto*,

PRETERPERFECT.

myn̆	hoo,a	*hoon̆*	gy,a *hoon̆*	گیا ہون	ہوا ہون	I *have* been.
too	hoo,a	*hy*	gy,a *hy*	گیا ہی	ہوا ہی	thou *haſt* been.
wŏh	hoo,a	*hy*	gy,a *hy*	گیا ہی	ہوا ہی	he *hath* been.
hum	hoo,e	*hyn̆*	gy,e *hyn̆*	گیٔ ہین	ہوی ہین	we *have* been.
tŏŏm	hoo,e	*ho*	gy,e *ho*	گیٔ ہو	ہوی ہو	you *have* been.
we	hoo,e	*hyn̆*	gy,e *hyn̆*	گیٔ ہین	ہوی ہیں	they *have* been.

PRETERPLUPERFECT.

myn̆	*hoo,a*	t,ha	*gy,a* t,ha	گیا تہا	ہوا تہا	I had *been.*
too	hoo,a	*t,ha*	gy,a *t,ha*	گیا تہا	ہوا تہا	thou *hadſt* been.
wŏh	hoo,a	*t,ha*	gy,a *t,ha*	گیا تہا	ہوا تہا	he *had* been.
hum	hoo,e	*t,he*	gy,e *t,he*	گیٔ تہی	ہوئی تہی	we *had* been.
tŏŏm	hoo,e	*t,he*	gy,e *t,he*	گیٔ تہی	ہوئی تہی	you *had* been.
we	hoo,e	*t,he*	gy,e *t,he*	گیٔ تہی	ہوئی تہی	they *had* been.

FUTURE.

myn̆	ho,oonga		ja,oonga	جاؤنگا	ہوؤنگا	I ſhall	will be.
too	ho*we*ga		ja*we*ga	جاویگا	ہوویگا	thou ſhalt	will be.
wŏh	ho*we*ga		ja*we*ga	جاویگا	ہوویگا	he ſhall	will be.
hum	ho*we*nge	or	ja*we*nge	جاوینگی	ہووینگی	we ſhall	will be.
tŏŏm	ho,oge		ja,oge	جاؤگی	ہوؤگی	you ſhall	will be.
we	ho*we*nge		ja*we*nge	جاوینگی	ہووینگی	they ſhall	will be.

or Occaſionally, I *may* be, &c.

huto, or prove a contracted tranſpoſition of *ruhta*, the preſent tenſe and participle of the regular verb *ruhna*, to ſtay, to continue, *to be*, which is inſtead of *hona*, in frequent uſe as a ſimple auxiliary, but occaſionally like *jana*, expreſſive of continuation, &c. to be particularly explained by and by.

This

This future is often contracted by leaving out the middle ſyllables *we*, and *oo*, *o*, or *w*, only. As above, it differs from the *preſent of the ſubjunctive*, in having the final *ga*, *ge*, ſuperadded to *this tenſe*, which alſo drops the *ooñ*, *we*, *o*, or *w*, &c. at pleaſure. There is a kind of ſecond future formed by the regular verb *chahna*, *to will*; but not to perplex the reader now, I ſhall defer it till another time, and in the interim conſider the

CONJUNCTIVE OR AORIST.

PRESENT.				PERFECT.		
(k)						
myñ	ho,ooñ	ja,ooñ جاؤں	ہوؤں	I be,		
too	howe	jawe جاوے	ہووے	thou be,		
wŏh	howe	jawe جاوے	ہووے	he be,		For the Perfect
hum	howeñ	jaweñ جاویں	ہوویں	we be,		ſee the Indicative.
tŏŏm	ho,o	ja,o جاؤ	ہوؤ	you be,		
we	howeñ	jaweñ جاویں	ہوویں	they be,		

or — also may, can, &c. be.

ho,ee,e, hoojee,e, ja,ee,e, ho,ee,o, ja,ee,o, ho,ee,ega, ja,ee,ega, are to be found inſtead of *howe*, &c. above; in fact they ſeem common to this and the next mood. q. v.

PRETERIMPERFECT.

myñ	hota	jata جاتا	ہوتا	I were,	
too	hota	jata جاتا	ہوتا	thou wert,	
wŏh	hota	jata جاتا	ہوتا	he were,	and I *might*, *could*, &c. have or had been; alſo I ſhould, &c. be.
hum	hote	jate جاتے	ہوتے	we were,	
tŏŏm	hote	jate جاتے	ہوتے	you were,	
we	hote	jate جاتے	ہوتے	they were,	

or

Hota

(k) The connection between this tenſe, and the *imperative*, is too remarkable to eſcape notice, and will greatly contribute to the explication of the precative or polite modifications of *that mood*, which I have inſerted complete; becauſe in my opinion it has as good a right to a *firſt perſon ſingular*,

Hota is rarely joined with *hoo͞on* in the preſent, and *t,ha* very ſeldom with *hotă*, in the imperfect of this mood, when it and the indicative are not, as with us, confounded by the indolence or ignorance of the ſpeaker, which is too often the caſe in both languages (l): But the two preſent tenſes, are in fact uſed here ſynonymouſly, even by the beſt writers.

ſingular as plural; whereas authors in general have omitted *the former*, though it be equally ſubject to the very conceſſive form they have adopted for the other perſons, as the ſecond only, admits of the direct and regular imperative addreſs in both numbers; and for this reaſon perhaps the ſubjunctive is ſo much uſed for the imperative; between both and the future, as in others, there exiſts in this language, a relation not merely literal. See Hermes, pages 147 to 157 inclu-ſive, with Lowth's Grammar, pages 60, and 61, and Ruddiman's Rudiments, page 47.

(l) To gratify the curioſity, or aid the reſearches of the ingenious, is a ſufficient reaſon for me to give the ancient conjugation of the above verbs, eſpecially as they are to be met with in the old Hinduwee authors, and continue indeed at this day, more or leſs current in particular provinces, among certain deſcriptions of the inhabitants, whoſe modern dialect even ſtill preſerves many relicks of the parent tongue in its old inflections.

Hon or *Jan*, *to be*, alſo to exiſt, *to go*, and in this caſe formerly *guwunung*.

INDICATIVE.

PRESENT.

myn̆	hot hon̆	jat hon̆,		bat,on̆.
too͞n̆ or tyn̆	hot hy	jat hy,	many uſe	bat,us.
wa or o	hot hy	jat hy,		bat̆ or ba.
hum or humun	hot hyn̆	jat hyn̆,	or for *hon̆*, &c.	bat,een̆.
to͞o͞mh or to͞o͞mhun	hot ho	jat ho,		bat,uh.
we or o͞o͞n,h	hot hyn̆	jat hyn̆		bat,en̆.

PRETERIMPERFECT.

Sing.	1	hot huto	or	jat huto.
	2	hot huto		jat huto.
	3	hot huto		jat huto.
Pl.	1	hot hute		jat hute.
	2	hot hute		jat hute.
	3	hot hute		jat hute.

PERFECT.

Sing.	1	b,hy,o	or	b,hylon̆
	2	b,hy,o		b,hylus
	3	b,hy,o		b,hyl
Pl.	1	b,hy,e		b,hyleen̆
	2	b,hy,e		b,hyluh
	3	b,hy,e		b,hylen̆
Sing.	1	ruho	alſo	ruhulon̆
	2	ruho		ruhulus
	3	ruho		ruhul
Pl.	1	ruhe	or	ruhuleen̆
	2	ruhe		ruhuluh
	3	ruhe		ruhulen̆

both as active auxiliaries, for which *huto*, *hute*, in the next tenſe, may be ſubſtituted, *ruho* and *huto* being ſimilar to the *t,ha* of the modern language. *Gy,o*, *Gy,e*, is the paſſive ſign.

PRETER-

PRETERPERFECT.

myñ	hoo,a ho,oon̆		jy,a ja,oon̆	جایاجاؤن	هواهووں	I may
too	hoo,a howe		jy,a jawe	جایاجاوي	هواهووي	thou mayſt
wŏh	hoo,a howe		jy,a jawe	جایاجاوي	هواهووي	he may
hum	hoo,e howen̆	or	jy,e jawen̆	جائي جاوين	هوئي هووين	we may
tŏŏm	hoo,e ho,o		jy,e ja,o	جائي جاؤ	هوئي هوؤ	you may
we	hoo,e howen̆		jy,e jawen̆	جائي جاوين	هوئي هووين	they may

have been, or I may be, &c.

PRE-

	FRETERPERFECT.				PRETERPLUPERFECT.			
1	b,hy,o		hon̆	gy,o hon̆.	1 b,hy,o huto	gy,o huto		or for *huto*,
2	b,hy,o	&c.	hy	gy,o hy.	2 b,hy,o huto	gy,o huto		*ruho*, &c.
3	b,hy,o		hy	gy,o hy.	3 b,hy,o huto	gy,o huto		may be uſed
1	b,hy,e		hyn̆	gy,e hyn̆.	1 b,hy,e hute	gy,e hute		b,hy,a-ruho,
2	b,hy,e		ho	gy,e ho.	2 b,hy,e hute	gy,e hute		gy,o-ruhul-
3	b,hy,e	or	hyn̆	gy,e hyn̆.	3 b,hy,e hute	gy,e hute		on̆, &c.

and in the paſſive. | or

FUTURE.

1 hongo	jango		hob		jab.
2 hogo	jago		hob		jab.
3 hogo	jago		hob		jab.
1 hon̆ henge	janhen̆ ge		hobe		jabe.
2 hŏhge	jahoge		hobo		jabo.
3 hon̆ henge	jan̆ henge		hobe		jabe.

or — and in ſome countries, — alſo

SUBJUNCTIVE.

PRESENT.			PERFECT.	IMPERFECT.			PRETERPERFECT.
1 houn̆		ja,on̆		1 hoton̆		jaton̆	is compoſed of the perfect of
2 ho		ja		2 hot		jat	the indicative, and preſent
3 ho,e		ja,e	See the	3 hot		jat	of the ſubjunctive,—and the
1 ho,en̆	or	ja,en̆		1 hote	or	jate	preterpluperfect, of the per-
2 ho,ŏŏ		ja,ŏŏ	Indicative.	2 hote		jate	fect of the indicative, with
3 ho,en̆		ja,en̆		3 hote		jate	the imperfect of the ſubjunc-
							tive.

The future is in the ſame manner formed by the future and perfect of the indicative. The imperative varies ſo little from what is now in uſe, as hardly to be worth notice; and, like it alſo, is the ſame with the preſent of the ſubjunctive inſerted here, which is likewiſe inflected as the modern one, and *vice verſa*.

The

PRETERPLUPERFECT.

myñ	hoo¸a hota	jy¸a jata	جایاجاتا	ہواہوتا	I had	been, or might, &c. have been.
too	hoo¸a hota	jy¸a jata	جایاجاتا	ہواہوتا	thou hadſt	
wŏh	hoo¸a hota	jy¸a jata	جایاجاتا	ہواہوتا	he had	
hum	hoo¸e hote	jy¸e jate	جائي جاتي	ہوئي ہوتي	we had	
tŏŏm	hoo¸e hote	jy¸e jate	جائي جاتي	ہوئي ہوتي	you had	
we	hoo¸e hote	jy¸e jate	جائي جاتي	ہوئي ہوتي	they had	

Jy¸a here ſhould be *ja¸e¸a*, were I not ſolicitous of preſerving its relation to *gy¸a*, gone, not *ga¸e¸a*, ſung: and the learner muſt recollect that *jy¸a* here often becomes *gy¸a*, as in the indicative. q. v.

FUTURE.

myñ	hoo¸a ho¸oonga	jy¸a ja¸oonga	جایاجاؤنگا	ہواہوؤنگا	I ſhall	or may have been, &c.
too	hoo¸a howega	jy¸a jawega	جایاجاویگا	ہواہوویگا	thou ſhalt	
wŏh	hoo¸a howega	jy¸a jawega	جایاجاویگا	ہواہوویگا	he ſhall	
hum	hoo¸e howenge	jy¸e jawenge	جائي جاوینگي	ہوئي ہووینگي	we ſhall	
tŏŏm	hoo¸e ho¸oge	jy¸e ja¸oge	جائي جاؤگي	ہوئي ہوؤگي	you ſhall	
we	hoo¸e howenge	jy¸e jawenge	جائي جاوینگي	ہوئي ہووینگي	they ſhall	

The infinitive, participles preſent and paſt, will be all recogniſed in the preſent and perfect of the indicative, &c. which makes a repetition here unneceſſary.

I have given the maſculine termination to the tenſes of *hon* and *jan*, above; y, o, *oñ*, yñ, eeñ, are common to both genders; *t*, *l*, and ſimilar conſonants aſſume *i* for the feminine, but *us* is changed to *is*, *uh* to *ooh*, o, e, to *ee*, and *eñ* to *eeñ*, for this gender. The perfect *b¸hy¸o*, now pronounced *b¸hy¸a*, is ſtill in uſe; but the old infinitive, *b¸huwun*, (in Sunſkrit *b¸huwunung*) whence *b¸hy¸o* comes, has long been obſolete. *B¸hys*, *hoo¸is*, *gys*, *ruhis*, *maris*, &c. have kept their ground as preterites among the vulgar, though they ſpring perhaps from a mode of inflection formerly uſed, but in times now too remote to be traced. The Bungalee verbs appear to have regularly a ſimilar termination; which may ſerve, with many other circumſtances, to confirm the general coincidence between the numerous dialects of India, whether as diverging from a ſource obſcured by the revolution of ages, or as collateral branches diſtorted from the cultivated language (which its name imports) called Sunſkrit.

The

The Potential Mood is either inherent in ſome of the above tenſes, or formed by prefixing any contracted infinitive to the regular verb *ſukna* ﺳکنا *poſſe*, thus:

ho-		*to be*, or	But as ſuch compounds are all regularly conjugated like other verbs, I need not detain the ſtudent with the anticipation of what belongs to another place.
ja-		*go.*	
mar- ſukna,	to be able	*to beat.*	
pee-		*to drink.*	
bol-		*to ſpeak.*	

IMPERATIVE.

ho,oon	or	ja,oon	myn,	(m) mŏŏj,he—				me be,—I.		
ho		ja	*too* —	———	*de.*	(o) *ho,ee,e* or *hoojee,e* and *ja,ee,e* too	—be thou—	mayſt or wilt be. pray thee be.	then.	The ſecond perſon ſingular in *e*, or ho,ee,ega, ja,ee,ega, alſo ſignify One, your honour, worſhip, &c. may, can, might, &c. be.
howe		jawe	wŏh,	Alſo thus, ooſe —		*ho,ee,o, hoojee,o*, and *ja,ee,o* wŏh				him be,—he may be, &c. benedictively.
howen		jawen	hum,	humen	hone or jane	———	Let	us be,—we. ———		———
ho,o		ja,o	*toom*—	———	(n) *de,o.*	And in a future, benedictive, or reſpectful ſenſe,	— be,—you—	may or will be, pray you be,	then.	This is moſt frequent in a future ſenſe, and in the ſecond perſon.
howen		jawen	we,	oonhen—		ho,ee,o, hoojee,o and ja,ee,o toom / we	them be,—they—	you, may they be		

ہوؤن	جاؤن	مین	مجھي						
ہو	جا	تو	——						
ہوي	جاوي	وہ	اوسي						
ہووین	جاوین	ہم	همین						
ہوؤ	جاؤ	تم	——						
ہووین	جاوین	وي	اونہین						

ہوگا۔ جائي گا۔ آپ وغیرہ	تو	جائي-	ہوجئي-	ہوئي-	دي				
	وہ	جائیو	ہوجیو-	ہوئیو-					
	تم / وي	جائیو-	ہوجیو-	ہوئیو-	دیو				

(m) Or mŏŏj,h— &c. *ko.* See Chap. III. on the pronouns. (n) By contraction *do*, (though *de,o* be the regular plural) which is moſt common.

(o) Compounded, I ſuppoſe, of hona and jana, and contracted from *ho*ja,ee,e, hoja,ee,o, *continue* to be, *do* be; this form being much uſed in benedictions, &c. See the imperative of *marna*, and the note thereon.

IN-

INFINITIVE.

PRESENT.

Hona or jana ہونا-جانا (contr. ho and ja) to be.

PERFECT.

(p) Hoo¸a hona or jy¸a jana ہوا ہونا-جیا جانا to have been.

FUTURE.

Hoo¸a or jy¸a-*chahna* ہوا-جیا-چاہنا *to be about* to be.

PARTICIPLES.

PRESENT.

Hota or jata ہوتا-جاتا hota hoo¸a ہوتا ہوا and jy¸a jata جیا جاتا being, and being then.

PERFECT.

Hoo¸a or gy¸a ہوا-گیا being
gy¸a hoo¸a گیا ہوا been, alſo having been.

PRETERPERFECT.

ho, ho¸e	ja and ja¸e	ہو-ہوے-جا-جاے	on or after being, having been.
hoke	jake	ہوکے-جاکے	
hokur	jakur	ہوکر-جاکر	
hokurke	jakurke	ہوکر کے-جاکر کے	

or

FUTURE.

Hoo¸a- or jy¸a-chahta ہوا-جیا-چاہتا about being.

GERUNDS. SUPINES.

are expreſſed in the Hindooſtanee by the infinitive or perfect participle, as verbal declinable nouns in *a*, to the rules of which they are ſubject. The infinitive, both as a gerund and adjective, which it ſome-

(p) Alſo *hoo¸a ruhna*, but the preſent of the infinitive is more uſed than the *perfect* form, and muſt alſo be tranſlated as *the latter*, whenever it may be neceſſary to do ſo.

The Potential Mood is either inherent in ſome of the above tenſes, or formed by prefixing any contracted

times is, has a feminine inflection, *a* becoming *ee*, in concord with a noun of this gender. The reader muſt by this time be perfectly acquainted with the perſonal pronouns; I ſhall therefore in future denote them by the figures as the 1ſt, 2d, and 3d perſon; and the number, as ſingular or plural, will be apparent enough from the Engliſh of each tenſe and mood, the analyſis of which is reſerved for another ſection, that the conjugation of verbs may appear as conſpicuous and connected as poſſible, to accommodate the whole to general acquiſition, and thence facilitate the enlargement on each tenſe hereafter.

Marna, مارنا to beat.

ACTIVE VOICE.

INDICATIVE.

PRESENT.

1	marta *hooñ*	مارتاہون	I beat,	*am*	beating.	1 mara مارا I beat.
2	marta *hy*	مارتاہي	thou beateſt,	*art*		2 mara مارا thou beateſt.
3	marta *hy*	مارتاہي	he beateth,	*is*		3 mara مارا he beat.
1	marte *hyñ*	مارتي ہين	we beat,	*are*	*now*	1 mare ماري we beat.
2	marte *ho*	مارتي ہو	you beat,	*are*		2 mare ماري you beat.
3	marte *hyñ*	مارتي ہين	they beat,	*are*		3 mare ماري they beat.

PRETERIMPERFECT.

1	marta t¸ha	مارتاتہا	I beat,	was	then beating.	When the preſent is uſed very indefinitely, the auxiliary may be omitted entirely, and that tenſe with the imperfect are often thus: myñ marta *hoo¸a* hooñ, &c. too marta hoo¸a t¸ha, &c. with a ſenſe ſtill more definite than before.
2	marta t¸ha	مارتاتہا	thou beateſt,	waſt		
3	marta t¸ha	مارتاتہا	he beat,	was		
1	marte t¸he	مارتي تہي	we beat,	were		
2	marte t¸he	مارتي تہي	you beat,	were		
3	marte t¸he	مارتي تي	they beat,	were		

For *hy* and *hyñ*, the reader will remember that *hyga* and *hynge* are in uſe, as alſo that the auxiliary ſigns are ſometimes at a diſtance from their reſpective verbs.

PRE-

PRETERPERFECT.			PRETERPLUPERFECT.		
1 mara hoon̆	مارا ہون	I have	1 mara tha	مارا تہا	I had
2 mara hy	مارا ہي	thou haſt	2 mara tha	مارا تہا	thou hadſt
3 mara hy	مارا ہي	he hath	3 mara tha	مارا تہا	he had
1 mare hyn̆	ماري ہين	we have	1 mare the	ماري تہي	we had
2 mare ho	ماري ہو	you have	2 mare the	ماري تہي	you had
3 mare hyn̆	ماري ہين	they have	3 mare the	ماري تہي	they had

beaten. beaten.

FIRST AND SECOND FUTURE.

1 maroonga	mara-	chahta hoon̆	چاہتا ہون	مارا	مارونگا	I ſhall or will
2 marega	mara-	chahta hy	چاہتا ہي	مارا	ماريگا	thou ſhalt or wilt
3 marega	mara-	chahta hy	چاہتا ہي	مارا	ماريگا	he ſhall or will
1 marenge	mare-	chahte hyn̆	چاہتي ہين	مارے	ماريںگي	we ſhall or will
2 maroge	mare-	chahte ho	چاہتي ہو	مارے	ماروگي	you ſhall or will
3 marenge	mare-	chahte hyn̆	چاہتي ہين	مارے	ماريںگي	they ſhall or will

or beat.

The ſcholar muſt carefully remark, that the regular plural termination of the perfect, and its compounds, as I have juſt now given them, will ſerve as a ſtandard for all verbs not ſtrictly tranſitive, like the preſent, which has conſequently, in preference to the above inflections, *mara*, *mara hy*, *mara tha*, in the plural even, from the very extraordinary circumſtance of active preterites in this language, being often more governed by their object than agent, as we ſhall exemplify at large in the next ſection. *Myn̆* mara *hoon̆*, *hy* or *hyga*, and hum mare *hynge*, &c. are all proper in the preterperfect above.

CON-

CONJUNCTIVE OR AORIST.

PRESENT.

1	maroon̆	ماروں	I beat
2	mare	ماري	thou beat
3	mare	ماري	he beat
1	maren̆	مارين	we beat
2	maro	مارو	you beat
3	maren̆	مارين	they beat

and may or can, &c. beat.

N.B. maree, maree, maree, of the imperative, perhaps belong properly to this tenſe, which more over at pleaſure aſſumes the *hoon̆*, *by*, of the indicative preſent.

PERFECT.

See the Indicative.

PRETERIMPERFECT.

1	marta	مارتا	I could
2	marta	مارتا	thou couldſt
3	marta	مارتا	he could
1	marte	مارتي	we could
2	marte	مارتي	you could
3	marte	مارتي	they could

&c. beat, might have, &c. or had beaten.

This tenſe may alſo be thus, myn̆ marta hota, &c. or myn̆ marta hooa hota, hum marte hooe hote,— and ſo on.

PRETERPERFECT.

1	mara hooon̆	ماراهوؤں	I may
2	mara howe	ماراهووي	thou mayſt
3	mara howe	ماراهووي	he may
1	mare howen̆	ماري هووين	we may
2	mare hoo	ماري هوؤ	you may
3	mare howen̆	ماري هووين	they may

have beaten.

PRETERPLUPERFECT.

1	mara hota	ماراهوتا	I had
2	mara hota	ماراهوتا	thou hadſt
3	mara hota	ماراهوتا	he had
1	mare hote	ماري هوتي	we had
2	mare hote	ماري هوتي	you had
3	mare hote	ماري هوتي	they had

beaten, or might have beaten,

FU.

FUTURE.

1	mara ho,oonga	مارا ہوؤنگا	I ſhall
2	mara howega	مارا ہوویگا	thou ſhalt
3	mara howega	مارا ہوویگا	he ſhall
1	mare howenge	ماري ہوویںگي	we ſhall
2	mare ho,oge	ماري ہوؤگي	you ſhall
3	mare howenge	ماري ہوویںگي	they ſhall

or may have beaten.

IMPERATIVE.

1	maroon̆ myn̆	mŏŏj,he		——	- - -	me beat.
2	mar	too	——	de,	maree,e too, or ap-maree,ega (q)	beat thou, alſo — one or you (i. e. your worſhip, honour) may, can, might, &c. beat.
3	mare	wŏh	ooſe		maree,o wŏh - - -	him beat, may he beat, &c. benedictively.
1	maren̆	hum	humen		—— - - -	Let us beat.
2	maro	tŏŏm	——	de,o;	maree,o tŏŏm -	beat you
3	maren̆	we	oonhen̆		we -	them beat.

or — and in a future or preſent ſenſe — same

pray beat, &c. This form is alſo much uſed in the benedictive ſtyle, and on the whole ſeems to come from the preſent of the ſubjunctive, by inſerting *ee*, before e, and o, of the ſecond perſon ſingular and plural of that tenſe. q. v.

(q) See note (k) page 104, and obſerve that *maree,ega* takes *ap*, *ſahib*, &c. as a nominative, inſtead of the perſonal pronouns, while *maree,e* admits of either, and both of theſe inflections are at times expreſſive of One, *on*, as their agent. In ſhort the affinity of theſe and *maree,o* to the preſent of the ſubjunctive is ſuch, that I am at a loſs under which mood to claſs them. Marja,ee,e is likewiſe admiſſible as an active imperative, ja,ee,e being applicable often to this voice as well as the other.

ماروں میں مجھي ـــ

مار تو دي مارئي تو

ماري وہ اوسي ـــ مارليووہ

ـــ ـــ

ماريں ہم ہميں

مارو تم ديو مارئيو تم

ماريں وے اونہيں دي

ياماروں گا آپ وغيرہ

INFINITIVE.

PRESENT. PERFECT.

Marna مارنا (contr. *mar*) to beat (r). Mara hona ماراہونا to have beaten.

FUTURE.

Mara chahna ماراچاہنا to be about to beat.

PARTICIPLES.

PRESENT. PERFECT.

Marta مارتا } beating. | Mara مارا }
or | or | beaten.
marta hooa مارتاہوا } | mara hooa ماراہوا }

PRETERPERFECT. FUTURE.

Mar مار
mare ماري or markurke مارکرکي } having beaten, | Mara chahta ماراچاہتا about beating.
marke ماركي markur مارکر } after beating, &c.

For the Gerunds and Supines see the verb *hona*, already conjugated.

Mara

(r) The simple infinitive is generally used for the compound form, which is inserted here more

Mara *jana* مارا جانا *to be* beaten(s).

PASSIVE VOICE.

INDICATIVE.

	PRESENT.				PERFECT.			
1	jata hoon̆	جاتا ہون	I am		1 gy,a	گیا	I was	
2 mara	jata hy	جاتا ہي	thou art		2 mara gy,a	گیا	thou waſt	
3	jata hy	جاتا ہي	he is	beaten.	3 gy,a	گیا	he was	beaten.
1	jate hyn̆	جاتي ہین	we are		1 gy,e	گئي	we were	
2 mare	jate ho	جاتي ہو	you are		2 mare gy,e	گئي	you were	
3	jate hyn̆	جاتي ہین	they are		3 gy,e	گئي	they were	

more from analogy than conviction; and ſuch expreſſions as *to have beaten, to have drunk,* &c. are alſo rendered in this way, mara kee,a kurna, peee,a kee,a kurna, when *marna* alone is not ſubſtituted for them, as formerly obſerved, note (*p*) of *hona* for *hoo,a hona,* on all which we can treat largely elſewhere.

(s) Having given the old forms of hona and jana already, I need only go through the ſimple tenſes of *marna,* as an example of verbs according to their ancient conjugation, whoſe tenſes are compounded of courſe with *hon* and *jan,* to be. *Marun,* to beat, in the preſent indicative has *marut,* in all perſons and in both numbers, in the perfect ſingular *maro,* and plural *mare* or *murulon̆, murulus,* &c. like *ruhulon̆* in page 105, q. v. and in the future, marongo or marub, like this tenſe in the auxiliary verb *hon,* to which a little attention is only required for enabling the ſtudent to conjugate thereby any verb he may meet with in the oldeſt authors, as their actives are formed from neuters, and caſuals from actives, much in the way I have before ſtated: *Chulun,* to walk, has *chulawun,* and this, *chulwawun* to cauſe walk; *kuṫun,* to cut, *kaṫun* v. a. *kuṫawun,* to cauſe cut. See pages 100 and 107, and apply the rules for the feminine inflections to all verbs for this gender. In the old language *jin,* occurs for the negative *mut,* and *naheen̆* for *nuheen̆,* which laſt ſeems to be compounded of *nu,* and the verb *hoon̆* or *hyn̆,* like *naſt,* in Sunſkrit, and *neſt,* in Perſian, from *nu uſt.*

PRE-

PRETERIMPERFECT.

1	jata tha	جاتا تہا	I was		N.B. *Mara*, and mara gy,a (or jy,a) and their compounds, are often expreſſed alſo by *mara hoo,a*, this being a perfect participle paſſive ſomething like the other.
2	jata tha	جاتا تہا	thou waſt		
3	jata tha	جاتا تہا	he was		
1	jate the	جاتي تهي	we were		
2	jate the	جاتي تهي	you were		
3	jate the	جاتي تهي	they were		

PRETERPERFECT.

1	gy,a hoon̆	گیاہون	I have		
2	gy,a hy	گیا ہي	thou haſt		
3	gy,a hy	گیاہي	he hath		
1	gy,e hyn̆	گئي ہین	we have		
2	gy,e ho	گئي ہو	you have		
3	gy,e hyn̆	گئي ہین	they have		

PRETERPLUPERFECT.

1	gy,a tha	گیا تہا	I had		
2	gy,a tha	گیا تہا	thou hadſt		
3	gy,a tha	گیا تہا	he had		
1	gy,e the	گئي تهي	we had		
2	gy,e the	گئي تهي	you had		
3	gy,e the	گئي تهي	they had		

FIRST AND SECOND FUTURE.

1	ja,oonga	chahta hoon̆	چاہتا ہون		جاونگا	I ſhall	will
2	jawega	chahta hy	چاہتا ہي		جاویگا	thou ſhalt	wilt
3	jawega	chahta hy	چاہتا ہي		جاویگا	he ſhall	will
1	jawenge	chahte hyn̆	چاہتي ہین		جاوینگي	we ſhall	will
2	ja,oge	chahte ho	چاہتي ہو		جاؤ گي	you ſhall	will
3	jawenge	chahte hyn̆	چاہتي ہین		جاوینگي	they ſhall	will

CON-

CONJUNCTIVE OR AORIST.

	PRESENT.		PERFECT.	PRETERPERFECT.		
1	ja,oon جاؤں	I be,		1 jata جاتا	I were	
2 mara	jawe جاوے	thou be,	See the	2 mara jata جاتا مارا	thou wert	
3	jawe جاوے	he be,		3 jata جاتا	he were	
1	jawen جاوین	we be,	Indicative.	1 jate جاتے	we were	
2 mare	ja,o جاؤ مارے	you be,		2 mare jate جاتے مارے	you were	(could, &c. be, might have or had been) beaten.
3	jawen جاوین	they be,	(or may, can, be) beaten.	3 jate جاتے	they were	

PRETERPERFECT.

1	jy,a ja,oon جایاجاؤں	I may		
2 mara	jy,a jawe جایاجاوے مارا	thou mayſt		
3	jy,a jawe جایاجاوے	he may		
1	jy,e jawen جائے جاوین	we may		
2 mare	jy,e ja,o جائے جاؤ مارے	you may		
3	jy,e jawen جائے جاوین	they may		

PRETERPLUPERFECT.

1	jy,a jata جایاجاتا	I had		
2 mara	jy,a jata جایاجاتا مارا	thou hadſt		
3	jy,a jata جایاجاتا	he had		
1	jy,e jate جائے جاتے	we had		
2 mare	jy,e jate جائے جاتے مارے	you had		
3	jy,e jate جائے جاتے	they had		

Or myñ mara gy,a *ho,oon*, too mara gy,a *howe*, &c. with *the active auxiliary*, as the regular preterperfect here, ſeems more uſed for the preſent and future: and on the whole we may remark, that the former circumſtance often takes place in this mood, where the tenſes indeed run much into each other, juſt as the nature and drift of a ſentence may determine them. *Jy,a*, at times, becomes *gy,a*, and is occaſionally dropped entirely. See the —

FUTURE.

1	jy,a ja,oonga	جایاجاؤنگا	I ſhall
2	jy,a jawega	جایاجاویگا	thou ſhalt
3	jy,a jawega	جایاجاویگا	he ſhall
1	jy,e jawenge	جائیں جاوینگے	we ſhall
2	jy,e ja,oge	جائیں جاؤگے	you ſhall
3	jy,e jawenge	جائیں جاوینگے	they ſhall

mara … (or may) have been beaten.

Alſo myñ mara gy,a ho,oonga, hum mare *gy,e ho,enge*, we ſhall or *may have been* beaten, and ſo on.

IMPERATIVE.

1		ja,oon myñ,	mŏŏj,he		- -		me be beaten,
2	mara	ja too,	—— mara	de.	mara ja,ee,e too or ja,ee,ega ap		be thou beaten,
3		jawe wŏh	ooſe		ja,ee,o wŏh -		him be beaten,
1		jawen hum,	humen	jane	-	Let	us be beaten,
2	mare	ja,o tŏŏm,	—— mare	de,o.	mare tŏŏm -		be you beaten,
3		jawen we,	oonhen		ja,ee,o- we -		them be beaten,

or — As alſo

For which &c. conſult the active voice, with the notes; and conjugation of *hona, ja-na*, as auxiliaries, pages 108 and 113.

		جاؤن مین	مجھی				
	مارا	جا تو	——	دی	مارا	جائیو وہ	
		جاوی وہ	اوسی				
		جاویں ہم	ہمین				
	مارے	جاؤ تم	——	دیو	مارے	جائیو تم	
		جاویں وی	اونہی			وی	

INFINITIVE.

PRESENT.		PERFECT.	
mara jana مارا جانا to be beaten.	mara jy,a / mara hoo,a	مارا جایا / مارا ہوا jana جانا	to have been beaten.

FUTURE.

FUTURE.

mara jya chahna مارا جا یا چاہنا to be about to be beaten.

PARTICIPLES.

PRESENT.			PERFECT.		
mara jata	مارا جاتا	being	mara gya	مارا گیا	beaten.
mara jya jata	مارا جایا جاتا	beaten,	mara jya	مارا جایا	
mara hooa jata	مارا ہوا جاتا	&c.	mara hooa	مارا ہوا	

PRETERPERFECT.				FUTURE.	
mara jya	ja or jae	جا - جاي	having been beaten, &c.	mara jya chahta	مارا جایا چاہتا about being beaten.
	jakurke	جاکر کي			
	jakur	جاکر			
	jake	جاکي			

Negatives are ſo eaſily *prefixed to* the various tenſes, as hardly to require any further notice here than my barely mentioning that *nu* نہ may precede *every* part of a verb, *nuheeň* نہین any but the *imperative*, and *mut* مت this *laſt* only.

Myň *nuheeň* marta hooň	میں نہین مارتا ہون	I do *not* beat.
Too *nu* marta tha	تو نہ مارتا تہا	Thou didſt *not* beat.
Tŏŏm *mut* maro	تم مت مارو	Do *not* you beat.
Wŏh *nu* mare	وہ نہ ماري	Let him *not* beat.
Hum *nuheeň* marenge	ہم نہین مارین گي	We will *not* beat.
We *nu* marenge	وي نہ مارین گي	They ſhall *not* beat.
Ap *mut* mareeega	آپ مت ماریئي گا	Pray you (your worſhip) do *not* beat.

Sahib

Sahib *nu* mareeo	صاحب نہ ماریو	Pray thee, Sir, do *not* beat.
We *mut* mareeo	وے مت ماریں	Let them *not* beat.
Myñ *nu* maroon	میں نہ ماروں	I may *not* beat.

Nuheeñ, &c. by the wonderful pliability of the Hindooſtanee may occupy any place in ſuch ſentences without detriment to the ſenſe, though their ſtations, emphaſis, and the tone they are expreſſed in, as with us, muſt often determine their meaning to be negative by aſſertion, or interrogatively; nay, they may thus become inverſe affirmatives. But this mode of ſpeaking will be better attained from practice than a grammar.

SECTION II.

OF MOODS AND TENSES.

I SHALL not explain very minutely here the deduction of every part of the verb from the infinitive, as that hath already been attended to, while we were exhibiting the various tenſes in the preceding pages; but reſt ſatisfied with attempting to illuſtrate the application, power, and properties, of each, by a ſeries of examples beſt adapted to the preſent purpoſe; that the promiſcuous uſage alſo of one tenſe for another, may become as evident as poſſible, even before the learner has proceeded ſo far as the ſyntax, to which for more ample information he muſt of courſe refer. The analogy between the preſent here, and our language, is too conſpicuous to eſcape notice; though it cannot be expected this will always hold good in the particular uſe and energy of the auxiliary or participial form of both; the *verb* kurna کرنا *to do*, being leſs pliable as a mere emphatic ſign than our's, however much it be qualified to ſupply the place of *another*, aſſiſt with nouns in the compoſition of verbs, or form with moſt preterites, an extenſive claſs, which greatly reſemble the Latin frequentatives, as will hereafter appear in the next ſections.

Laęa nuheeñ hy mere likhe ka juwab ah — لايا نہين ہي ميري لکہي کا جواب آہ

Murta hoon intizar meñ qaſid ko keya *hooa* — مرتا ہون انتظار مين قاصد کو کيا ہوا

Maloom myñ keęa tere rone ſe aę Fighañ — معلوم مين کيا تيري رونے سے اي فغاں

Too khanŏŏmañ khurab kuheeñ mŏŏbtila *hooa*. — تو خانماں خراب کہين مبتلا ہوا

FIGHAN.

Alas, I *am pining* in ſuſpenſe! What *is become* of the meſſenger, that he hath not yet brought an anſwer to my letter; O Fighan! I perceived by thy wailing that thou, unhappy man, *waſt* ſomewhere bewitched.

Hum to ub *murte hyñ* our *bŏŏjhta hy* oolfut ka chiragh — ہم تو اب مرتے ہين اور بجہتا ہي الفت کا چراغ

Dekhęe phir kub *howe* rouſhun mŏŏhubbut ka chiragh — ديکہے پہر کب ہووے روشن محبت کا چراغ

Ag bhee *bŏŏjhtee hy* our ſooruj bhee *hota hy* ghŏŏroob — آگ بہي بجہتي اور سورج بہي ہوتا ہي غروب

Rat din *julta hy* ekſañ daghi hufrut ka chiragh — رات دن جلتا ہي يکسان داغ حسرت کا چراغ

Be nigah i gurm *ruhta hy* mera batin ſęah — بے نگاہِ گرم رہتا ہي ميرا باطن سياہ

Hŏŏſn ka ſhola hy mere dil kee khilwut ka chiragh — حسن کا شعلا ہي ميرے دل کے خلوت کا چراغ

Jaę kub meree yih ſurgurmee kiſoo kee ſuęe ſe — جائے يہ کب ميري سرگرمي کسو کي سعي سے

Kub huſud kee ag ſe *bŏŏjhta hy* doulut ka chiragh — کب حسد کي آگ سے بجہتا ہي دولت کا چراغ

Khandani durd mŏŏjh ſe keun nu rouſhun *ho* Yuqeeñ — خاندان درد مجہ سے کيون نہ روشن ہو يقين

Hy mera hur dagh ſeene meñ mŏŏſeebut *ka chiragh*. — ہے ميرا ہر داغ سينہ مين مصيبت کا چراغ

YUQEEN.

So then I *die*, and the lamp of affection *expires*; ah, ſay when *will* it *be* lighted again? Even fire *goes out*, and the very ſun *becomes* obſcure, while the flame of deſire *doth glow* both night and day. Without a cheering look, my ſoul *continues* in darkneſs, the luſtre of beauty being the only luminary in my heart's receſs. How *can* my ardour *decay* by any one's counſel, and when *will* the ſmiles of fortune *ceaſe* for envy's frowns. Why *may* not the houſe of mourning *be* illuminated by me, O Yuqeen! whoſe breaſt ſtill *blazes* with the bolts of affliction?

Etna jo *jaoon jaoon kurta ho* to ſidharo — اتنا جو جاؤن جاؤن کرتي هو تو سدهارو

Is dil pu kul jo *hogee* ſo ajhee wŏh ho le. — اس دل پہ کل جو هوگي سو آج هي وهو دلي

SOUDA.

Since you *do* thus *repeat*, I *am going*, *I ſhall go*, pray depart, and let that betide me to-day, which *muſt* happen to-morrow.

Ugur wŏh yar ſou ſou galeeañ mŏŏjh ko *deea kurta* — اگر وہ يار سو سو گاليان مجکو ديا کرتا

Ewuz in galeeoñ ke oos ke huq meñ myñ *doa kurta*. — عوض ان گاليونکي اسکي حق مين مين دعا کرتا

MŎŎSHTAQ.

Though my beloved *ſhould make a practice of calling* me a hundred names, I *would*, in lieu thereof *pray* for her welfare.

Sujun ſukare *jat hy* nyn murenge *roe* — سجن سکاري جات هين نين مرينگي روي

Bidhna yſee ryn kur ki bhor kubhoo nu *hoe*. — بدهنا ايسي رين کر کي بهور کبهو نہ هوي

ANONYM.

My lover *will depart* with the morn, and theſe eyes *ſtreaming* muſt ſet in tears; therefore, O Creator! make ſuch a night that the dawn *may* never *appear*.

The above may ſuffice to ſhow that the preſent of both the indicative and ſubjunctive moods, have the power alſo of the future tenſe, beſides their uſe as potentials, which a little practice in the language will ſoon make familiar to all who have properly ſtudied the conjugations. The preſent of the indicative does not always require the auxiliary ſign *hoon*, and without it, is juſt the preſent participle, which as ſuch more ſtrictly, or as a verbal attributive, is ſubject to the rules for vocables ending in *a*, being often found inflected to *e*, particularly in what is called the abſolute caſe; but the explication of this belongs rather to the ſyntax. The learner may form at pleaſure the part of the verb now diſcuſſed, by ſubſtituting *t* for *n* of the infinitive; and like this, it is ſubject to contraction, with the difference, however, of a reduplication thereof, as the ſubſequent

quent quotations will teſtify, while they moreover prove that *hooa*, may or not attend a preſent participle, as alſo the compatibility of the conjunctive preſent even with the auxiliary ſigns *hoon̆*, *hy*, &c.

Miſre ko Yuqeen̆ tere Souda ne ſoŏna t,ha kul — مصرع کو یقین تیرے سودا نے سنا تہا کل

Rota hy wŏh tubſe hee *burſe hy* go,e,a badul — روتا ہی وہ تب سے ہی برسے ہی گویا بادل

Hy ra,ud numun nalan̆ bijlee kee turuh bekul — ہی رعد نمن نالان بجلی کی طرح بیکل

Phir p,hir ke wŏh pu,hta hy hat,hon̆ ke tu,een̆ *mul mul* — پھر پھر کے وہ پوچھتا ہی ہاتھوں کے تئین ململ

" Ke,a kam kee,a dil ne deewane ko ke,a *kuhee,e*." — کیا کام کیا دل نے دیوانے کو کیا کہیے

SOUDA.

Souda heard thy verſe repeated yeſterday, Yuqeen, and weeps ever ſince as a ſurcharged cloud that *diſſolves* in ſtreams: He at one time is murmuring like the diſtant thunder, and at another more reſtleſs than its volatile meſſenger; *wringing* his hands, he again and again repeats " What made " you cheriſh this paſſion, O my ſoul! but, alas! how *can* (or *ſhall) I* (or *one) reaſon* with " a diſtracted mind."

LI.

Le kur we dono kulle lohoo men̆ t,hurt,hurate — لیکر وے دونو کلے لوہو مین تھرتھراتے

Gurdun ſe khoon *buhta* ank,hon̆ ſe anſoo *jate* — گردن سے خون بہتا انکھون سے آنسو جاتے

Ibni Zee,ad age ja d̆ale *turturate* — ابن زیاد آگے جا ڈالے ترتراتے

Dŏŏk,h oonka kŏŏch,h nu bola upna kuha kuſala. — دکھ انکا کچھ نبولا اپنا کہا کسالا

Taking hold of both heads, yet *tremulous* and *ſtreaming* with blood, whoſe tears ſtill were *trickling* from their eyes, he went and toſſed them *weltering* before the ſon of Zee,ad; where, without ſaying a word of their ſufferings, (the villain) expatiated on his own diſtreſs.

Mŏŏŏn̆h *lugate hoo,e* ek bargee galee pur ch,hoŏta — منہہ لگاتے ہوئے ایکبارگی گالی پر چھوٹے

Kuhne lage are kum bukht yih hy kounſee bat — کہنے لگے ارے کم بخت یہ ہی کونسی بات

Arzoo boſe kee rukhta hy to myn̆ hazir hoon̆ — آرزو بوسہ کی رکھتا ہی تو مین حاضر ہون

Pur mŏŏj,he khooſh nuheen̆ ata yih tera panch o ſat. — پر مجھے خوش نہین آتا ہی تیرا پانچ وسات

SHUHEED.

Smacking my beloved, ſhe began to chide and ſay, thou rogue, what uſage is this? If you ſolicit a kiſs, I am at your ſervice; but theſe tricks I do not admire.

The

The preſent participle is uſeful in forming with *t,ha* or *ruha* the imperfect tenſe, which may in ſome meaſure be formed by *hoonga* alſo; though *ruhoonga*, on the contrary, rather makes out of this participle kind of future more definite than common. But the former is, nevertheleſs, uſed in the preſent or future of the indicative; and on the whole it is often difficult to limit ſuch combinations to this or that particular meaning in our language.

Ek din ſhekh o brihmun ſe Fighan̆ *kuhta t,ha* — ایکدن شیخ وبرہمن سے فغان کہتا تہا

Kaba o dyr kee *tŏŏm kurte ho tukrar* ubus — کعبہ ودیر کی تم کرتے ہو تکرار عبث

Khoob dek,ha to mere riſhtu,e oolfut ke hŏŏzoor — خوب دیکہا تو میرے رشتۂ الفت کے حضور

Teree tusbeeh ghulut hy tera zŏŏnnar ubus. — تیری تسبیح غلط ہی تیرا زنّار عبث

FIGHAN.

Fighan̆ once *did obſerve* to a zealot and a bramin, Why do *you diſpute* in vain about the holy moſque, or the temple? I am well convinced that thy roſary, compared with the links of my affection, is a ſeries of errour, and thy ſtring a badge of abſurdity.

Fujur jis wuqt tŏŏm eehan̆ a,e t,he myn̆ kŏŏtoob khane men̆ kitab *dek,hta hoonga* iſee ſubub mŏŏlaqat nu hoo,ee ubhee mŏŏj,he fŏŏrſut nuheen̆ umma ſham ko p,hir a,ee,o tub myn̆ khut ſahib ko *lik,hta ruhoonga* our ſat,h iſke tŏŏmharee ſifariſh b,hee bu muqdoor kuroonga.

In the morning, when you came here, I was (or muſt have been) then looking over the books in the library; hence our not meeting: at preſent I have not leiſure; but pray return in the evening, when *I ſhall then be* (in the act of) *writing* the gentleman a letter, and at the ſame time *will recommend* you as far as in my power.

Ek ſhub ka majra *kuhta hoonga* myn̆ mo,atubur. — ایک شب کا ماجرا کہتا ہونگا میں معتبر

MISKEEN'S WARIDAT.

I *am* (about) *telling*, or will (alſo going to) tell the real adventure of a night.

The perfect, in its ſimple and complex forms, differs very little from the nature of our own, being with the irregular preſent and other tenſes of *hona*, equivalent to thoſe compounds with us in *have*, *was*, and ſo on; while as a *perfect participle*, it is equally ſubſervient with the various parts of *jana*, to the paſſive voice.

For

XVI.

Do din se panee danu *pe'a* nu *tha* nu *kha'a* — دو دن سے پانی دانہ پیا نہ تہا نہ کہایا

Yih panee hum ne *pe'a* patoñ ke tukeeñ *chuba'a* — یہ پانی ہم نے پیا پاتوں کے ٹکین چبایا

Chhipne ko yih do shakhu in dalee'oñ meñ *pa'a* — چھپنے کو یہہ دو شاخہ ان ڈالیوں میں پایا

Hum a *chhipe'hyn* age chahe jo huq tu'ala. — ہم آ چھپے ہین آگے چاہے جو حق تعالی

For two days we neither *had ſipped* water, nor *eaten* bread, when *we drunk* at this fountain, and *chewed* theſe leaves; at length we *found* this bough among the branches to hide on, and having got here *are concealed*; but our future fate muſt be as the Almighty decrees.

Dekha hy tŏŏjh ko dur pu tere jin ne ek bar. — دیکہا ہے تجکو در پہ تیرے جنّے ایک بار

SOUDA.

Whoever *hath* once *beheld* thee at thy door.

Bandha jawe tha chor kŏŏkŭee ka — باندہا جاوے تہا چور ککڑی کا

Mara jawe tha chor kukŭee ka. — مارا جاوے تہا چور ککڑی کا

SOUDA'S SATIRE ON THE POLICE OF DIHLEE.

The pilferer of an Indian corn even in thoſe days *was confined*, and the ſtealer of a ſingle cucumber *was* inſtantly *ſlain*.

The above, with the examples that follow, muſt evidently ſhew that *have*, whether repreſented by the preſent auxiliary *am*, *art*, *are*, in ſome intranſitive and neuter verbs, or uſed as the paſt ſign of actives, is expreſſed by *hoon*, *hy*, is; which moreover like *eſt*, is of frequent uſe with a dative for *rukhta*, *habeo*: when *have* means *to poſſeſs*, *keep*, &c.

Aj *puhoñcha hy* mere dilbur ka qaſid mihr bañ. — آج پہونچا ہے میرے دلبر کا قاصد مہربان

ANONYM.

To-day a meſſenger from my affectionate fair *is* (or *hath*) arrived.

Mŏŏjh ko oomed *hy* ya Ulee tŏŏjh zat alee ſooñ mugur — مجہکو امید ہے یا علی تجہ ذات عالی سوں مگر

Dŏŏnee'a ka mutlub keuñ ruhe *rukhta hoon* oomed i huſhur — دنیا کا مطلب کیوں رہے رکہتا ہوں امید حشر

Yek jam deejee, o huſhr meiñ ya ſhah tŏŏm kouſur ſe bhur — ایک جام بہردیجو حشر میں یا شاہ تم کوثر سے

Myn tiſhni lub betab hooñ uhwal mera ſurbuſur. — مین تشنہ لب بیتاب ہوں احوال میرا سربسر

I *have* faith, O Ulee! in thy exalted ſoul, though not with reſpect to my earthly concerns. On the world to come I *place* my hopes; do therefore O king! give me a cup-full of nectar on the laſt day, as a pledge for my redemption, who am a frail wretch longing after immortality.

There are a few ſingularities in the *preterites* of active verbs, which I can no longer paſs by, as they will prove, till fully explained, truly perplexing to the novices in the Hindooſtanee; though I have more than once adverted to them in the foregoing ſheets. The enclitic or expletive particle *ne*, that ſo commonly precedes *the tenſes* in queſtion, eſpecially when a noun in the ſingular or plural oblique occurs for *their* nominative, muſt be very carefully diſtinguiſhed from the negative *nu*; the *oblique agent* muſt alſo be diſcriminated from the real *object* of a verb; and *this* will often require all our attention, being on many occaſions rather the *governing* than the *governed* word of a ſentence; which to us ſeems paradoxical indeed, as it is a mode of regimen probably not to be found in any other tongue.

Souda ſhurab i eſhq *nu* kuhte the hum *nu* pee — سودا شراب عشق نکہتے تہے ہم نہ پی

Kheecha nu too *ne* (t) durd i ſur oos keeh kŏŏmar ka. — کھینچا تو نے درد سر اوسکی خمار کا

O Souda! did we *not* ſay, do *not* drink the wine of deſire; and haſt *thou not* at laſt *experienced* the anguiſh after ſuch intoxication.

FIRST STANZA.

Yarañ ujub quwee hy tuqdeer huq tuala — یاران عجب قوی ہی تقدیر حق تعالی

Jis roz ſhuh *ne* dera kooſe turuf *nikala* — جس روز شہ نے دیرا کوفے طرف نکالا

(t) The firſt and ſecond perſonals are the only inflective words, that *ne*, does not put in the *oblique caſe*, *which* cannot well be aſcertained in the ſingular of nouns that do not vary therein. Whence *ſhuh ne*, *Haris ne*, have nothing to diſtinguiſh them as obliques, unleſs they were to be uſed in the plural,—as *ſhuhon ne*, *Hariſon ne*: But this is otherwiſe in—Ghoŏe *ne* upne ſu var ko *gira deea* o tis pur *ooſne* ghoŏe ko *nu* mara: *The horſe threw* his rider, and ſtill *he* did *not* beat the horſe. See page 87, and read over ſtanzas XLVI. and XLVII. with note (*n*) in page 45.

Oos din jo bhur chŏŏ tha wŏh ŏmr ka peeala — اوس دن جو بهر چکا تها وه عمر کا پیالا

Mŏŏslim ko *koofeeon* ne koofe meñ *mara*. — مسلم کو کوفیون نے کوفے میں مارا

Alas! my friends, how irrevocable is the decree of the Moſt High:—On the morn our king *marched* towards Koofa; that very day the glaſs of a valuable life was expended, for the *Koofans* then *ſlew* Mŏŏslim in that city (of Chaldea).

XXXIII.

Rote hoe buchoñ ſe yih ſŏŏnke ah o zaree — روتے ہوئے بچون سے یہہ سنکے آہ و زاری

Haris *ne* oon ko *bandha* teghe kee *hool* *marie* — حارس نے اونکو باندہا تیغے کی ہول ماری

Tujweez kurke ghurmeñ ek kothree undheree — تجویز کر کے گھر میں ایک کوٹھری اندہیاری

Buchoñ ko oos meñ moonda hŏŏjru kee do tala. — بچونکو اوس میں موندا حجرہ کیا دو تالا

Hearing this plaintive expoſtulation of the weeping children, *Haris bound*, and *gave* them *a blow* with his ſword, and recollecting a dark room in the houſe, he double-locked and ſhut them up in that apartment.

The above verſes from Miſkeen will, I truſt, make the paragraph connected with them explicit enough, when the learner is moreover told, that *hool* is feminine, that the poſtpoſition *ko*, when joined to the *objective caſe*, materially affects *its* power over the verb, and generally inclines the latter to agree more with its agent, (as in other languages) than object (u). We have already ſeen the deduction of the perfect tenſe from the infinitive, in page 99, and may now add, that its feminine form, in ſome words, where *ee*, would be repeated, is frequently ſubject to eliſion.

(u) The ingenious ſcholar may compare *Eighan's* line below, with that from Souda in the next page, as a proof of what is now advanced:—

Ek dum khalee nu *pa,ya* (not *pa,ee*) uſhk ſe is *ank,h ko* — ایک دم خالی نہ پایا اشک سے اس انکھ کو

I have not for a moment *found this eye* unclouded with a tear.

And from theſe he will likewiſe learn that verbs in *ana*, as well as *ena*, *eena*, are ſomewhat irregular in the feminine preterite, *pa,ee*, *k,ha,ee*, *la,ee*, never pa,ee, k,ha,ee, la,ee from k,ha,a, la,a, &c. Dee,a *jee*, in the verſe quoted from Aſ,th, would have been *dee* jee, were not this laſt maſculine. See page 42, note (*f*).

Nu

Nu dek,ha ooſko ki wŏh ſung dil puſeeje kub,hee — نديکھا اوسکو کہ وہ سنگ دل پسيجے کبھي

Yih mŏſt hum *ne* dee,a *jee* ubus buha,e ſuruſhk. — يہہ مفت ہم نے ديا جي عبث بہاے سرشک

A,RSH.

I did *not* perceive that ſhe unfeeling ever relented, while I *gave up my ſoul*, and ſhed theſe tears in vain.

Dee t,hee Khoda ne *ank,h* pu naſoor ho gy,a — دي تھي خدا نے آنکھ پہ ناصور ہو گيا

SOUDA.

The Almighty *granted* me *an eye*; but alas! it hath become a weeping ſore.

Had *ank,h* been maſculine, it would have required *dee,a* t,ha, and *dee,a*, *pee,a*, *lee,a*, &c. in the feminine regularly *dee,ee*, *pee,ee*, *lee,ee*, become *pee*, *lee*, with moſt verbs that end in *eena* (v).

The preterite, in common diſcourſe, ſeems at times to ſupply the place of both preſent and future tenſes, eſpecially when ſpeed, power, probability, or certainty, as to the event, are implied. Among others of this kind, Ungrez ne *dihlee lee*, is a current expreſſion in Hindooſtan, importing only that the Britiſh nation may, can, will, now or hereafter *take Dihlee*. K,hana la,e,a hoon̆, I have brought the dinner, with ſimilar phraſes, though in the perfect tenſe, will commonly turn out even more of a future nature, than the "Coming, Sir," of a waiter among us; and the ſcholar will do well in ſuch caſes to ſuppoſe that the ſpeaker means to ſay, k,hana myn̆ ek do g,huree men̆ *la,oonga*. — کہانا مين ايک دو گھڑي ميں لاؤنگا

The perfect tenſe and participle will be met with ſubject in both ſtates to the oblique plural and feminine inflections *e*, *ee*, and very uſeful as a declinable gerund, or verbal noun, like the infinitive; whoſe place it moreover frequently ſupplies, as well as the preſent participles, eſpecially when compounded with another verb.

(v) Viz. *peena*, to drink; *ſeena*, to ſew; *jeena*, to live, and ſo forth; but they nevertheleſs may be uſed regularly, jee,ĕĕ, pee,ĕĕ, with the laſt *ee* very ſhort. *Dena*, to give; *lena*, to take, have *dee,a*, *lee,a*, anomalouſly, as we ſhall very ſoon perceive in the ſection on irregular verbs.

Jo durſun *dekh,ha* chuhee,e tou durpun manjut ruhee,e — جو درسن ديکھا چہئي تو درپن مانجت رہئي

Jo durpun lagee ka,ee tou durus kuhan̆ te pa,ee. — جو درپن لاگي کائي تو درس کہان تي پائي

KUBEER.

If you wiſh *to ſee* the truth continue cleaning the mirrour of your mind; for ſhould it prove obſcure, where wilt thou learn real knowledge?

XV.

Jis qafile ke peech,he hum *nikle* dono b,ha,ee — جس قافلي کي پيچہي ہم نکلي دونو بہائي

Nu qafile men *puhon̆che* nu hum ko rah *a,ee* — نہ قافلي مين پہنچي نہ ہم کو راہ آئي

Dono *phire* b,hu'ukte munzil kuheen̆ nu *pa,ee* — دونو پہري بہٹکتي منزل کہين نہ پائي

Thoŏra ſa hum ko ſooj,ha panee ka yih oojala. — تھوڑا سا ہم کو سوجھا پاني کا يہہ اوجالا

The eſcort, after which we two brothers *ſet out*, we neither *overtook*, nor *did* their route *appear* to us, both *wandering* and ſtraying, we no where *found* the ſtage; but at laſt here we got a glimpſe of this fountain.

Ja din kunt bides *chule* gule nu *milee* nu *puree* churna — جا دن کنت بديس چلي گلي نملي نپوري چرنا

Ta din ſoon̆ jee,o̎o̎ lag ruho pee ke mun jat nuheen̆ burna — تا دن سون جيو لاگ رہو پي کي من جات نہين برنا

Kub Gung nirek,h bichar kee,o pee ke *bich,hoore* hy b,hulo *murna* — کب گنگ نريکہہ بچار کہو پي کي بچہوري ہي بہلو مرنا

Soŏk,h chyn gy,odoŏk,h b,hy,o ud,h ko mere nyn b,hy,e gir ke j,hurna. — سوکھ چين گيو دکھ بہيو اد کو ميرے نين بہئے گر کي جہرنا

KUB GUNG.

The morn my lover *went* abroad, alas! I neither *embraced* nor *fell* at his feet; and ſince that day my ſoul hath longed for him; but the heart of one in love cannot be deſcribed: The poet Gung, knowing this declared, that *death* (to die) is preferable to the *departing* (departure or abſence) of a lover. Tranquillity hath fled, and my grief is ſo exceſſive, that my eyes have become like caſcades from the mountain's brow.

When reduplicated in the neuter, active, and cauſal form of correlative verbs, the firſt ſignifies *ready*, or already; but in the maſculine and feminine terminations of the ſame verb, a kind of reciprocal action is thereby implied, and when *nu* precedes the reduplication, the preterite acquires a latitude that it has not in our language; hoo,a *nu* hoo,a, meaning to have been, or not to have been, as well as *to be* or not *to be*, and *being* or not *being*.

Bŏŏlbŏŏl ka dil ch,hoŕa mut gŏŏl ſe *p,huñſa* p,huñſa,e,a بلبل کا دل چھوڑا مت گل سے پہنسا پہنسایا

Syyad buſne de g,hur is ka *buſa* buſa,e,a. صیاد بسنے دے گھر اس کا بسا بسایا

FYZ.

Tear not the nightingale's heart from the bloſſom with which it is *already* captivated; do let her dwell, O fowler! in her *ready* built abode.

Mŏŏj,h ko oos ſhokh ſe kul bagh meiñ bara baree مجھکو اوس شوخ سے کل باغ میں بارا باری

Zor apŏŏs meiñ *heo,e* p,hooloñ kee *mara maree.* زور آپس میں ہوے پھولوں کی مارا ماری

FYZ.

I had yeſterday, in the garden with my wanton fair one, a rare and ſucceſſive *bickering* with roſes.

Tŏŏj,hee ko jo eehaiñ julwu furma nu dek,ha تجھے کو جو یہاں جلوہ فرما دیکھا

Burabur hy dŏŏnee,a ko *dek,ha nu dek,ha.* برابر ہے دنیا کو دیکھا نہ دیکھا

MEER DURD.

If I have not beheld thee arrayed in glory here; my having ſeen, or not having ſeen this world is a matter of indifference.

The final *a* of the preterite, being dropped or changed to *e*, *ke*, *kur*, or *kurke*, produces a ſort of compound participle, that the natives are fond of ſubſtituting for the perfect with *jub* جب when, *bad* بعد after, [this we expreſs by *being*, *having*, as auxiliaries; unleſs we at once employ the preſent participle in what is called the abſolute caſe (w)] which admits alſo of the particle *ne*.

Kulee,aiñ *ne* dek,h ſhok,hee,e gŏŏl cheeñ ko is qudur. کلیاں نے دیکھ شوخی گل چیں کو اس قدر

SOUDA.

The flower-buds ſeeing (having obſerved, or when they perceived) the audacity of the floriſt was ſuch.

Little remains now to be obſerved on the perfect, except its aptitude as a participial noun for conſtruction with the genetive ſign of another word; but which we muſt in general expreſs by circumlocution; theſe participles (*beloved*, and a few others excluſive) being with us, more un-

(w) This will come under conſideration among the Rules of Conſtruction, which I do not wiſh to anticipate, till abſolutely unavoidable.

tractable

tractable than they ſeem to be, in the oriental languages (x); where with them we may form a paſſive, even without *jana*; which, by the bye, is very admiſſible in the active voice; eſpecially of intranſitives, or of thoſe verbs where it enters into their compoſition, independent of its uſe as a paſſive auxiliary.

Nu jeeą *teree chuſhm ka mara* نجیا تیری چشم کا مارا

Nu teree zŏŏlf *ka bundha* ch,hoota. نہ تیری زلف کا بندھا چھوٹا

SOUDA.

The perſon ſmitten by thy eyes never recovered, nor did the *captive of* thy looks ever get free.

Keuñ maduri Uſghur nu kure zaree o nalu کیون مادر اصغر نکری زاری ونالہ

Tha ooſka peara wŏh buŕe durd ka *pala*. تھا اوسکا پیارا وہ بڑی درد کا پالا

UHMUD.

How could the mother of Uſghur refrain from tears? he was her darling ſon, and *nurtured* with great affection.

(x) Whence the innumerable Perſian nouns in *du*, and *tu*, formed by the paſt participle, which differs from the third perſon ſingular of the preterite in that language, by the addition of *u*, only. Many of theſe words are liker abſtract, than participial or concrete nouns: viz. p. *gŏŏftu*, h. *kuha*, opinion, advice, order; p. *kurdu*, h. *kee,a* action; p. *amokhtu*, h. *puŕha*, *ſeekhha*, a leſſon; but *mŏŏrdu*, *moo,a*, *a corpſe*, a perſon deceaſed, dead; *purwurdu*, *pala*, one adopted, foſtered; with a number more, evidently preſerve their participial nature, and *puŕha* even means the man who can read; *amŏkhtu*, a perſon ſkilled in any calling; both, in this laſt reſpect, reſembling *doctus*, *learned*. *Hoo,a*, in the Hindooſtanee, is ſomewhat like the final, *u*, mentioned before; yet not ſo eſſential to the paſt participle, as *u*, is in Perſian; which effectually diſcriminates it from the ſimple preterite; though this laſt is nevertheleſs ſometimes expreſſed by the participle, as in the beautiful couplet quoted in page 44 of the Perſian Grammar; where poſheed*u*, hidd*en*, occurs for *obſcured*, hid, and *zudu*, ſtruck*en*, for *ſtole* or *ſtruck*, inſtead of *poſheed*, *zud*, the regular preterite in the third perſon ſingular. Whence, as in Arabic, *every Perſian infinitive* may be conveniently formed by adding *un*, the anomalies in that part of the language even now conſiſting chiefly in the irregular changes to which the imperative is ſubject, after the final ſyllable or letters of the preterite have been dropped, to form it:—Ruſeed, he arrived; *rus*, arrive thou; ruſeed*un*, to arrive; gŏŏ*ſt*, he ſpoke; *go*, ſpeak thou; gŏŏft*un*, to ſpeak; *bood*, he was; boo baſh, be thou; boodun, to be; nuwi*ſht*, he wrote; nuw*ees*, write thou; nuwiſht*un*, to write; amo*kht*, he learned; amo*z*, learn thou; amokh*tun*, to learn. From theſe hints the ingenious ſtudent of Perſian may yet be enabled to ſimplify this rather intricate part of that elegant tongue.

Dil

Dil ko mere bo turuh ſ̌o̍olga *gya*	دل کو میری بی طرح سلگا گیا
K̆o̍och,h ch,hulawa ſa m̆o̍oj,he dek,h la *gya*	کچھ چھلاوا سا مجھے دیکھلا گیا
Yih nuſeemi ſ̌o̍ob,h t,hee ya t,hee ſumoom	یہ نسیم صبح تھی یا تھی سموم
Ghŏ̍onchu,e dil u̍p,h k,hila *k̆o̍om,hla gya*	غنچہ دل اوہ کھلا کمھلا گیا

ESHQ.

She *breathed* inflam my ſoul, and deceived me with a kind of ignis fatuus. Was her breath the morning zephyr, or a deſtructive blaſt? For lo! my half-blown bud of hope *is withered* already. See alſo the quotation from Najee, in page 74.

Without entering into the merits of thoſe nice diſtinctions to which the future ſigns *ſhall* and *will* are ſubject among us, I ſhall at once obſerve, that this tenſe in Hindooſtanee can be expreſſed by the preſent of the indicative or aoriſt, myn̆ d̆oobta hoon̆, I drown or ſhall drown; by the perfect participle and preſent of *chahna*, *to will* (y), myn̆ d̆ooba *chahta hoon̆*, I *will* drown, or by the regular form, myn̆ d̆ooboonga; and interrogatively by, myn̆ d̆oobo̍on̆? ſhall I, may I drown? theſe tenſes, as obſerved before, running much into each other, in this, as in moſt languages.

The ſubjunctive mood ſometimes occurs for the infinitive, but requires little in addition to what hath already been obſerved in the preceding ſheets, and, like our's, is governed by conjunctions, *ugur*, *jo*, if; *ki*, that; *go*, though, &c. Its future is in general ſuperſeded by this tenſe of the indicative, and on the whole has a greater reſemblance to the Latin tenſes in *erim*, than to thoſe in *ero*.

The potential, optative, conceſſive, mandative, and other modifications appertaining to the conjunctive, are either intrinſic therein, from the tenſes actually poſſeſſing theſe powers, or formed as with us by adventitious ſigns, *affixed* (not prefixed, like the Engliſh) to the principal verb; which generally drops the final *na*, as our's does the *to*, in ſuch compounds.

Conſult page 108, and the following ſection on the auxiliaries.

(y) Which, like our's, is a regular verb, and, when the ſpeaker's *own will* is mentioned as *future*, can be made ſo: thus, myn̆ c̆hula *chahoonga* thor̆e roz men̆ ugur chi ub nu chula chahta noon, I will in, a few days, (ſhall be inclined to) depart, though I will not (am not inclined to) depart now.

Aj to ee,ar mera mŏŏj,h ſe jŏŏda *hota hy* آج تو یار میرا مجھہ سے جدا ہوتا ہی

Jee rŭhe ya nu ruhe *dekheeę* ke,a *hota hy.* جی رہی یا نہ رہی دیکھئی کیا ہوتا ہی

FIGHAN.

My love *will be* torn from me to-day, and *you ſhall ſee* what *will follow;* for how *can my ſoul live* here without him?

Ugur pawe gulee teree to bŏŏlbŏŏl gŏŏlſitaň *bhoole* اگر پاوی گلی تیری تو بلبل گلستان بہولی

Tera nuqſhi qudum *dekhe* to upna aſhee,aň *bhoole.* تیرا نقش قدم دیکھی تو اپنا آشیان بہولی

YUQEEN.

If the nightingale *were to light* on thy retreat, he *would forget* the charms of the garden, and *ſhould he obſerve* the print of thy foot, *he would forſake* his own neſt.

Myň tŏŏj,he keuň kur nu *chahooň* go nu *chahe* too mŏŏj,he میں تجھی کیونکر نچاہوں گو نچاہی تو مجھی

Mŏŏj,h ko tŏŏj,hſa kub *mile* hy mŏŏj,hſe tŏŏj,h ko ee,ar ſou. مجھکو تجھسا کب ملی ہی مجھہ سی تجھکو یار سو

A,ESH.

Why *ſhould* I not *love* thee, though thou *mayeſt* not *eſteem* me? a hundred lovers like me ſigh for thee alone; but where *can* I *meet* with one miſtreſs ſo lovely as thee.

And in theſe verſes from the ſame author:

Hur g,huŕee hur dum ke ane ſe mere a,e bud gŏŏmaň ہر گھڑی ہر دم کی آنی سی میری ای بد گمان

Kaſh too razee *ho* go razee nu *hoň* ughee,ar ſou. کاش تو راضی ہو گو راضی ہون اغیار سو

Would to God, thou, O cruel maid! *wert* propitious to my conſtant addreſſes, then indeed *might* a hundred others *be* diſpleaſed with me.

Kiſee ke pas *dekhooň* ee,ar ko myň *ſuh* nuheeň *ſukta* کسی کی پاس دیکھون یار کو میں سہہ نہیں سکتا

Ruhooň to *ruh* nuheeň *ſukta* kuhooň to *kuh* nuheeň *ſukta.* رہون تو رہ نہیں سکتا کہون تو کہہ نہیں سکتا

FIGHAN.

Should I perceive my beloved in any one's company, I *could* not *bear* it; were I inclined *to ſtay,* I could not, nor if wiſhing *to ſpeak, could I utter* my ſentiments.

Hal mŏŏj,h ghumzude ka jis tiſne حال مجھہ غم زدی کا جس تس نی

Jub ſŏŏna hoga ro dee,a hoga. جب سنا ہوگا رو دیا ہوگا

DURD.

Whoſoever *ſhall have heard* of wretched me, *may have* wept for my affliction. See Ruſſman, pages 42 and 43.

The ſecond perſon ſingular of the imperative, and contracted infinitive, are alike, as may be obſerved in the conjugations of *hona*, and *jana*, where the coincidence between the ſubjunctive and imperative moods is made as evident as poſſible, and will at once be accounted for, by thoſe who ſhall read the Introduction to Engliſh Grammar, from page 65 to 69, or Hermes, book I. chapter viii. My military readers will alſo allow the connection between this mood and the future form of verbs, when they recollect that the precative ſtyle of an order—"The commanding officer, &c. *will be pleaſed to examine* in perſon," is ſo much *imperative*, that it would be dangerous to diſobey ſuch a command from a ſuperiour; becauſe he did not ſay, "*let* or *muſt*, &c.

Saqee khŏŏmari ſhub ſe myñ murta hooñ *la* ſhurab ساقي خمار شب سي مين مرتا هون لاشراب

Gur jam pŏŏr nuheeñ to luboñ pur *chooa* ſhurab. گر جام پر نهين تو لبون پر چوا شراب

AESH.

Boy, *bring* the wine, or I ſhall die with the languor of laſt night's debauch; ſhould the cup not be full, ſtill ſhed its laſt roſy drops on my parched lips.

And in the laſt ſtanza of the ode quoted in page 39,—

Koun yſa ub kuhe yih Souda gulee merſ ooſkee كون ايسا اب كهي يه سودا گلي مين وسكي

A tŏŏjh ko *lechuleñ hum* dil k,hol kur *too role*. آ تجهكو ليچلين هم دل كهول كر تو رولي

Who will now ſay this to Souda, "*Come, let us* (me) *convey* thee to her abode, and there *do thou* (mayeſt) *weep* thy fill:—

we perceive that *le*, from *lena*, appears here as a kind of precative ſign, differing however, from *de*, ſo far, that though they both have a direct reference to all the perſons when compounded with other verbs, the latter only belongs to the inverſe conceſſive form of the firſt and third, as ſtated in the preceding ſection. I have followed Lowth, in giving a firſt perſon to the imperative, for the reaſons urged in page 105; and as *hum*, above, though plural, ſtands for *myñ*, the poet might, with equal if not more propriety, have uſed *lechuloon*; ſince *koun* has *kuhe*, not *kuheñ*.

Radha

Radha, the favourite ſhepherdeſs of Kriſhŏŏn, addreſſes her lover, in the morning, thus:—

Kŏŏnj bhuwun *tuj* bhuwun ko *chuleeo* Nund keeſor. کنج بھون تج بھونکو چلئي نند کیسور

Phoole kulee goŏlab kee chutkahut chouhoon or. پھولي کلي گلاب کي چٹکاہٹ چھون اور

BEHAREE.

Leave this arbour, and *pray depart* home, O, ſon of Nund! (Kriſhŏŏn) for lo! the roſe-buds are expanding on all ſides, with their wonted ſound.

Lal ko eeyar ke honthoñ ke burabur *nu kuro.* لعل کو یار کي ہونٹھون کي برابر نکرو

YUQEEN.

Do not you conceive a ruby equal in luſtre to the lips of my love.

Kubhoo mihrbañ ſyr *furmaeega* کبھو مہربان سیر فرمائي گا

Fuqeeron ke tukeeye pu bhee *aeeega.* فقیرون کي تکیہ پہ بھي آئي گا

UHMUDEE.

You will be pleaſed, Sir, to take the air at times, and *come* to our humble dwelling—Or, *pray*, Sir, *take* a walk, and *do come* ſometimes as far as, &c.

Shuma roo buzm meñ upne *meejhe too ane de* شمع روبزم مین اپني مجھي تو آني دي

Is meñ purwanu jo jul jaye to *jul jane de.* اس مین پروانہ جو جل جائي تو جل جاني دي

MOŏHTURIM.

Light of my ſoul, permit me to approach thy preſence; in which, ſhould a fop repine at my happineſs, *let him burn* with envy.

Souda kubhoo *nu manee,o* waez kee gŏŏſtugoo سودا کبھو نمانیو واعظ کي گفت وگو

Awazuye dŏŏhul hy khooſh aendu door ka. اواوۂ دہل ہي خوش آیندہ دور کا

Heed not, O, Souda! the words of the preacher, the hollow drum even ſounds well at a diſtance.

By this the poet means, that precept is ſeldom enforced by example, and that few prieſts will bear inſpection within. Souda's opinion of their character will appear in theſe lines:—

Euñ kuha ſhekh ne Shytañ ſe ki *a* hum ſe *mil* یونکہا شیخ نے شیطان سے کہ آ ہم سے مل

Aſhna *mut ho* too Soudaſe khurabatee ka آشنا مت ہو تو سودا سے خرابات کا

Sŏŏnke bola ki hy is men to ſuadut meree سنکے بولا کہ ہي اس مے تو سعادت میري

Lekin hy khouf mŏŏjhe ap kee budzatee ka. لیکن ہي خوف مجھي آپ کي بدذاتي کا

A prieſt thus addreſſed the Devil, "*Come, aſſociate* with me, and *be not* the friend of a rake, "like Souda." Satan to this replied, "You do me honour indeed; but even I am afraid of "your reverence's villany."

The polite or precative forms of the imperative will become ſtill more obvious, by referring to notes (v) and (*a*), pages 73, 76, 104, 108, and 113, to ſuch readers particularly, as are aware of the intimate connection between this mood, the indicative future, and ſubjunctive; if, at the ſame time, they have attended to what has been aſſerted in page 101, of *hona* even, being in great meaſure a ſtandard for every verb in the language; an obſervation which is peculiarly applicable to the aoriſt and imperative.

Subze meñ Yuqeeñ ahoo ke,a hoor ſe p,hirte hyñ — سبزي ميں يقين آهو کيا حور سي پهرتي هيں

Firdous nu kuhee,e to wyrane ko ke,a kuhee,e. — فردوس نا کهئي تو ويراني کو کيا کهئي

YUQEEN.

See O Yuqeen! how the fawns, like heavenly damſels, are ranging o'er the verdant plains; (can, &c.) we (one, I, &c.) not call a foreſt thus inhabited, Paradiſe? What elſe can (ſhall, may, might, &c.) we (one, you, &c.) call it?

Azma *leejee,o* ſhumſher bu qouli ſhukhſe — آزما ليجيو شمشير بقول شخصي

Yih mera ſir teree tulwar ſulamut *ruhee,o*. — يهه ميرا سر تيري تلوار سلامت رهيو

FYZ.

As the poet obſerves—"you may (can, or pray) try your ſword," my head is at your ſervice, and *may* your blade *prove* true.

And again, in a ſucceeding couplet,

Fyz ke,a kam hy khoobani juhañ ſe moojh ko — فيض کيا کام هي خوبان جهان سي مجهکو

Myñ *jee,ooñ* our wŏh mera ee,ar ſulamut *ruhee,o*. — مين جيئون اور وه ميرا يار سلامت رهيو

O, Fyz! what have I to do with other beauties? *Let me live*, and *may* my miſtreſs *be* ever happy.

The imperative is ſo far the root of the verb, as to be often the ſame as its correſponding noun: *chah*, deſire; *k,hel*, play; *moŏ*, a twiſt; *man*, reſpect; *pukŭr*, hold; whence, chah*na*, *to* deſire; k,hel*na*, *to* play; moŏ*na*, *to* twiſt, &c. But we muſt, at the ſame time, recollect, that the former are alſo, as contracted infinitives, the true theme of the verb, ſince the additional *na*, correſponds with our *to*, the Latin *re*, Bungalee, Hinduwee, Arabic, and Perſian, *un*, *n*, Sunſkrit *ung*, and Saxon *an*, *n*; a concatenation, which the learned may at their leiſure, account for, and explain more ſatisfactorily, than I can. See note (x) page 131. In

In compoſition, the contracted infinitive, is eſteemed more elegant, than the complete form, in *ne*; which, nevertheleſs, ſeems better adapted to verbs like *lugna*, &c. eſpecially when the two are not blended together, otherwiſe than by the rules of conſtruction; which generally ſubject the infinitive to inflections, with or without the ſign *ko*. (z).

Sona ſhubi firaq meň aram ſe Fighaň — سونا شب فراق مين آرام سي فغان

Yih to kiſee kee chuſhm ſe ubtuk nu *ho ſuka* — يهه تو کسي کي چشم سي ابتک نہو سکا

Too ne jo rat khwab meň dek,ha hy eear ko — تو نے جو رات خواب مين ديکها هي يار کو

Keuň kur puřee thee neend tŏŏj,he keuň ke *ſo ſuka*. — کيونکر پڑي تهي نيند تجهي کيونکي سو سکا

FIGHAŇ.

To be cloſed with tranquil ſlumbers, in the dreary night of abſence, O, Fighaň! is what *cannot have happened* to the eyes of any one; then, how did'ſt thou behold thy charmer in a dream, and how *could'ſt* thou *ſleep* without her?

Fuſl a,ee our ſhujur p,hir burg o bur *lane* luge — فصل آئي اور شجر پهر برگ وبر لاني لگي

Ha,e pur is dil ke ghŏŏnche our *kŏŏmhlane* luge. — هائي پر اس دل کي غنچي اور کمهلاني لگي

MŏŏHTURIM.

The vernal months are at hand, lo! the trees are beginning *to bring forth* their leaves and embryo train; while my bloſſoms of hope are, alas! more than ever drooping *to decay*.

Mut teer our kuman ka kur fikr a,e khooſh ubroo — مت تير اور کمان کا کر فکر اي خوش ابرو

Aſhiq ke *marne ko* ſeed,hee nigah bus hy. — عاشق کي مارني کو سيدهي نگاه بس هي

WULEE.

Trouble not thyſelf, O damſel, with arched eye-brows! about a bow, and quiver; when one look is enough *to kill* thy admirer.

The perfect and future of this mood are rarely to be met with; being included in the conjugation, more from a compliance to analogy and cuſtom, than

(z) We are apt to uſe the complete infinitive with the verb *ſukna*, though the natives ſeldom do; whence peene ſukta, I can drink; pyrne ſuka, I could ſwim; [illegible] ne ſukoonga, I ſhall be able to walk; a e liable to be miſtaken for the negative aſſertions [illegible] e nu ſukta, I can-*not* drink; pyr *nu* ſuka, I could *not* ſwim; chul *nu* ſukoonga, I ſhall *not*, &c. which is at once avoided

than from any experience of their utility; but this need not hinder the learner from attending to them, whenever he finds ſuch compounds of any ſervice.

There is no other form for gerunds and ſupines, than the infinitive, or perfect participle, as already explained in page 109; to be here illuſtrated by the ſubſequent examples: —

Souda yih kea kurega nit is qudur ka *rona* — سودا یہہ کیا کریگا نت اسقدر کا رونا

Alum ko ae deewane *mut* ſath le *dŏbona*. — عالم کو اے دیوانے مت ساتھہ لے دبونا

What will this conſtant *weeping* of your's come to, Souda? *Deluge not* the world with thy tears, O, mad man!

In which, as in other places, the infinitive is ſubſtituted for the imperative, and like this, admits of the negative, *mut*.

Hyŭ zukhm mere karee is *ſeene ſe* kea hoga — ہین زخم میری کاری اس سینے سے کیا ہوگا

Ub *murna* hee bihtur hy is *jeene ſe* kea hoga — اب مرنا ہی بہتر ہی اس جینے سے کیا ہوگا

Is kum niguhee ſe kub bŏŏjhtee hy utuſh dil kee — اس کم نگہی سے کب بجہتی ہی عطش دلکی

Saqee mŏŏjhe etnee ſee my *peene* ſe kea hoga. — ساقی مجہے اتنی سے مے پینے سے کیا ہوگا

My wounds are mortal, then what can accrue *from ſtitching* them? *Death* even is now acceptable; for what can I expect *from living* thus? Will the thirſt of deſire be abated by ſuch coldneſs? Or can my ſoul rejoice, O cup-bearer, *by drinking* ſo ſparingly of wine?

مجہے اوسکی کہے سننی اور اپنی کچہہ نہین کہنی

Mŏŏjhe oos kee *kuhee ſŏŏnnee* our upnee kŏŏchh nuheeń *kuhneee*

---

avoided by *pee* ſukta, and ſo on. The ſcholar muſt alſo recollect what has been before ſaid of the preterite occurring for the infinitive; becauſe this in the oblique, cannot with *chuheee*, oportet, be ſubſtituted for that; although it be admiſſible uninflected, as the following will prove:—

Mŏŏjhe ooſko *kuhna* (or kuha) chuheee, mean, me oportet ei dicere, or rather, mihi dicendum eſt illi: But, mŏŏjhe oos ko kuhne ko chuheee, ſignifies, that I require ſomething as a ſubject to tell him. The complete, like the contracted, infinitive, is alſo the ſimple noun, *khana*, to eat; *bichhanna*, to ſpread; *orhna*, to cover; *rumna*, to range; *belna*, to roll; being likewiſe, *food*; a bed, a cover, a range or park, a roller; and when *a*, becomes *ee*, the noun of inſtrument is formed, *chalna*, to ſift; *chalnee*, a ſifter; *likhna*, to write; *likhnee*, a pen; *kuturna*, to clip; *kuturnee*, ſciſſars; *soonghna*, to ſmell; *soonghnee*, ſnuff. Theſe, however, belong to another ſection, as they are properly rather objects of derivation, than conjugation, to be conſidered fully hereafter.

Puŕee

Puŕee hyn̆ ub to *k,hanee* galee,an̆ our bolee,an̆ *ſuhnee*. پڑي هين اب تو کهاني گاليان اور بوليان سهني

FYZ.

I *muſt* now hear her *upbraiding*, without *ſaying* a word in return; put up with abuſe, and patiently ſubmit to every ſarcaſm.

And in theſe verſes from the ſame author:—

Göol ne luga,ee hurchund ch,hatee ſe pur yih ſhub num گل نې لگائي هر چند چهاتي سې پر يه شب نم

Uzbus ki laŕlee hy keun̆ kur nu howe *ronee*. ازبسکه لاڈلي هي کيونکر نه هووي روتي

Though the flowers cheriſh the morning dew in their boſom, as a darling; how can it be otherwiſe than a *weeping* child? (or daughter of the ſkies?).

The intelligent reader will, in the preceding quotations obſerve, how parallel the Hindooſtanee gerund is to the Latin, in *dum*, or participle, in *dus*, in ſeveral particulars; and that the inflected infinitive, with or without a poſtpoſition, ſeems equivalent to the ſupines in *um*, and *u*.

As I do not conceive it incumbent on me to enter into a diſquiſition on the nature and properties of this or that mood; ſuffice it here to mention, that, as in Engliſh, much depends on the tone, emphaſis, and poſture of the words that compoſe ſentences, whoſe verb belongs to the indicative or conjunctive moods; whether as declarative, negative, interrogative, or requiſitive therein; and that the learner muſt truſt more to practical than didactick inſtruction, in this part of his progreſs through the Hindooſtanee language.

The paſſive voice requires no immediate illuſtration, ſince it may be found in many places of this work; and it muſt be obvious to every body, that numberleſs intranſitives want it entirely. Perhaps no tongue can boaſt of a form of conjugation ſo alluringly ſimple as the preſent, but perfection is not to be expected in what the moſt regular of all modern languages, compared with this, is remarkably deficient; I ſhall, therefore, conſider in Section III. the ſeveral auxiliary and irregular verbs, which, till now, could not well be the objects of our attention, that the ſcholar may be furniſhed, as far as in my power, with every thing requiſite for a complete knowledge of this important ſubject. See Perſian Grammar, page 57 to 69.

SECTION

SECTION III.

OF AUXILIARY, IMPERSONAL, IRREGULAR, DEFECTIVE, AND OTHER VERBS.

Hona ہونا and *jana* جانا ſo completely anſwer every purpoſe of *be*, *have*, *do*, as to leave little room for expatiating on them more fully than has already been done in the firſt ſection; where they appear not only in their various independant tenſes, but alſo combined as real auxiliaries with the tranſitive verb *marna* مارنا to beat, in both its active and paſſive voices; at the ſame time accompanied, with ſuch occaſional notes and obſervations, as will I truſt be found pertinent and inſtructive. *Rubna* رہنا to continue, is a regular neuter verb, like *manēre*, and not unfrequent as a ſimple auxiliary inſtead of *hona*, but generally implying a continuance of action like the tenſes named (*a*) *Imperfect* or *Continuative*; which, may therefore with *ruhna*, be advantageouſly formed. *Jana*, to go, be, &c. is alſo often uſed as an auxiliary in the ſame way, and ſubſervient to the formation likewiſe of many imperatives, both in a ſucceſſive and precative ſenſe. See page 108, note (*b*), and the following examples:

Sŏŏb,h hote bŏŏj,h gy,e ſare chiragh — صبح ہوتي بجھ گئي ساري چراغ

Dagh i,dil ta ſham *julta* hee *ruha*. (*a*) — داغ دل تا شام جلتا ہي رہا

BIGHAN.

When the dawn appeared, every lamp went out, but the flame of deſire burned on even till night.

Khoon mera dŏŏſhmun jo peeta *jaſ,ga* — خون ميرا دشمن جو پيتا جائگا

Yih nu ſumj,he wŏh ki jeeta *jaſ,ga*. — يہہ نہ سمجھي وہ کہ جيتا جائيگا

The enemy who *ſhall* thirſt after my blood muſt not believe that he *ſhall* live.

(*a*) *Iſtimraree* or *mŏŏdamee*: In *ruhna*, the oriental ſcholar will at once recogniſe *baſheedun*, of the Perſian, in *jana*, ſhŏŏdun, and in *hona*, *boodun*; though I do not pretend to ſay that they are all exactly parallel in both languages.

(*b*) Continued burning on, &c. The *hee* above has been long ago explained in pages 66, 67, as a compatible affix to verbs, &c. of which there are ſeveral examples in this work.

A,e aſeerani qufus bagh meñ *ate ja,e* ای اسیران قفس باغ مین آتی جاو

Ch,hoo'te ho qyd ſe ub nach'te *gate ja,e*. چھوٹی ہو قید سی اب ناچتی گاتی جاو

FYZ.

Come to the garden, ye captives from cages, now you are free from your priſon; trip and ſing (continue tripping and ſinging) around.

Kabe ko b,hee nu ja,ee,e dyr ko b,hee nu *keejee,e* moon'h. کعبہ کو بھی نجا ئی دیر کو بھی نکیجی مونہہ

DURD.

Go not to the holy moſque, nor *turn* thy face to the temple.

Lazim nuheeñ ki *ch,hor* mŏŏj,he ee,ar *ja,ee,e* لازم نہین کہ چھور مجھی یار جائی

Bihtur yih hy ki jee ſe mŏŏj,he *mar ja,ee,e*. بہتر یہہ ہی کہ جی سی مجھی مار جائی

FYZ.

It is not becoming, my fair, to caſt me off thus; better at once *deprive* me of life.

Keejee,e, in the line from Durd, is evidently a contraction of *kee-ja,ee,e*, as the other irregular verbs have a ſimilar imperative, to be inſerted a little further on in its proper place.

Let, as a diſtinct auxiliary, is for the moſt part expreſſed by the imperative of *dena* دینا to give, which follows the inflected infinitive of the principal verb, as may be ſeen in the ſeveral inverſe imperatives; though in ſome caſes *lena* لینا *to take*, with the contracted form of its accompanying verb, ſeems to ſupply the other's place; a-*le*, *let* him come; ja-*le*, *let* him go; unleſs we refer this to the regular imperative of the compounded verbs, like *pee-lena* for *peena*, to drink, ſo common in this language; to be noticed at full length in the next ſection. What is above ſaid, and all that here follows relative to auxiliaries, have no connection with the auxiliary ſigns inherent in the tenſes of verbs, as exhibited in the firſt ſection. *Sukna* سکنا to be able, is regularly conjugated like *marna*, both as an independent verb, and auxiliary: myñ *ſukta* hy, *I can*; myñ *ſuka*, I *could*; myn chul *ſukoonga*, I ſhall be able to walk; too chul *ſuke*, (if) thou be able to walk. See pages 108 and 137. *Ana* انا and *jana* جانا even, may thus repreſent *can* or *could*: mŏŏj,he b,hee pyr *ata* hy مجھی بھی پیر آتا ہی I alſo *can* ſwim; yeſterday I *could* not walk at all; kul,h mŏŏj,h ſe mŏŏtluq chula nuheeñ *jata t,ha* کلہہ مجھہ سی مطلق چلا نہین جاتا تہا an indirect mode of ſpeech, common in the Hindooſtance tongue.

Pana پانا *invenire*, and *milna* ملنا *licere*, occaſionally expreſs *may*, *might*.

Kiſee ko oos ſhuhi khoobaſ tuluk jana nuheeñ *milta* کسیکو اوس شہ خوبان تلک جانا نہیں ملتا

Mugur khilwut meñ ooſke ek myñ hee jane *pata hoon*. مگر خلوت میں اوسکی ایک میں ہی جانی پاتا ہون

FYZ.

No one *may* approach that paragon of beauty, but I alone *may* go into her preſence.

Gyę we din kidhur ſaqee ki *peene* jami my *paę*. گئے وہ دن کدہر ساقی کہ پیئے جام مے پائے

FYZ.

Where, O cup-bearer, are thoſe days gone, when we *might enjoy* the ſparkling glaſs?

Age humko is ſhuhr meñ ghoŏre *bechne mile the* pur ub nuheeñ.

Formerly we *might ſell* horſes in this city; but not now. That is to ſay, we were allowed, or permiſſion was granted us to ſell, &c. See page 133.

With *hoga*, uſed impersonally, like the Perſian *ſhaęd*, *may be (perhaps)* is often expreſſed, and is deducible from the future of the ſubjunctive by contraction, as myñ mara *hoęonga* or *hoga*. See pages 103, 104, and 113.

Will, would, ſhall, ſhould, muſt and ought, as they relate to inclination, duty, propriety, neceſſity, &c. are variouſly denoted by theſe regular verbs, *chahna* چاہنا to will, need, require; *puŏrna* پڑنا to happen, *bunna*, to be made, and to them we may add *hona*, *jana*; ſince the infinitive or verbal noun ſignifies, with theſe as in Latin, *ſhall*, *muſt*, &c. See page 139. They are all much uſed impersonally, thus, *chaheeta hy* چاہیتا ہی *oportet*; *chahee*ę (*c*) چاہئے *oporteat*; *chahee*ę *tha* چاہیئے تھا *oportebat*; *puŏrta* پڑتا evenit; *buna hy* بنا ہی *opus eſt*; *milta* ملتا *licet*; for in fact the *impersonals* here, are complete verbs in the third perſon, and require in the active voice *mŏŏjhe* مجھے *mihi*, *tŏŏjhe* تجھے *tibi*; but *mŏŏjh ſe* مجھ سے *tŏŏjh ſe* تجھ سے *a me*, *a te*, in the paſſive. Conſult Ruddiman, page 60.

Suba kurle ouraq i gŏŏl ŏŏk zurufshan صبا کرلے اوراق گل نک زر افشان

Puree roo ko ek khut *likha chahta hoon*. پری رو کو یک خط لکھا چاہتا ہون

FYZ.

Ye zephyrs, prepare ſome orient leaves in the garden, and *I will (or wiſh to) write* a letter to my angelic charmer.

(*c*) This is the requiſitive form of the aoriſt in the third perſon, and generally uſed for the preſent above. They both come from *chahna* or *chuhna*, rather anomalouſly; unleſs it be granted that this verb was formerly *chuheena*, like *buheena*, *kuheena*, &c. of old, for the modern *buhna*, to flow; *kuhna*, to ſay.

Ghumzu

Ghumzu our jour o jufa oonka *ſuha* b¸hee *chahee¸e* غمزہ اور جور و جفا اونکا سہا بہي چاہئي

YUQEEN.

One *muſt* alſo *endure* their coquetry, and taunting ſcorn.

I *ſhould* go to-day, aj mŏŏjhe jana *chahee¸e* (or *pŭra, hy, hoga*). We *ſhall* ſee, dek¸ha *chahee¸e*. I *muſt* now drink, ub mŏŏj¸he peete *buna hy*. You *muſt* write to-morrow, kul tŏŏm ko lik¸hna hoga, *or* kul tŏŏmſe lik¸ha *jae¸ga*. کل تم سي لکہا جائیگا

The natives of rank likewiſe affect to give their orders, and addreſs inferiors impersonally, to avoid that kind of familiarity or degradation, they conceive inſeperable on ſuch occaſions, from the reciprocal uſe of the perſonal pronouns, which we before perceived in page 64 were very liable to ſuperſeſſion by other words, deemed more reſpectful and polite. The learner by this time will be able to account for the frequent introduction of *chahee¸e*, in the expreſſions alluded to above, and will alſo perceive how uſeful ſuch a word as this muſt prove to the pompous and lazy Indians.

I go out in the evening, and require ſome conveyance; you will therefore think of it in good time.
Sham ko bahur *jana hy*, ſuwaree *chahee¸e* lihaza bur wuqt oos ka fikr *kurna*.

شام کو باہر جانا ہي سواري چاہي لہذا بروقت اوسکا فکر کرنا

in which the perſonals are left out entirely.

THE IRREGULAR VERBS are ſo few in number, as ſcarcely to merit a recital; which is a circumſtance that has not probably a parallel in any ancient or modern language, and will be very acceptable to the reader, when moreover informed, that the perfect tenſe alone admits of a deviation from the general rule for the conjugation of every Hindooſtanee verb laid down in page 99, and notes thereon, to be conſulted at leiſure.

Kurna کرنا *to do, act, make,* is leſs uſed in its own regular preterite, *kura,* کرا than in this tenſe of the old infinitive, *keena* کینا viz. *kee¸a* کیا *done*; this verb may therefore be called rather redundant, than irregular, which may in part be applied to *murna* مرنا *to die,* as it has *mura* and *moo¸a* مرا-موا for its perfect; probably from ſome obſolete verb alſo, like *moona*.

Dena دینا to give, and *lena* لینا to take, have *lee¸a, dee¸a* لیا (inſtead of *de¸a, le¸a*) from *deena, leena,* now diſuſed.

Hona,

Hona ہونا *to be*, has *hooa* ہوا been, for *hoa*, as *jana* جانا to go, has *gya* گیا in preference to *jaeea*. See page 102, and the ſlight anomaly noted in pages 127, and 128, which need not be repeated in this place.

Dena, *lena*, are ſubject to the contraction noticed ſome time ago in the perfect of *kurna*, which in the imperative, has (beſides *kuree* کریئے) *kee-jee* کیجئے whence *dee-jee*, *lee-jee*; an obſervation that we may now extend to the very few infinitives in *eena* (*d*),

To the foregoing Irregulars I can only add the Defective auxiliary *hoon* ہون (*e*) *am*, *tha*, ہا *was*, inſerted at length in page 101; leaving it to the ſcholar's own choice, to conſider this with me, as redundant there, or as here ſtated, defective.

As *hoon* ہوں is, at all events, the regular aoriſt of *hona*, we may eaſily reconcile *hoon*, to ſuch an infinitive, by ſuppoſing that the ſubjunctive preſent, with a ſlight change, has grown familiar for the ſame tenſe in the indicative, either as a ſupernumerary or repreſentative; and in the ſame way we can deduce *hy*, *hyga*, *hyn*, *hynge*, *ho*, from *hoe*, *hoen*, *hoega*, *hoenge*, theſe being common contractions of howe, howen, hoo, howega, howenge: Another convincing proof of the relation that the future, and both preſents, have to each other, agreeably to what has been obſerved in page 104. For *tha*, and the ancient preterite *bhya*, the reader is referred to pages 102 and 105, &c.

(*d*) The regular precative form of *dena*, *lena*, would be very harſh; *deeee*, *leeee*, therefore become *deejee*, which, as well as *hoee*, being *hoojee*, may be alſo accounted for by the notes in pages 14 and 22, q. v. and page 108. *Peena*, to drink; *ſeena*, to ſew, have both *peeee*, *ſeeee*, and *peejee*, *ſeejee*; but *lena*, &c. ſeldom admit of *leeee*, &c.

(*e*) This greatly reſembles the Perſian pronominal affixes called *zumaer*; which may thus be ſtated here, *um*, I; *ee*, thou; *ud*, he; *em*, we; *ed*, you; *und*, they; except in the third perſon ſingular of the preterite, which drops the *ud*, entirely; and in thoſe compound tenſes where this gives way to *uſt*: But on this ſubject the reader will do well to conſult the Perſian Grammar, and the Introductory Remarks to Gladwin's excellent and uſeful Vocabulary lately publiſhed.

SEC-

SECTION IV.

Of the General Formation and Arrangement of Verbs, as Neuter, Active, Cauſal, &c. with Practical Remarks on the Compound, Frequentative, Inceptive, and other Verbs, in the Hindooſtanee Language.

MOST cauſals being formed as in page 100, by inſerting *wa*, before *na*, of their neuter or active infinitives, without taking further notice of them here, let us at once proceed to the diſtribution of the latter verbs into claſſes, agreeably to their formation and number in each: At the ſame time I muſt now obſerve, that ſuch as have no neuter are furniſhed with a cauſal as above, or by the inſertion of *a*, only, and moreover that theſe efficient and active forms, (beſides having at times an obſcure connection with their primitives,) often reciprocate, ſo as to prevent their being on all occaſions preciſely diſcriminated.

CLASS I.

Where a, *is inſerted before* na, *of the derivative verb, without producing any other change therein.*

Ankana, to cauſe - ankna,-to appraiſe.
buchana, to ſave; buchna, to eſcape.
buhana, to flood; buhna, to flow.
bunana, to make; bunna, to be made.
buṙhana, *v. a.* of - buṙhna, to increaſe.
bẖurana, to cauſe - bẖurna,-to fill.
buſana, to people; buſna, to dwell.
chŏŏkana, *v. a.* of - chookna, to end.
chukẖana, to cauſe- chukẖna,-to taſte.
churana, *v a.* of - churna, to graze.
chuṙhana, *v. a.* of - chuṙhna, to mount.
chounkana, ditto - chounkna, to ſtart.
chẖipana, ditto - chẖipna, to hide.
chẖooana, to cauſe- chẖoona,-to touch.
douṙana, ditto - douṙna,-to run.
dŏhana, ditto - dŏhna,-to milk.
dubana, to preſs; dubna, *v. n.*
dẖurana, to cauſe - dẖurna,-to place.
dulana, ditto - dulna, to grind.
dŏŏkẖana, ditto - dŏŏkẖna,-to pain.
ḍurana, to frighten; ḍurna, to fear.
ginana, to cauſe - ginna,-to count.
girana, *v. a.* of - girna, to fall.
gẖuṫana, ditto - gẖuṫna, to decreaſe.
guṙhana, to cauſe - guṙhna,-to hew.
gulana, *v. a.* of - gulna, to ſoften.
hilana, ditto - hilna, to tame or
hulana, ditto - hulna, move.
jugana, ditto - jugna, to wake.
huſana, to cauſe - huſna,-to laugh.
huṫana, *v. a.* of - huṫna, to ſtir.
jẖulana, to cauſe - jẖulna,-to fan.

jumana, *v. a.* of	- jumna, to curdle.
junana, to deliver;	junna, to bear.
juřana, to cauſe	- juřna,-to ſet.
kurana, ditto	- kurna,-to do.
kuſana, ditto	- kuſna,-to tighten.
kẖoẏana, ditto	- kẖona,-to loſe.
kẖuſana, *v. a.* of	- kẖuſna, to tumble.
kẖilana, ditto	- kẖilna, to bloſſom.
kẖoulana, ditto	- kẖoulna, to boil.
likẖana, to cauſe	- likẖna,-to write.
lugana, *v. a.* of	- lugna, to hit, touch. &c.
luřana, ditto	- luřna, to fight.
mulana, to cauſe-	mulna,-to rub.
muřhana, ditto	- muřẖna,-to line.
muhana, mutẖana, } ditto	- muhna, mutẖna, } to churn.
ŏŏřana, *v. a.* of	- ŏŏřna, to fly.
ŏŏťẖana, to raiſe;	ooťẖna, to riſe.
ounťana, to cauſe-	ounťna,-to boil.
puchana, to digeſt;	puchna, to diſſolve.
pukana, *v. a.* of	- pukna, to ripen.
pẖulana, to cauſe-	pẖulna,-to bear fruit.
puřhana, ditto	- puřhna, to read.
pẖuſana, to entan- gle;	pẖuſna, to ſtick.
pẖylana, *v. a.* of	- pẖylna, to ſpread.
pyrana, to cauſe-	pyrna,-to ſwim.
ruchana, ditto	- ruchna,-to affect.
rukẖana, ditto	- rukẖna,-to keep.
rungana, ditto	- rungna,-to colour.
ſujana, to fit;	ſujna, to become.
ſuhana, to cauſe-	ſuhna,-to endure.
ſuřana, *v. a.* of	- ſuřna, to rot.
tulana, to cauſe-	tulna,-to fry.
tẖukana, *v. a.* of	- tẖukna, to tire.
toulana, to cauſe-	toulna,-to weigh.
tyrana, ditto	- tyrna,-to ſwim.
ynťẖana, ditto	- ynťẖna,-to twiſt.

The above will give the induſtrious ſtudent a clear idea of this ſcheme, as applicable to the reſt; and by going regularly through the ſubſequent claſſes, he will ſoon be provided with no deſpicable ſtock of Hindooſtanee verbs, in their relative capacities to each other, as intranſitive, tranſitive and cauſal. *Ankna*, to appraiſe; *anka*-jana, to be *appraiſed*, having no neuter form, has *ankana*, to cauſe-appraiſe or get appraiſed; and like ſimilar verbs, this may become *ankwana*, without altering its efficient meaning at all: On the other hand, thoſe infinitives which are found complete, as to the three ſtages, follow the general rule. Thus, *julna*, v. n. to burn; *julana*, v. a. to burn; *julwana*, to cauſe burn, or procure to be burnt. *Buchana*, to ſave; *buhana*, to flood; *buſana*, to people; *junana*, to deliver, with a few more already enumerated, ſufficiently prove the utility of this mode of formation; which even we ſeem to have a glimpſe of, in v. n. *to fall*, *to fell*, v. a. *to lie*, *to lay*, *to riſe*, *to raiſe*, *to ſit*, *to ſet*, *to ſeat*, *to ſuck*, *to ſuckle*: A plan

ſurely

ſurely more perſpicuous than where the ſame word expreſſes both an active and neuter ſenſe, which is generally the caſe in Engliſh. The neuter verbs reſemble paſſives in aſſuming *jana* almoſt at pleaſure after their contracted infinitives; whence *buṙh-jana*, *gul-jana*, &c. for *buṙhna*, &c. *to grow*, to ſoften; and they even occur with the perfect ſo, *buṙha-jana*; but I ſuſpect the laſt inſtance has a continuative ſignification, and implies rather *to be actually a-growing*, &c. Where I have inſerted *to cauſe*, the reader can add when requiſite, or *to make*, *procure*, *get*, *enable*, as, *ſuhana*, might be, to enable one to bear, inſtead of to cauſe endure; an obſervation, that with others, will alſo apply to the different claſſes below, and which muſt ſoon prove evident from practice in this part of the language.

CLASS II.

Exactly as the former, except a ſlight change from a long to a ſhort correſponding vowel, in the firſt ſyllable of the derivative verb.

bid¸hana, to cauſe - bed¸hna-to bore.
bitana, *v. a.* of - beetna, to paſs.
bŏj¸hana, to cauſe - boj¸hna,-to load.
bŏlana, to call; bolna, to ſpeak.
bŏŏj¸hana, to explain; booj¸hna, to underſtand.
b¸higana, to wet; b¸heegna, *v. n.*
b¸hŏŏlana, to miſlead; b¸hoolna, to forget.
b¸hugana, to chaſe; b¸hagna, to flee.
b¸hŏŏnana, to cauſe- b¸hoonna-to parch.
b¸hijana, ditto - b¸hejna,-to ſend.
chubana, ditto - chabna,-to chew.
chitana, to appriſe; chetna, to be aware.
chinhana, to cauſe- cheenhna,-to know.
chirana, ditto - cheerna,-to tear.
ch¸hinkana, ditto - ch¸henkna,-to ſtop.
ch¸hiñkana, ditto - ch¸heeñkna,-to ſneeze.
ch¸hiṙana, ditto - ch¸heṙna,-to trouble.
chuṫana, to cauſe - chaṫna,-to lick.
chŏŏmana, ditto - choomna,-to kiſs.
ch¸huwana, ditto - ch¸hana,-to thatch.
chŏŏſana, ditto - chooſna,-to ſuck.
chŏŏrana, ditto - choorna,-to crumble.
guwana, ditto - gana,-to ſing.
dŏŏbana, *v. a.* of - doobna, to drown.
g¸hŏŏmana, ditto - g¸hoomna, to turn.
ḏulana, to cauſe - ḏalna,-to throw.
jitana, ditto - jeetna,-to win.
hurana, ditto - harna,-to loſe.
k¸hilana, *v. a.* of - k¸helna, to ſport.
kŏŏdana, to cauſe - koodna,-to leap.
kŏſana, ditto - koſna,-to curſe.
kŏŏṫana, ditto - kooṫna,-to pound.
kootana, ditto - kootna,-to eſtimate.
k¸hŏdana, ditto - k¸hodna,-to dig.
k¸hŏjana, ditto - k¸hojna,-to ſearch.
lipana, ditto - leepna, to plaſter.
liṫana,

liťana, to lay;	leťna, to lie.
lŏčťana, to cauſe-	looťna,-to plunder.
mŏŏtana, ditto -	mootna,-to piſs.
nŏchana, ditto -	nochna,-to nip.
lŏťana, ditto -	loťna,-to roll.
mungana, ditto -	mangna, to beg.
nuchana, ditto -	nachna,-to dance.
ŏřhana, ditto -	ořhna,-to wear.
piťana, ditto -	peeťna,-to thraſh.
p,hinkana, ditto -	p,henkna,-to caſt.
pŏŏch,hana, ditto -	pooch,hna,-to aſk.
pŏſana, ditto -	poſna,-to breed.
p,hŏŏlana, *v. a.* of -	p,hoolna, to ſwell.
pŏŏjana, to cauſe-	poojna,-to worſhip.
puhŏň ch,hana, *v. a.* of puhoň ch,hna, to arrive.	
ſinkana, to cauſe -	ſenkna,-to toaſt.
sŏchana, ditto -	ſochna,-to conſider.
sŏŏjana, *v. a.* of -	ſoojna, to ſwell.
sŏŏk,hana, *v. a.* of -	ſook,hna, to dry.
sŏŏj,hana, ditto -	ſooj,hna, to ſeem.
sčŏng,hana, to cauſe-	ſoong,hna,-to ſmell.
ť,hŏnkana, ditto -	ť,honkna,-to beat.
t,hŏŏkana, to ſalivate;	t,hookna, to ſpit.

CLASS III.

The primitives here have u *changed to* a, *commonly with a tranſpoſition of theſe letters in triſyllables; but the cauſal form, when found, is like the other claſſes regularly in* wana *or* ana, *affixed to the contracted infinitives of the ſecond column.*

ařna, *v. a.* of -	uřna, to ſtop.
uřkana, ditto -	uťukna, ditto.
band,hna, to tie;	bund,hna, *v. n.*
bigařna, *v. a.* of -	biguřna, to ſpoil.
burſana, to cauſe-	buruſna,-to rain.
b,huřkana, to ſcare;	b,huřukna, to ſtartle.
buhkana, to miſlead;	buhukna, to ſtray.
buhlana, to amuſe;	buhulna, *v. n.*
ch,hulkana, *v. a.* of-	ch,hulukna, to ſpill.
ch,hanna, to ſift;	ch,hunna, *v. n.*
chumkana, *v. a.* of-	chumukna, to glitter.
ch,hapna, to print;	ch,hupna, *v. n.*
ch,hiřkana, to cauſe-	ch,hiřukna,-to ſprinkle.
daghna, to fire;	dughna, *v. n.*
ď,halna, *v. a.* of -	ď,hulna, to decline.
ď,hulkana, *v. a.* of -	ď,hulukna, to ſpill.
gařna, to fix;	guřna, *v. n.*
gŏŏzarna, *v. a.* of -	gŏŏzurna, to paſs.
jaň chna, to try;	junchna, *v. n.*
j,hugřana, to cauſe-	j,huguřna,-to quarrel.
j,hařna, *v. a.* of -	j,huřna, to ſhed.
kaťna, *v. a.* of -	kuťna, to cut.
kutrana, to cauſe -	kuturna,-to clip.
kŏŏchlana, ditto -	kŏŏchulna,-to bruiſe.
luchkana, *v. a.* of -	luchukna, to bend.
lurzana, ditto of -	luruzna, to ſhake.
luťkana, ditto -	luťukna, to hang.
ladna, to lade;	ludna, *v. n.*

marna,

marna, to kill; murna, to die.
muh¸kana, to perfume; muhukna, to ſmell.
muſkana, to rend; muſukna, *v. n.*
nibahna, to accompliſh; nibuhna, *v. n.*
nikalna, *v. a.* of - nikulna, to iſſue.
oobalna, ditto - oobulna, to boil.
oojaŭna, to lay waſte; oojuŭna, *v. n.*
oolj¸hana, to ravel; oolujhna, *v. n.*
oolŭana, *v. a.* of - ooluŭna, to upſet.
ook¸haŭna, to tear out; ook¸huŭna, *v. n.*
ootarna, *v. a.* of - ooturna, to diſmount.
patna, to cover; putna, *v. n.*
palna, to breed; pulna, *v. n.*
pulŭana, *v. a.* of - puluŭna, to return.
pagna, ditto - pugna, to candy.
paŭna, ditto - puŭna, to lie waſte, &c.

ſad¸hna, *v. a.* of - ſud¸hna, to ſucceed, &c.
ſajna, ditto, - ſujna, to become.
sŏŏlj¸hana, to unravel; sŏŏluj¸hna, *v. n.*
sŏŏlgana, *v. a.* of - sŏŏlugna, to kindle.
ſumj¸hana, to explain; ſumuj¸hna, to underſtand.
ſumhalna, to prop; ſumhulna, *v. n.*
ŧ¸huhrana, *v. a.* of - ŧ¸huhurna, to ſtay.
ŭupkana, ditto - ŭupukna, to drop.
ŭalna, ditto, - ŭulna, to move.
ŧ¸haſna, to cram; ŧ¸huſna, *v. n.*
ŭuhlana, *v. a.* of - ŭuhulna, to walk.
turſana, to cauſe - turuſna, - to long.
tupana, *v. a.* of - tapna, to warm.
tanna, ditto - tunna, to ſtretch.
ŭangna, ditto - ŭungna, to hang.

CLASS IV.

Have the active formed from the neuter, by ſubſtituting a long correſponding vowel *in that, for the ſhort* one, *in this infinitive.*

b¸heŭna *v. a.* of - b¸hiŭna, to ſhut.
borna, ditto - booŭna, to ſink. (*f*)
buŭorna ditto - buŭŏŏrna, to aſſemble.
ch¸hedna, to bore; ch¸hidna, *v. n.*
ch¸heelna, to ſcrape; ch¸hilna, *v. n.*
ďolna, *v. a.* of - ďŏŏlna, to ſhake.

g¸herna, to ſurround; g¸hirna, *v. n.*
jok¸hna, to weigh; jŏŏk¸hna, *v. n.*
g¸holna, *v. a.* of - g¸hŏŏlna, to diſſolve;
g¸hŏŏſeŭna, ditto; - g¸hŏŏſiŭna, to enter.
g¸huſeeŭna, to trail; g¸huſiŭna, *v. n.*
joŭna, *v. a.* of - jŏŏŭna, to join.

(*f*) This might with more propriety come under Claſs VI. being neither *bŏŭna*, nor *bŏŏŭna*; which laſt has evidently been avoided, by its leading to a ſink of a very different kind. See Dictionary, page 586, under the letter O.

jotna, to yoke ;	jŏŏtna, *v. n.*
kẖeechna, to pull ;	kẖichna, *v. n.*
kẖolna, *v. a.* of -	kẖŏŏlna, to open.
melna, ditto -	milna, to mix.
meĭna, ditto -	miĭna, to wear out.
moondna, ditto -	mŏŏndna, to ſhut.
moŏna, to twiſt ;	mŏŏŏna, *v. n.*
nichoŏna, to ſqueeze ;	nichŏŏŏna, *v. n.*
perna, to preſs ;	pirna, *v. n.*
pelna, to ſhove ;	pilna, *v. n.*
peeſna, to cruſh ;	piſna, *v. n.*
pẖerna, *v. a.* of -	pẖirna, to turn.
rokna, ditto -	rŏŏkna, to ſtop.
ſikoŏna, ditto -	ſikŏŏŏna, to contract.
ſukochna, to abaſh ;	ſukŏŏchna, *v. n.*
ſumeĭna, *v. a.* of -	ſumiĭna, to contract.

CLASS V.

Requires the inſertion of la, *(rarely* al*) inſtead of* a, *or* wa, *before* na, *with a ſlight change in the convertible letters of the verb.*

byĭẖlana, to ſeat ;	byĭẖna, to ſit.
chŏŏlana, to diſtill ;	choona, to drop.
dikẖlana, to ſhow ;	dekẖna, to ſee.
dilana, to cauſe -	dena, to give.
ďẖolana, ditto -	ďẖona, to carry.
dẖolana, ditto -	dẖona, to waſh.
jilana, to animate,	jeena, to live.
kẖilana, to feed ;	kẖana, to eat.
kuhlana, to cauſe-	kuhna, to tell.
pilana, ditto -	peena, to drink.
pyĭẖalna, *v. a.* of -	pyĭẖna, to enter.
rŏlana, to cauſe -	rona, to cry.
ſilana, ditto -	ſeena, to ſew.
ſikẖlana, to teach ;	ſikẖna, to learn.
ſŏlana, to cauſe -	ſona, to ſleep.
ſŏŏkẖlana, *v. a.* of	ſŏŏkẖna, to dry.

CLASS VI.

Compriſes thoſe infinitives that are irregular in their formation.

beechna, *v. a.* of -	bikna, to ſell.
chẖoŏna, to free ;	chẖoŏtna, *v. n.*
jutana, to inform ;	janna, to know.
lupeĭna, to fold up ;	lipuĭna, to cling.
nibeĭna, *v. a.* of -	nibuĭna, to end.
oodẖeĭna, to flay ;	oodẖuĭna, *v. n.*
nuhlana, *v. a.* of -	nuhana, to bathe.
pẖaĭna, to tear ;	pẖuĭna, *v. n.*
pẖoŏna, to break ;	pẖoŏtna, *v. n.*
toŏna, ditto ;	toŏtna, *v. n.*

AND TO THESE MIGHT BE SUBJOINED *anna, lana,* to bring, from *ana,* to come; *rukẖna,* to place - *ruhna,* to ſtay.

A number of the verbs enumerated under particular claſſes above, are ſo far redundant in their efficients as often to occur with two, nay three ; which the ſcholar

ſcholar will do well to be aware of, ſhould he perceive any of theſe belonging to a claſs different from what I have here exhibited them in. Whence, *dabna*, *chooạna*, *milana*, *p̣hirana*, *miṫana*, *byṭ̇hana*, or *byṭ̇hlana*, *ooṭ̇halna*, *ſtk̤ạna*, *oolaṫna*, *dh̤oạna*, with ſeveral others, for *dubana*, *choolana*, &c. inſerted as the active forms they are moſt commonly found in; though this muſt not be taken without ſome latitude, ſince *sŏŏk̤ạna*, *pyṭ̇hana*, &c. are perhaps equally frequent with *sŏŏk̤ạlana*, *pyṭ̇halna*, of Claſs V. *q. v.*

Thus far we have conſidered the verbs in their various claſſes as *Simple* or *Derivative* only, and before proceeding to thoſe of a complex nature, the learned reader will not perhaps be diſpleaſed with a remark or two on ſuch of the *former* as are rather ambiguous; many of them being ſomewhat like the Latin Deponents, Neuter-paſſives, &c. on which he cannot expect that I ſhould enlarge here; eſpecially when in this place I muſt moreover introduce thoſe derivatives I could not formerly attend to.

I. Many have a paſſive termination with an active or neuter ſignification, as, *kh̤a-jana* کھاجانا to eat; *bol-jana* بول جانا to ſpeak; *mur-jana* مرجانا *to die:* But theſe may be ranked among the compound verbs enumerated in page 155 q. v. and 131, 132, ſeeing they are uſed inſtead of the ſimple infinitives *k̤hana*, *bolna*, *murna*; with this difference however, that they invariably drop the particle *ne*, which the other tranſitives in the paſt tenſes often ſeem to require, as already explained in page 126.

Seenu o dil huſrutoñ ſe ch̤hagy̤a — سينہ و دل حسرتون سے چھا گیا

Bus hujoomi ee̤as jee g̤hubra gy̤a — بس ہجوم یاس جی گھبرا گیا

Tŏŏj̤h ſe kŏŏch̤h *dekh̤a* nu hum *ne* jŏŏz jufa — تجھہ سے کچھہ دیکھنا ہم نے جز جفا

Pur wŏh ke̤a kŏŏch̤h hy ke jee ko *bh̤a gy̤a* — پر وہ کیا کچھہ ہی کہ جی کو بھا گیا

Kh̤ŏŏl nuheeñ ſuktee hyñ ub ank̤heñ meree — کھل نہیں سکتی ہیں اب انکھیں میری

Jee meñ yih kis ka tuſuwwŏŏr agy̤a — جی میں یہہ کسکا تصوّر آ گیا

Myñ to kŏŏch̤h zahir nu kee thee jee keo bat — میں تو کچھہ ظاہر نکی تھی جی کی بات

Pur meree nuzroñ ke d̤hub ſe pagy̤a — پر میری نظروں کی دھب سے پا گیا

Pee

Pee gyee ketnoñ ka lohoo teree yad — پي گئي کتنون کا لوهو تيري ياد

Ghum tera ketne kuleje *kha gya.* — غم ترا کتني کليجي کها گيا

DURD.

My heart and ſoul are clouded with ſorrows, and my mind is quite diſtracted with deſpair; I *have* never *experienced* aught but cruelty from thee, yet ſomehow even this *hath* ever *ſoothed* my life. Alas! what bewitching ideas have taken ſuch poſſeſſion of my breaſt, that my eyes can no longer perform their wonted office; for though I have not expreſſed my ſentiments to her, ſhe has ſurely diſcovered them from the penſiveneſs of my looks. Thy image hath already cauſed lovers enow to languiſh, and many a boſom *hath* grief for thee *corroded* ere now.

II. Some verbs have a neuter termination or form, with an active ſenſe entirely: Thus, *nigulna* نگلنا to ſwallow; *uṙkulna* اُگلنا to gueſs; *kuturna* کُترنا to clip; *chhiṙukna* چھِڑکنا to ſprinkle; *ruguṙna* رگڑنا to fret; and others as in Engliſh, expreſs both active and neuter by one word, *bhurna* بھرنا to fill, *v. a.* or *n.* *ghiſna* گھِسنا to fret, *a.* or *n.* *budulna* بدلنا to change, *a.* or *n.* Or with a neuter form have ſometimes alſo a paſſive meaning, *uṉna* اُنّنا to be contained.

III. A conſiderable number of verbs have apparently a tranſitive termination, but with a neuter or paſſive ſignification, and at the ſame time occaſionally admit of an efficient one: *Ghubrana* گھبرانا to confound or be confounded; *bhurmana* بھرمانا to fear, *v. a.* or *n.* *kŏŏmhlana* کمھلانا to wither, *a.* and *n.* *kutrana* کترنا to ſlink; *khŏŏjlana.* کھجلانا to itch or ſcratch; *umana* امانا *ſumana* سمانا to be contained; *ſhurmana* شرمانا to bluſh or abaſh; *gurmana* گرمانا to warm or grow warm; *kuhlana* کہلانا to be called, as alſo to cauſe or make another *call*, *tell*, &c. *Milna*, *v.n.* ملنا to mix, and *v. a.* to meet, find, &c. is a very difficult verb, and will be beſt underſtood from a few direct and inverſe examples: I met *(with)* a friend yeſterday on the road to Feerozpoor, myñ kul Feerozpoor kee rah meñ ek doſt ko (or *ſe*) mila میں کل فیروز پور کي راہ میں ایک دوست کو ملا alſo, mŏŏjhe kul Feerozpoor kee rah meñ ek doſt mila مجھي کل فیروز پور کي راہ میں ایک دوست ملا but ſtill with the intention of conſidering *I* as the ſubject of the ſentence, ſince all the inanimate, as well as the brute creation, ſeem to be treated (when *milna* is uſed) in the ſame

ſame way, viz. the ſubject always occurring objectively, and *vice verſa*. I found this morning a horſe on the bridge, as alſo a purſe in the river, and to-morrow I may perhaps find ſomething elſe: Fujr mŏŏj,he pŏŏl pur ek g,hoŭa mila o ek thylee b,hee milee nuddee meñ o kul ſha,ed kŏŏch,h mŏŏj,he our b,hee mile فجر مجھي پل پر ايک گھوڑا ملا و ايک تھلي بھي ملي ندي مين و کلھہ شايد کچھہ مجھي اور بھي ملي which would literally be a horſe, purſe, &c. found me; or fell in my way. See Dictionary, page 339.

IV. A few infinitives ſpring, *as Hindooſtanee verbs*, regularly from the Arabic or Perſian; they are chiefly the following, and generally ſubject to the formation noted in page 136: —

azmana	آزمانا	to try.	*khuradna*	خراونا	to poliſh.
buhuſna	بحثنا	to argue.	*khuruchna*	خرچنا	to expend.
budulna	بدلنا	to change.	*kufunana*	کفنانا	to ſhroud.
bukhſhna	بخشنا	to grant.	*luruzna*	لرزنا	to ſhake.
daghna	داغنا	to mark.	*nuwazna* }	نوازنا	to preſent, to offer.
dumna	دمنا	to ſpring.	*nuzuranna* }	نظرانہ	to give.
dufunana	دفنانا	to bury.	*quboolna*	قبولنا	to agree.
furmana	فرمانا	to order.	*qurzna*	قرضنا	to borrow.
furrana	فررانا	to ſnort.	*runjana*	رنجانا	to vex.
gŏŏzurna	گذرنا	to paſs.	*rungna*	رنگنا	to colour.
gurdanna	گردانا	to inflect.	*tuhſeelna*	تحصيلنا	to collect.
khumna	خمنا	to bend.	*turaſhna*	تراشنا	to pare.
khureedna	خريدنا	to purchaſe.	*ungezna*	انگيزنا	to bear.
khurkhurana	خرخرانا	to ſnore.	*wurghulanna*	ورغلانا	to wheedle.
khuraſhna	خراشنا	to ſcrape.	*zidna*	ضدنا	to wrangle.(g).

(g) Several of theſe are already arranged under the claſſes they appertain to, being ſo far aſſimilated with the reſt, as to poſſeſs their various neuter, active and cauſal forms. Beſides theſe in the text, there are ſome others in which the coincidence with the Perſian verbs is very great; *kurna, kurdun*, to do; *churna, chureedun*, to graze; *tupna, tupeedun*, to heat, or grow hot; *mulna, maleedun*, to rub; *murna, mŏŏrdun*, to die; *dena, dadun*, to give; all of which probably ſpring from the ſame origin with the Sunſkrit, as the liſt might be eaſily increaſed, had we leiſure to ſelect more.

In the above way verbs are formed from adjectives alſo; *chouŕa* چوڑا wide, *chouŕana* چوڑانا to widen, *moŕa* موٹا fat, *moŕana* موٹانا to fatten, *ööjla* اُجلا white, *ööjlana* اُجلانا to whiten, *jhooŕha* جھوٹھا falſe, *jhooŕhana* جھوٹھانا (often *jhooŕhalna* جھوٹھالنا) to falſify: Or from ſubſtantives, thus (*h*) *dhoul* دھول a flap, dhoulee,*ana* دھولیانا to flap, *dhool* دھول duſt, dhoolee,*ana* دھولیانا to duſt, *peeb* پیب matter, peebee,*ana* پیبیانا to matter, *kulee* کلی a bud, kulee,*ana* کلیانا to bud, *mookee* موکی a fiſt, mookee,*ana* موکیانا to fiſt, *jootee* جوتی a ſlipper, jootee,*ana* جوتیانا to ſlipper, *unglee* انگلی a finger, unglee,*ana* انگلیانا to finger, ghooſa گھونسا a cuff, ghooſee,ana گھونسیانا to cuff, *jhoňŕa* جھونٹا a lock or tuft, *jhoňŕee,ana* جھونٹیانا to touſe, *ſoňŕa* سونٹا a truncheon, *ſoňŕee,ana* سونٹیانا to truncheon (*i*); a mode applicable likewiſe to adjectives; *hura* ہرا green, *huree,ana* ہریانا *vireſcĕre*; *booŕha* بوڑھا old, *böörhee,ana* بڑھیانا ſeneſcere, *kucha* کچا timid, *kuchee,ana* کچیانا to flinch, *khuŕŕa* کھٹا ſour, *khuŕee,ana* کھٹانا to four, *meeŕha* میٹھا ſweet, *miŕhee,ana* میٹھیانا to ſweeten, both active and neuter; as moſt of theſe reſemble (like *gurmana* گرمانا *caleſcere*, in the foregoing page) the Latin inceptives of which anon.

The Compound Verbs may alſo be diſtributed into *Claſſes*, and ſhall therefore be divided agreeably to their formation, of verbs with verbs, verbs with ſubſtantives or adjectives, into *Three* only, ſince the adverbial particles in the Hindooſtanee do not ſeem calculated, as in Engliſh, for this purpoſe, their place being generally ſupplied by an infinitive emphatically added to the imperative form of the principal verb, or *vice verſa*; and as this modification in particular is applicable to an almoſt unlimited number, we ſhall begin with thoſe that are compounded of two verbs.

(*h*) Some in this reſpect are redundant, *moul* مول a mango *bloſſom*, *moulna* مولنا or *moulee,ana* مولیانا to bloſſom.

(*i*) And with a ſlight deviation from theſe, we may here ſubjoin *bat* بات a ſpeech, *butee,ana* بتیانا to ſpeak; *lat* لات a kick; *lutee,ana* لتیانا to kick; *panee* پانی water; *punee,ana* پنیانا to water; *pat* پات a leaf; *putee,ana* پتیانا to leaf; (or this may come regularly from *putee*, a leaf, &c.) *laŕhee* لاٹھی a cudgel *luŕhee,ana* لٹھیانا to cudgel; *galee* گالی abuſe; *gulee,ana* گالیانا to abuſe; alſo from adjectives, *gaŕha* گاڑھا thick; *guŕhee,ana* گڑھیانا to thicken; *kuree,ana*, to blacken; *lulee,ana*, to redden; *piree,ana*, ſtarecere; from *kala*, black; *lal*, red; *peela*, yellow; like others of the kind in the text.

CLASS

CLASS I.

Comprehends such as are formed from two verbs, which I shall subdivide into three divisions.

DIVISION I.

Contains those, which though differently compounded, greatly resemble our own wild and irregular combinations with the adjuncts *away*, *up*, *off*, *down*, &c. not only expressed at one time apparently by the infinitive, and by the imperative form at another, but also by words that on other occasions seem to assume an opposite meaning (*j*).

dal-*dena*,	to throw *away*.
de-dalna,	to *give* away.
gira-*dena*,	to throw *down*.
ooṭha-*dena*,	to set *up*.
kaṭ-*dalna*, -*dena*,	to cut *off*.
*ch*ho*r*-*dena*,	to give *up*.
*oo*ṭ*h*-byṭhna,	to sit *up*.
gir-*pu*r*na*,	to fall *down*.
puṛ-*jana*,	to fall *off*.
kood-*puṛna*,	to bounce *on*. to *fall* upon.
buna-*dena*, *lena*,	to make *up*.
pukuṛ-pana,	to find *out*.
kha-*jana*, -*lena*, -*dalna*,	to eat *up*.
see-*lena*,	to sew *up*.
mar-*lena*,	to cut *off*.
le-rukhna, *rukh*-lena,	to lay *by*.
(*k*)nikal-*dalna*,	to throw *out*.
nikal-*dena*,	to turn *out*.
pee-*jana*, -*lena*, -*dalna*,	to drink *out*, *up*, *off*, &c.
kuh-or bol- -*ooṭhna*, -*dena*, -*byṭhna*, -*lena*,	to speak *out*.
rukh-*ch*ho*r*na,	to put *by*.
kaṭ-khana,	to bite.
mar-dalna,	to kill.
le-lena,	to take *hold of*.
bhur-ana,	to *over*flow.

(*j*) *Ooṭhana*, sometimes means *to invent*, often *to abolish*; and ooṭha-*dena* is also used for the latter, seldom, if ever, for the former meaning, though in the text it be found for *to set up*, *to lift up*, as gira-*dena*, is to throw *down*; which, as well as the others can be thus used in the causal form, *girwa*-dena, to cause to be thrown down.

(*k*) To *eject*, *reject*; an elegant mode of composition we derive from the Latin, but in which the Hindoostanee seems so deficient, that I can recollect very few verbs of this kind, except *bi*lugna, *bi*lgana, to *dis*-unite, *dis*-join, also expressed by *bi*chhorna, to separate, from *bi*chhoorna, to part, *v. n. bi*chulna, to withdraw, retire, &c. *oo*-jarna, to *ex*tirpate,—also to *eradicate*, *ookharna*; *oo*bhurna, to *pro*tuberate; with some others, whose deduction however is too intricate to be noticed in this place. See the note on the postpositions in the next Chapter.

boojh-jana,

bŏŏj‚h-jana,		to go *out*.
ho	-jana, -chookna, -lena,	to be *out*, ready, expended, *done*, finiſhed, &c.
a-	-jana, -puřna, -ruhna, -girna, -lugna,	to *be*tide, befall, &c.
	ootur-puřna,	to *a*light.
	k‚hoj-*murna*,	to ſearch diligently, or *in vain*, eſpecially when uſed in the paſt tenſes. Of theſe compounds, it muſt now be obſerved, that juxtapoſition is not eſſential to many of them on all occaſions.
ho	-jana, -ana, -ruhna, -puřna, -lugna,	to *be*come, grow; whence the inceptives of Claſs III.

And as there are but a few more of this kind, we may here ſubjoin them:

Theſe are ſufficient to convince the reader of the intricacy and difficulty that this phraſeology muſt be ſubject to, which can be obviated by practice only, or as Johnſon has done, by giving an ample collection of ſuch phraſes in the Hindooſtanee and Engliſh Dictionary, whence the learner will be enabled by compariſon, to acquire thoſe that may even be omitted there. It is obvious enough, that the formation of the above, may be analyzed by taking the preterperfect participle and infinitive thus; *kaŕ* or *kaŕke*, having cut, *ďalna* to throw away; *mar* or *marke*, having killed, *lena*, *to ſeize*, *kood* or *koodke*, having leaped, *puřna*, *to fall*: And in this way we ſhall at once account for *pukuř-lana* پکڑنا to lay hold of, *bola-lana* بلانا to bring along with, *band‚h-lana* باندھنا to bring bound, *mar-lana* مارنا *to catch*; that is *game*, *fiſh*, &c. meaning *marke*, *markurke*, firſt *having killed* or wounded them; as alſo for the common verbs, *le‚ana*, now *lana*, to bring; *lejana*, to carry away; from *leke*, *having taken*, *ana*, *to come*, *jana*, *to go*.

Others again may be formed from the verb's correlative noun, *bol dena*, *dictum dare*, to ſpeak (out) inſtead of *bolna*, *dicere*; and in that view may belong more properly to Claſs II.

Some few, *kaŕ-k‚hana*, *mar-ďalna*, to ſtrike dead, ſeem ſo unneceſſarily compounded, that I cannot help regretting theſe ſhould be at all ſubſtituted for the ſimple verbs *kaŕna*, to bite, &c. And indeed the inelegance of all *ſuch compounds* ſtruck me ſo forcibly at firſt, that it was long before I could conquer my prejudices on this head, to reconcile *them* with the combinations, *to cut off*, *fall on*, &c. on ſome of which our venerable Lexicographer obſerves, they are ſo far diſtant from the ſenſe of the ſimple words, that no ſagacity will be able to

trace

trace the ſteps by which they arrived at the preſent uſe. A remark that with great truth may be extended to the Hindooſtanee verbs I am now treating of.

DIVISION II.

To this belong the *Frequentatives*, formed by the perfect tenſe and the uſeful infinitive *kurna*, thus,

ſoa-kurna, dormitare.
pokara-kurna, clamitare.
douŕa-kurna, curſitare.
nacha-kurna, ſaltitare.
gaeea kurna, cantitare.
keeea-kurna, { agitare. / factitare. }
kuha- / bola- } kurna, dictitare.

} a mode ſo plain, as to require no farther elucidation.

DIVISION III.

Under it we may inſert the *Inceptives*, ſuch as *ſone lugna*, dormiſcĕre, &c. which generally require *lugna*, with the inflected form of the principal verb, as illuſtrated in page 137, or the formation noted in Claſs III. with *hojana*, &c. which differ very little from the derivatives mentioned in page 154, q.v. The *Deſideratives* will alſo with ſome propriety, fall under this diviſion; for although they be generally compounded like the *Frequentatives*, ſtill they can be formed as the *Inceptives* are, with the inflected infinitive and the verb *chahna*, to deſire. Myŭ kheea or *khane* chahta hooŭ, *eſurio*: From the preceding examples it is perfectly obvious that the Hindooſtanee, like the Engliſh, is not furniſhed with ſuch neat modifications for theſe verbs as the Latin; a circumſtance the reader will of courſe attend to through the whole of this ſection.

Though the occurrence of the inflected participle, with a verb in it's various tenſes be ſo common, and belongs ſo much more to conſtruction than compoſition as to require no attention here, ſtill I cannot entirely omit a very curious inſtance, where the participle however remains uninflected, viz. *jata*-ruhna جاتا رہنا *to vaniſh, diſappear*, which is not the caſe in *rote*-ruhna, روتي رہنا to remain *weeping*, *bolte*-ruhna بولتي رہنا to keep *ſpeaking*, *gate*-jana گاتي جانا to go *ſinging*, &c. Conſult page 123.

CLASS II.

Is appropriated to the compounds from a ſubſtantive, and one or other of the ſubſervient verbs enumerated in the note below (l), which in this complex ſtate ſo very frequently

(l) Many of the following have already appeared under Claſs I; but to facilitate the acquiſition of this very neceſſary part of the Hindooſtanee, I ſhall again ſhow them (as far as the limits of this

frequently ſuperſede the more elegant ſimple verbs, (many of which are now becoming obſolete) or ſupply the want of thoſe that do not occur uncompounded in this language; an obſervation applicable to the following Claſs *alſo*, which, *as well as the preſent, is ſo analogous to our own idiom, that the bare enumeration of a few ſuch verbs will give the ſtudent an accurate idea of all the reſt.*

Fikr-*kurna*,(*m*)-*dou*ř*ana*,-*band*ẖ*na*-*ruk*ẖ*na*, and-*ana*(*n*), to think, muſe, cogitate, or to be thoughtful. Shadee-

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work admit of) with the various ſignifications they poſſeſs or aſſume in this mode of compoſition, to which, a Briton who knows any thing of his own language, can be no ſtranger:—

Kurna, to do, act, make, try, perform, execute, commit, excite, uſe, *conſider*, whence, ſuch-*k*, *to believe.*

hona, *ho-jana*, &c. } to be, become, grow, ſeem, prove, appear, turn; often alſo expreſſed by *ana*, in Diviſion I. } *ajana*, *ho-ana*, &c. See Claſs, III.

jana, to be, continue, become, and in Claſs I, *out*, *up*, *off*.

dena, to give, let, permit, grant, ditto, *up*, *down*, *away*, *off*, *out*.

lena, to take, uſe, &c. ditto, *by*, *up*, *off*, *out*.

ḑalna, to caſt, throw, &c. ditto, *away*, *off*, *out*, *up*, &c.

*k*ẖ*ana*, to eat, take, get, ſuffer, bear, ditto, *uncertain*. This word often ſeems to ſupply the paſſive; mar-*k*ẖ*ana*, *to get* a beating, being in frequent uſe for *mara-jana*, to be beaten.

rukhna, to have, hold, place, ſet, lay, and in Claſs I. *up*, *by*, *aſide*.

chookna, to end, be done, ceaſe, terminate, ditto, *out*, *up*.

pana, to get, receive, find, obtain, ditto, *of*, *about*.

milna, to meet, find. See page 152, on this verb.

marna, to ſtrike, ſmite, take, make, ſtop, uſe, &c. alſo the efficient of { *murna*, to die; but here it means *in vain*, *kuh-murna*, to ſpeak *in vain*.

muchana, } to make, excite, cauſe, &c.
ruchana, }

their neuters *muchna*, *ruchna*, are alſo uſed, which applies to the other verbs, and ſhows, that their cauſal form is likewiſe generally admiſſible in this place; whence mar-*k*ẖ*ilana*, *to give* a beating; quſum-*dilana*, *to adminiſter* an oath.

furmana, to order, has in polite diſcourſe a variety of meanings, ſuch as *to obſerve*, *mention*, which practice will ſoon make familiar.

lana, to bring, fetch, bear, make, yield, &c. From this ſome of the verbs of Claſs V. are probably formed, and with theſe we may join *but-lana*, to ſhew, and a few more.

lugna, to be, ſeem, join, &c. with its active *lugana*, to apply, &c.

*by*ť*hna*, to ſit, give, &c. and in Claſs I. *up*, *out*.

*pu*ř*na*, to fall, happen, &c. ditto, *down*.

*ch*ẖ*ho*ř*na* to leave, quit, &c. ditto, *over*, *up*, *off*.

*oo*ť*hna*, to riſe, mount, &c. ditto, *out*, *up*.

And to theſe may be added, *ruhna*, to ſtay, continue, be; *band*ẖ*na*, to tie, frame, plan, &c. *buchna*, to eſcape; *girna*, to fall; and *ooturna*, to deſcend; with *hankna*, to drive; *pokarna*, to call; *pu*ř*hna*, to read, &c.

(*m*) *Sukarna*, to accept a bill, *nukarna*, to refuſe one, too-*karna*, *to thou*, door-*karna*, to drive away, hool-*karna*, to ſet on, ch*o*o*m*-*karna*, to coax, with a few more, may thus eaſily be traced from *too*, thou; *ſuch*, true; or *ſoo*, good, the negative *nu*, *door*, far, *hoolo*, a cry uſed in chaſe, &c. with *kurna*; unleſs

Shadee- or beạh- } *kurna,-ruchana,-muchana, dena, lena,* and *hona* { *to marry,* make a marriage, give or take in marriage.

Galee-*dena,-dilana,-kẖilana,*-kẖana, and-pana, *to abuſe, give* and get abuſe.

Durd-*kurna,-hona, ana,* (v. n.) and-*lana,* (v. a.) *to pain, to feel.*

Rŏkhſut-*lena, hona, to take* leave,-*kurna-dena-furmana, to give* leave, diſmiſs.

Ghool- or ſhor- } *-kurna,-muchana,-ooṫhana* and-*ďalna, to make a noiſe.*

Khubur-*dena,-kurna, puhoňchana-lana,* &c. *to inform,* &c.

Luřaẹe-*kurna-muchana-lena* and *luřna, to fight,* or *make war, fight a battle,* &c.

Ghŏtu-*marna,-kẖana,* v. n.-*dena,* v. a. *to duck.*

Kẖet-*ana,-ruhna,* to fall in battle,-*lena,* to win,-*pukuřna, to take* the field.

Shurt-*kurna,-bandẖna,-lugana-budna-hona,* &c. to wager, ſtipulate, &c.

Shurm-*kurna,-rukẖna,-lugna,-hona,-ana-kẖana, dena,-kẖilana* { to be aſhamed, to ſhame or abaſh.

Shikar-*kẖelna, marna-kurna, lena,* &c. to hunt, catch game.

Tuſweer-*kẖeechna,-ootarna,-kařhna,-nikalna,-bunana, likẖna, to paint.*

Mihnut-*kurna,-ooṫhana,-dena,-kẖeechna, to labour.*

Gup-*kurna,-hankna,-pẖankna,-marna,*-to chatter.

Fitrut-*kurna,-luřana,-bandẖna,-guřhna, lugana,* } to trick, lay ſnares, uſe ſtratagems.

Mar-*byṫhna,-dena,-lena,-kẖilana,-dẖurna,-chulana,* to *beat,*
and-*kẖana,-puřna,-ſuhna,* to get a beating.

Doạa-*kurna,-puřhna,-mangna,-chahna, dena,-lena,-munana* } to aſk a bleſſing, bleſs, &c.

---

unleſs they be derived like *pich-karna,* to ſquirt, *kilkarna,* to ſcream, from pich-ka*ree,* a ſquirt, *kilkar,* a ſcream. See page 136. One or two verbs have a kind of defective reduplication that otherwiſe would have no meaning at all, bolna-*chalna,* to meddle with, beạhna-*burna,* to marry, mangna-*tangna,* to borrow, pukuřna-*dẖukuřna,* to ſeize, &c.

(*n*) This verb generally requires the dative or accuſative ſigns, *e, ko, meň,* and *pur.* Oos*ko,* (or oo*ſe*) fikr aẹe, he is penſive. In compoſition, unleſs we attend to this inverſe mode of ſpeech, this *ana* is liable to be confounded with the efficient form of verbs, like *bẖurna, dŏŏkẖna, ďurna, dekẖna*; bẖur-*ana,* to overflow, dookẖ-*ana,* to be painful, ďur-*ana,* to get afraid, dekẖ-*ana,* to ſeem; reſembling, *ďurana,* &c. to frighten. It appears of uſe alſo in forming words, like luj-*ana,* from *laj,* ſhame, which as ſhurm-*ana,* has both an active and paſſive ſenſe. See note (*o*), in the next page.

Nubz-

Nubz-*dekhna, puhchanna,-maloom kurna, to feel* the pulſe.

Fuſd-*kholna, lena*, alſo rug-*marna*, to bleed, let blood; likewiſe expreſſed by lohoo-*lena, nikalna.*

Mol-*lena*, to buy,-*dena*, to ſell,-*kurna, khuhrana,-chookana* and-*molana, to appraiſe.*

Sir-*katna,-lena,-ootarna, qulum kurna*, to behead.

Tuſhreef-*lana,-lejana,-rukhna-furmana-le, ſidharna*, uſed reſpectfully for, to come, go, ſtay, depart, &c.

CLASS III.

In this are exhibited the verbs formed by adjectives with kurna, *and other ſubſervient tranſitives, beſides* hona, hojana, ana, *&c. the firſt of which in general form active, while the latter produce a numerous tribe of neuter, intranſitive, and inceptive verbs.*

Gurm-*kurna*, to heat,-*hona*, to be hot,-*hojana* or-*ana*(*o*) to grow or become hot.

Khooſh-*k.* to pleaſe, *h.* to rejoice, v. n.-*ana, to be* pleaſant.

Shurmindu-*k.* to ſhame,-*h. to be* aſhamed,-*hojana*, to grow aſhamed.

Nurm-*k. h.* to ſoften, *a.* and *n.* nurm-*hojana-ana*, to become ſoft.

Khuŕa-*k.* to erect, *h.* to ſtand; -*ruhna, to ſtay, wait.*

Doogna-*k.* or-*lugana*, to double,-*hona* v. *n.* tigoona-*k. lugana*, to triple, v. a.-*h.* v. n.

Sŏŏrkh-*k.-h. a.* and *n.* to redden, sŏŏrkh-*ana, rubeſcere*, ſometimes *rubefacere.*

Ek-*k. h.* v. a. and n. to unite; maqool-*k.* to convince, maqool-*h.* to be convinced.

Such-*k. janna, boojhna*, &c. to believe: Theſe and ſimilar verbs are often uſed in this way.

Nek-*janna*, to eſteem, yuqeen-*k. ſumujhna*, &c. to believe.

But ſuch combinations are or ſoon will be ſo eaſy and familiar to every Engliſh ſcholar, as to render a larger number of them perfectly uſeleſs; we ſhall therefore cloſe this ſubject of the Verbs, and now pay due attention to their ſubordinates, the Adverbs.

(*o*) And as ſtated before, in page 152, *to heat, gurmana*, having the power of *calere, caleſcere, and caleſacere;* which alſo takes place in *nurm-ana, ſhurm-ana*, &c.

CHAPTER VI.

OF INDECLINABLE WORDS, OR PARTICLES.

SECTION I.

OF ADVERBS.

THE nature of Adverbs is ſo much alike in all languages, as to require very little on this ſubject here, except a bare enumeration of the whole; for which the ſcholar can at leiſure conſult the Dictionary, under *where*, *now*, *once*, *then*, *thirdly*, &c. the author not being conſcious of having omitted any that are very material. Many, as in Engliſh, are both adjectives and adverbs, according to their poſition or relation to other parts of a ſentence, and the greater number of ours in *ly*, are expreſſed by an adjective only, or a noun with the poſtpoſition *ſe* (*p*); dono *burabur* hyn̆, both are *equal*; dono *burabur* rukẖo, place both *equally*; dono *bu*r̆*ee hikmut ſe* rukẖe gyẹ, both are placed very *ſkilfully*, i. e. with *great* art. The compounds *kiſ-turuh*, quo modo; *kis ſoorut ſe*, quem ad modum; *kahe ko*, quare; *kis waſte ko*, quamobrem, as in Latin, will be eaſily traced when the ſtudent peruſes page 79 with ſome attention; and the Remarks oppoſite page 58 muſt at once give him a perfect idea of *kuhan̆-ſe*, unde; *wuhan̆-ſe*, inde; *eehan̆-ſe*, hinc. See, *whence*, *there*, *here*, *hence*, &c. in the Dictionary. The reduplicated inflected participle ſeems often to ſupply the place of an adverb; thus, *hote hote*, gradually; *pu*r̆*hte pu*r̆*hte*, by conſtantly reading; *kuhte kuhte*, by continually ſaying: And one curious inſtance deſerves notice, *girte pu*r̆*te*, *difficultly*. Upnee kitab ko myn̆ ne *girte pu*r̆*te* tumam keẹa hy. اپني کتاب کو مين نے گرتي پرتي تمام کيا هي I have *with difficulty* finiſhed my book, or rubbed through it the beſt way I could. Thoſe adverbs which end in *e*, are probably inflected adjectives or nouns, like *pyhle*, *dooſre*, *teeſre*, thirdly, &c. from *pyhla*, firſt,

(*p*) The *ſe*, is nevertheleſs frequently omitted, whence *juldee*, *ſhitabee*, ſpeed, are uſed for *ſpeedily*.

dooſra, ſecond, and ſo on. We have *low*, *neecha*; *be*low, neeche; ſide, kinaru; *a*ſide, kinar*e*; ſlow, ahiſtu, d¸heema; ſlow*ly*, d¸heeme, ahiſt*e*, whence *aſte*. They are often repeated, probably to give them the force of ſuperlatives; *houle* houle, *very* gently; *ch¸hipe* ch¸hipe, *very* privately. Nouns alſo by reduplication (*q*) form adverbs; *g¸huŭree g¸huŭree*, hourly; *baree baree*, viciſſim; *roz roz*, daily; and *bu*, *a*, often intervene; *ſal bu ſal*, yearly; *j¸hup a j¸hup*, quickly; *ek a-ek*, ſuddenly; but *ek ek*, means *ſigillatim*, one by one; *admee admee*, man by man. *Anu*, *ſa*, *un* (*r*), are affixes that ſomewhat reſemble our *ly*; *buha dŏŏr anu*, *buha dŏŏr ſa*, brave*ly*; quſd*un*, purpoſe*ly*: This may likewiſe be rendered by the preterperfect participle; *booj¸hke*, conſiderate*ly*; jan booj¸h kur, deſigned*ly*; *ſoch kurke*, deliberate*ly*. The particles uſed interrogatively for the moſt part begin with *k* (*s*), while their relatives have *j*, *i*, *ee*, *w*, *oo*, *t*; but on this ſubject the reader will do well to conſult pages 77, 78 and 79. The diurnal denominations of *paſt* and *future* time, are in this language ſo indefinite, as to require the verb's aſſiſtance before it can be known for certain, which of *the two* is intended, and although in common diſcourſe no great inconveniency be felt from ſuch defect, ſtill I have ſeen conſiderable perplexity when talking of yeſterday's pay, work, leſſon, &c. which moſt other languages have in great meaſure obviated, as in the ſcheme below:

Nurſoň	نرسون	*four* days	ago, hence,	nudius quintus.			
Turſoň	ترسون	*three* days	ago, hence,	nudius quartus. perendinus.			
Purſoň	پرسون	*two* days	ago, hence,	nudius tertius. perendie.		puree roz.	pus furda.
Kul	کل	yeſterday, to-morrow,		heri. cras.		*dee roz.*	furda.
Aj	آج	to-day,		hodie.		im roz.	

to-day excluſive. — and in Perſian,

(*q*) Which happens oftener to adverbs perhaps than to any other parts of ſpeech; *houle houle*, *hulge hulge*, *ahiſte ahiſte*, *d¸heeme d¸heeme*, *gute gute*, all mean *ſoftly*, *gently*; in which they greatly reſemble the repetitions noted in page 86. q. v. and obſerved in the text above.

(*r*) Theſe are alſo adjective adjuncts, of which hereafter in Chap vii. on the Compoſition and Derivation of Words. *Ka*, at times precedes the *ſa*; hywan*ka*ſa, brutally.

(*s*) And *ch*, in ſome words from the Perſian.

The

The negative *nu*, intervening between words reduplicated denotes *or*, as the laſt does *other*; kuheeñ *nu kuheeñ*, ſome where *or other*; kud,hee *nu kud,hee*, ſome time *or other* (*t*), which, as well as ſome of the foregoing particulars in this ſection, ſhall now be illuſtrated with a few ſuitable examples.

Oot,ho jo ſyr ko pee,are ugur *kud,hee nu kud,hee* اوٹھو جو سیر کو پیاري اگر کدھي نہ کدھي

Humaree turf b,hee keejee,o göözur *kud,hee nu kud,hee.* ہماري طرف بھي کیجیو گذر کدھي نہ کدھي

FYZ.

Some time or other when you walk abroad, O my beloved, do *occaſionally* call this way.

Shane kee kuſhmukuſh ſe ugur zöölf k,höol gu,ee شانیکي کش مکش سي اگر زلف کھل گئي

A,e dil nikul *ſhitab* tera dam wa hoo,a. ایدل نکل شتاب تیرا دام وا ہوا

FIGHAN.

If the comb hath unfolded the locks of thy charmer, fly *quickly*, O my ſoul, for theſe are ſnares diſplayed to entrap thee.

Rat dilbur ko dek,ha khwab meñ *ſote ſote* رات دلبر کو دیکھا خواب مین سوتي سوتي

Chand nikula hy go,ya söobuh ke *hote hote.* چاند نکلا ہي گویا صبح کي ہوتي ہوتي

TABAN.

While aſleep I this night beheld my fair one in a dream, like the riſen moon as the morning *gradually appears.*

Ee,ar ſe *ub* jöoda kee,a too ne یار سي اب جدا کیا تونے

A,e fuluk *ke,a böora kee,a too ne.* اي فلک کیا برا کیا تونے

HATIM.

O Fortune! thou haſt *now* ſeparated me from my lover, and in this *how ill* thou haſt acted to me.

Durd ke milne ſe a,e ee,ar *böora keuñ* mana درد کي ملنے سي اي یار برا کیون مانا

Oos ko köoch,h our *ſiwa* deed ke munzoor nu t,ha. اسکو کچھ اور سوا دید کي منظور نتھا

DURD.

(*t*) Expreſſed in Perſian thus, *gahe*, *jahe*, &c. while gah bu gah, ja bu ja reſemble *kuheeñ kuheeñ*, here and there; *kud,hee kud,hee*, ſometimes.

Why,

Why, my beloved, take *amiſs* the attendance of Durd, who wanted nothing *ſave* the liberty of contemplating thy charms.

Hat,h ſe *jub* ja chooka jee ee,ar *tub* a,ee buhar — ہاتہہ سي جب جا چکا جي يار تب آئي بہار

Peeke my *tunha* ko,ee d,hoomeñ muchawe *kiſturuh*. — پي کي مي تنہا کوي دہومين مچاوي کسطرح

YUQEEN.

How can I enjoy the ſparkling glaſs, or give my toaſt *alone*, ah my friend! *when* the vigour of life is paſſed, *then* (Spring) the ſeaſon of pleaſure returns in vain.

Uwul*un* nuqd dil ko k,holoonga. — اول نقد دل کو کہولونگا

Bad uzañ gŏŏlbudun ſe boloonga. — بعد ازان گلبدن سي بولونگا

TABAN.

I ſhall *firſt* examine the ſecrets of my boſom, and *afterwards* addreſs my love.

We ſhall cloſe this ſubject with theſe lines from Souda, in praiſe of the Prophet *Ulee*'s famous horſe, *Dŏŏldŏŏl*.

Ho ugur woh ſhurq meiñ our ſamne ho ooſke ghurb — ہو اگر وہ شرق مين اور سامنے ہو اوسکي غرب

Took ooſe rakib kuhe *oos wuqt* etnahee ki hañ — تک اوسي راکب کہي اوس وقت اتنا ہي کہ ہان

Puhoñchne pawe huwa,e hañ nu mooñh ſe ta bu lub — پہنچنے پاوي ہوائي ہان نہ مونہہ سے تا بلب

Puhoñ che hy woh bad pyma *eehañ ſe* wuhañ our *wuhañ ſe* eehañ. — پہنچي ہي وہ باد پيما يہاں سے وہاں اور وہاں سے يہاں

Were he at the eaſt, with the ſetting ſun oppoſite to him, and were his rider but *juſt* to ſay ſtart, the word would not have time to reach his lips ere this fleet ſteed would fly there *hence* and here *thence*.

SECTION II.

OF CONJUNCTIONS.

OUR اور ou او and; *ya* یا either, or; *bhee* بھي both, alſo; *ugur* اگر *gur* گر *jo* جو if; *ugurchi* اگرچہ goki گوکہ *junŏŏk* جنک though; *jo* جو when; *to* تو *then*, all which ſee with the various conjunctions in the Dictionary and Appendix, as the whole are carefully inſerted therein; ſo that a very few examples only are wanting,

to

to make this ſubject obvious enough, to thoſe who know any thing of it in their vernacular tongue, which I ſhall not attempt to teach here, but at once refer the ignorant in theſe matters to Lowth and others, whoſe works are much better qualified to inſtruct the Engliſh ſcholar than mine can poſſibly be. As ſeveral of the conjunctions have much the appearance of expletives, the reader can conſult the note below, obſerving however, that the natives may feel the force of ſuch words, though it eſcape us.

XXIV.

Haris t,ha nam ooſka qatil t,ha oon buchoñka — حارث تہا نام اسکا قاتل تہا ان بچونکا

Oon ko tumam din ſe t,ha ď,hoonď,hta o p,hirta — انکو تمام دن سے تہا ڈہونڈہتا و پہرتا

Hokur khurab khuſtu jo g,hurmeñ ake by̆t,ha — ہوکر خراب خستہ جو گہر مین آکے بیٹہا

Sug jyſa b,hook,h la,e,a, b,hook,ha t,ha *our* j,hok,hala. — سگ جیسا بہوکہہ لایا بہوکہا تہا اور جہوکہا لا

XXV.

Ourut ſe kuhne laga k,hane ko la ſhitabee — عورت سے کہنے لاگا کہانے کو لا شتابی

Ooſne kuha *ki* zalim yih ke,a hy iztirabee — اوسنے کہا کہ ظالم یہہ کیا ہی اضطرابی

Ooſne kuha tŏŏj,he ke,a hy mŏŏj,h oopur khurabee — اوسنے کہا تجہے کیا ہی مجہہ اوپر خرابی

Ibni Zee,ad age mooñ h hoga mera kala. — ابن زیاد آگے منہہ ہو گا میرا کالا

XXVI.

Ooſne kuha *ki bare* myñ *b,hee* ſoonoñ jo ke,a hy — اوسنے کہا کہ باری مین بہی سنون جو کیا ہی

Kuhne lage *ki* kul,h ſe ohdu mŏŏj,he mila hy — کہنے لاگا کہ کاہہ سے عہدہ مجہے ملا ہی

Mŏŏſlim ke betoñ khatir p,hirna mŏŏj,he pŭra hy — مسلم کی بیٹون خاطر پہرنا مجہے پورا ہی

Sir oonke kaťla,ooñ *to* (*u*) hoga mooñ h oojala. — سر اونکے کاٹ لاون تو ہو گا مونہہ اوجالا

Haris was the name of theſe infants' aſſaſſin, whom he was the whole day hunting *and* ſearching after, but being jaded to death, when he arrived and ſat down at home, he became hungry, ſnappiſh *and* ſnarling, like a cur, addreſſing his wife thus; Fetch me ſome victuals directly. To this ſhe replied, *Well* why ſuch hurry ſavage? What is that to you, ſaid he? a vengeance has ſeized me, and I ſhall get into diſgrace with Zee,ad's ſon. *Then*, continued ſhe, let me *alſo* hear what is the matter? He anſwered, *Why* I have got an office ſince yeſterday, and I muſt find out the ſons of Mŏŏſlim, that I may cut off their heads and get into favour at court.

SECTION.

(*u*) This particle is of frequent occurrence; but like the *ki*, is often uſed apparently to us as a mere expletive.

SECTION III.

OF POSTPOSITIONS AND INTERJECTIONS.

THOUGH all writers have with propriety agreed to call the Prepoſitions as above in this language, from their general poſition after their reſpective nouns, it muſt not be underſtood that ſome never precede them, and theſe will in general prove to be the adverbial *Poſtpoſitions* which ſo often require the inflected particle *ke*, as exhibited under the General Declenſion of Nouns; where in a Table I have given ſo complete a liſt of the *whole* between pages 58 and 59 as to render any repetition in this place quite unneceſſary. Thoſe that belong more properly to the Perſian than Hindooſtanee, are true prepoſitions, but rarely occur(*v*):—

Saf *to* kuh *ki* mee,an tŏŏm *to* hoo,e uhli niſab

صاف تو کہہ کہ میان تم تو ہوئي اہل نصاب

Ek boſu *to* humeñ hŏŏſn kee do upne zukat.

ایک بوسہ تو ہمین حسن کي دو اپني زکات

SHUHEED.

Say plainly, *why* my dear you are ſubject to the ſurplus tax; *then* do give me one kiſs as the tribute of your beauty. In the Qoran it is repeatedly enjoined to all true Mooſulmans the moſt rigid obſervance of this ſurplus tax, at the rate of two and a half per cent. on the actual ſaving of every year, which is to be dedicated ſolely to the meritorious poor.

(*v*) *bu*, *ba*, with, by, &c. *uz*, from, &c. *dur*, in, within, &c. *bur*, on, &c.

تیري بدولت گلي گلي ہم کرین ہین نالي پہرین ہین روتي

Teree *bu doulut* gulee gulee hum kureñ hyñ nale p,hireñ hyñ rote

خراب و خستہ ذلیل و رسوا نہ تجھسي ملتي نہ اتني ہوتي

Khurab o khuſtu zuleel o rooſwa nu tŏŏj,he milte nu etne hote.

MŏŏHTURIM.

By thy *favour* do I thus wandering ſadly complain, that had I never beheld thee, I would not now have been ſo wretched, ſo hapleſs and forlorn.

And

And are by the vulgar ſo little underſtood, that this *bu* بو has not unfrequently a ſuperfluous *ſe* سي added to it: Ap ke *bu* doulut*(ſe)*, *by* your Worſhip's auſpices; like our from *hence*, of *whence*, &c. vitiouſly uſed for *hence*, &c. by thoſe who will not advert to the original force of ſuch words.

XXXI.

Mŏŏſlim *ke* hum hyn̆ be'e Mŏŏſlim gy,a hy mara	مسلم کي هم هين بيسي مسلم گيا هي مارا
Ghyr uz Khoda *ke* bilkŏŏl ko,ee nuheen̆ humara	غير از خدا کي بالکل کوئي نهين همارا
So ub fuluk ne *hum-ko* dik,hla,e,a g,hur tŏŏmhara	سو اب فلک نے همکو دکهلايا گهر تمهارا
Toone tumache mare ooſne dee,a nuwala.	تو نے تمهاچي ماري اوسنے ديا نوالا

XXXII.

Gur dono ſhukhs tŏŏm aj kŏŏch,h ghum humara k,ha,o	گر دونو شخص تم آج کچهه غم همارا کهاو
Baba moo,e ſumuj,h kur ya upne g,hur by't,ha,o	بابا موئي سمجهه کر يا اپني گهر بيٹهاو
Ya hum *ko* wis chucha *tuk* puhoncha,o ya b,heja,o	يا همکو بس چچانک پهونچا ويا بهجاو
Is *kee* juza *tŏŏmhen̆* b,hee dewega huqtu,ala.	اسکي جزا تمهين بهي ديوگا حق تعالي

We are the ſons *of* Mŏŏſlim, who has juſt been ſlain, and *beſides* God we have none elſe to aſſiſt us. Providence hath ſhewn *us* your houſe; thou haſt received us with blows, and ſhe hath given us food. If you will both ſympathiſe with us as fatherleſs children, either entertain us here, or get *us* conveyed *to* our uncle, for which the Almighty will certainly reward *you*.

THE INTERJECTIONS in common uſe are *ſhabaſh! afreen! wah wah! sŏŏbhanullah! ke,a bat hy! ke,a khoob! d,huni d,hun! murhuba! juza okullah! ſud ruhmut!* which reſemble our *hey! bravely! well done!* &c. *ha,e ha,e! hy hy!* ah! alas! oh! *q. v.* and *aha!* &c. O ſtrange! *ma ſha ullah! ram ram!* See *fye*, &c. in the Dictionary, in which there will in fact be found ſo large a collection, that I have none to add thereto, and nothing indeed to obſerve on this part of ſpeech, which is not common to all languages.

CHAPTER

CHAPTER VII.

OF THE DERIVATION AND COMPOSITION OF WORDS.

THIS part of our labours, it has been my ſtudy to arrange, in the moſt perſpicuous, methodical, comprehenſive and conciſe manner I can, being fully aware of it's utility, and advantage to the ſcholar, who may be deſirous of making much real progreſs in the Hindooſtanee; which, however, will hardly be the caſe, until he be well verſed in the reduction of derivitive and complex words to their primitives, as alſo in the deduction even of theſe, from their original ſources, together with their general application in the preſent complicated tongue, ſo far at leaſt, as this may appear from the following ſheets to be uſeful and neceſſary in practiſe. I ſhall here conſider the ſubject, not in the common order of Nouns, Adjectives, &c. but rather according to the poſition and nature of the component particles, as Adjunctive, Propoſitive, Intermediate, or Inflective: And to theſe, by adding the Arabic Inflections, we ſhall perhaps include the moſt of each as properly belong to this Chapter; which will moreover be cloſed with a few practical remarks, on any that do not fall under the above arrangement, and on the compound epithets more ſtrictly ſo called, with which this, in common with the other oriental languages, abounds. I need hardly repeat in this place, that a knowledge of the convertibility, and tranſpoſition of letters, is abſolutely requiſite, before the reader can reap great benefit from the contents of this Chapter; he will therefore do well to re-peruſe the Synopſis oppoſite page 8, with great attention, particularly the convertible letters exhibited therein.

THE

I. THE ADJUNCTIVES form with their component vocables the following derivatives:

ee,

Doſte-*e*, friend*ſhip*; khoob-*ee*, good*neſs*; tŏŏrſh-*ee*, acid-*ity*; buhadŏŏr-*ee*, brave-*ry*; khŏda-*ee*, god-*head*; murd-*ee*, man-*hood*; azad-*ee*, free-*dom*; gurm-*ee*, warm*th*; khawind-*ee*, patron-*age*; buŭa-*ee*, grand-*eur*; bihtur-*ee*, good, the adj. and *noun*; rouſhun-*ee*, light, the adj. and *noun*; ſe,ah-*ee*, black-*neſs*; (whence alſo *ink*); mi,ŭha-*ee*, ſweet-*meat*; b,hula-*ee*, wel*fare*; ſurd-*ee*, cold, adj. and *ſubſ.* Wuzn-*ee*, b,har-*ee*, weight-*y*; bulghum-*ee*, phlegm-*atick*; zuhr-*ee*, poiſon-*ous*; uſl-*ee*, origin-*al*; d,hob-*ee*, a waſh-*er*; rah-*ee*, a way *farer*; be,opar-*ee*, a trade*r*; ſouda-*ee*, inſane; *dand*ŭ-*ee*, a row-*er*; hurbab-*ee*, a factotum; puhaŭ-*ee*, a hill-*ock*; ďal-*ee*, a branch, and *ďal*, *a bough*; nud-*ee*, a rivulet; *nud*, *a river*; but words like theſe may occaſionally have another meaning, as pahaŭ-*ee*, means alſo a highland-*er*; and ſome may rather belong to the inflectives, as ďala, is alſo a bough; *w*, at times precedes the *ee*, dŏŏnee,a-*wee*, world-*ly*; ſouda-*wee*, hypochondriacal; ſufra-*wee*, bilious; dumu-*wee*, plethorick, and in this way Eeſa *wee*, Chriſti*an*.

a,ee,

Udhik-*a,ee*, over-*plus*; ſewuk-*a,ee*, ſervice; ſurſ-*a,ee*, ſuperior-*ity*; chitŏŏr-*a,ee*, clever-*neſs*; ſoh-*a,ee*, weed-*ing*; rung-*a,ee*, colour-*ing*; luŭ-*a,ee*, engage-*ment*; kuŭ-*a,ee*, cut-*ting*; bo-*a,ee*, ſow-*ing*; dho-*la,ee*, waſh-*ing*; ď,ho-*la,ee*, car-riage; ſil-*a,ee*, ſew-*ing*; puŕh-*a,ee*, read-*ing*; ſik,h-*a,ee*, teach-*ing*; ſich-*a,ee*, water-*ing*; ch,hup-*a,ee*, print-*ing*; rouſhna,ee, *light*; (alſo the auſpicious name for *ink*;) tŏŏrſh-*a,ee*, ſour-*neſs*; gurm-*a,ee*, heat; ſurd-*a,ee*, cold-*neſs*; tur-*a,ee*, moiſt-*ure*.

gee,

Rindu*gee*, roguer*y*; murdanu*gee*, manli*neſs*; deewanu*gee*, mad*neſs*; khuſu*gee*, diſpleaſure; bundu*gee*, ſervice; *zindu*-gee, *living*, life; becharu*gee*, helpleſs*neſs*; never becha*ree*, this being

REMARKS.

Thus from concretes, &c. are produced their abſtracts; dana-*ee*, ſapient, *ſapience*; deewan-*ee*, a miniſter's *office*, &c. beemar-*ee*, ſick*neſs*: We ſometimes find *gee*, or *tee*, for *ee*, here; whence, mihrban-*gee*, for mihrban-*ee*, kind*neſs*; lachar-*gee*, for lachar-*ee*, helpleſs*neſs*; kum-*tee*, for kum-*ee*, decreaſe; zee,adu-*tee*, increaſe; and azadu-*gee*, for azad-*ee*, though this laſt will be accounted for below, as coming from *azadu*: *Ee*, is a very uſeful affix in compound words; be-ſubr-*ee*, impatience; naqŏŏwut-*ee*, weak*neſs*; be-khubr-*ee*, careleſs*neſs*; and on the other hand, with *ſubſtantives* is much uſed in forming *their* concretes, agents, &c: azar-*ee*, diſeaſe*d*; khoon-*ee*, a murder*er*; dookan-*ee*, a ſhop-*keeper*; whence the many gentile, patri-al, poſſeſſive, and proper nouns in *ee*; Hind-*ee*, Hindooſtan-*ee*, Indian; Ghazeepoor-*ee*, Cheen-*ee*, Wila,ut-*ee*, *of* or *belonging to* Ghazeepoor, China, any foreign country; Mŏŏhum-mud-*ee*, Mahomet*an*; Hindoo-*ee*, or Hin-duwe*e*, *of* or *belonging to* the Hindoos; as alſo ſipah-*ee*, a ſoldier; luſhkur-*ee*, bazar-*ee*; and innumerable other words of this kind; occaſionally ſubject, however, to ſuch ſlight changes as are obſervable in *admee*, homo, from *Adum*; chand-*nee*, moon-*light*; adj. and ſubſ. from *chand*, the moon, from which chand-*ee*, ſilver, is regularly formed, by *ee*.

When the component vocable alſo ends in *a*, one of *theſe* letters is loſt in the other, and conſequently this brings theſe words under the claſs above. They are in general verbal nouns, like thoſe in *a,o*, below; but often imply *ſea-ſon*, *price*, &c. as well as the action of the verb. Though *a,ee*, be rather a Hinduwee than Perſian particle, it is nevertheleſs added to words from the latter language, as may be ſeen in the examples.

The *u*, is frequently dropped in *murdangee*, *deewangee*, *khufgee*, &c. *Gee*, is a Perſian adjunct to participles, &c. in *u*, and moreover forms, khan-*gee*, domeſtick; ban-*gee*, a ſample; peſh-

I. THE ADJUNCTIVES.—form with their component vocables the following derivatives.

		REMARKS.
gee,	ing the fem. of *becharu*, as ſtated in page 82, q. v. while on the other hand lachar*ee*, is much better for the ſubſ. than lachar*gee*; kumeenu-*gee*, mean*neſs*; like many more, again occurs with a Hinduwee particle below.	peſh-*gee*, advances; purwan*gee* a verbal order; from *khanu*, a houſe; *bana*, dreſs, or *banee*, author; *peſh*, before, and *purwanu*, a written order, as alſo ek bar*gee*, *all at* once; from ek bar, once. The learner will pleaſe to recollect that the *g* here, is the *g* in *gear*, never the *j* in *jeer*, and will accordingly read deewan*gee*, madneſs; not deewan*jee*, *maſter* factor, ſteward, &c.
pun, *puna,* *pa,*	Mŏta-*pun*, or *pa*, fat*neſs*; bŏŏrha-*pa*, *pun*, old *age*; bewa*puna*, widow*hood*; kumeen-*pun-puna*, mean*neſs*; deewan-*puna-pun*, mad*neſs*; kooñar-*pun-puna-pa*, bachelor*ſhip*.	Sometimes *apa*, *apun*, uhmuq-*apun*, or *apa*, folly: Theſe are properly Hinduwee affixes; but, as the text ſhows, by no means incompatible with Arabic and Perſian words; they anſwer to our *hood*, *ſhip*, &c.
huŕ, *ahuŕ,* *wuŕ,*	Kuŕwa*huŕ*, bitter*neſs*; chikna*huŕ*, ſmooth*neſs*; p¡hika*huŕ*, inſipid*ity*; buna*wuŕ*, manage*ment*; bola*wuŕ*, invitation; bŏŏna*wuŕ*, texture; ſun-ſuna*huŕ*, ſimmering; j¡hunj¡huna*huŕ*, jingling.	The *a*, prefixed, is neceſſary or not, as we derive theſe verbal nouns from the preterite or imperative; but as we ſhall again have occaſion to conſider them, prolixity becomes therefore unneceſſary here on this ſubject.
iſh, *eſh,*	Soz*iſh*, burn*ing*; gurd*iſh*, turn*ing*; tup*iſh*, warm*th*; pyda¡*eſh*, produce; azma¡*eſh*, tri*al*; furma¡*eſh*, order, commiſſion.	This is a Perſian particle added to the *imp.* of the verb, to form its verbal noun; a good number of which are admitted into the Hindooſtanee. On *eſh*, ſee page 2.
u,	Weeran*u*, *a* waſte; khurab*u*, *an* evil; roz*u*, *a faſt* day; huſt*u*, ſeven *days*, *a week*; duſt*u*, a hand*le*; zunan*u*, the women's *apartment*; *mur-dan*u, the *men*'s; khalis*u*, the exchequer; un-gŏŏſht*anu*, a (finger) *ring*; duſt*anu*, a glove;	Very little penetration will be required now to perceive the comprehenſive utility of this minute Perſian affix, *u*, as we can ſtill add to the foregoing examples, buſt-*u*, a bundle; mŏŏrd*u*, a corpſe; goſh*u*, an angle; gird*u*, a
anu,	by¡*anu*, earneſt; nuzur*anu*, tulub*anu*, zabit*anu*, hakim*anu*, uhmuq*anu*, mŏhr*anu*, dugh*anu*, qu-boolee¡ut*anu*, duſtuk*anu*, duſtkhut*anu*, bukhſhee-*anu*, mŏŏtuſuddee¡*anu*, a ſtring of fees or perquiſites well known to the oriental harpies of office: murd*anu*, man*ly*; zun*anu*, woman*iſh*; tifl*anu*, child*iſh*; ſipahee¡*anu*, ſoldier*like*; buha-dŏŏr*anu*, dilera*nu*, brave, alſo courageous*ly*: ſee page 162. Sal*eenu* (or *anu*,-*ee*¡*anu*) ſalary;	circle; duh*u*, uſhr*u*, *a ſpace* of ten *days*; punj-*u*, the paw; and probably, khan*u*, domus, from *khan*, dominus: That *u* and *anu*, both mean place, ſimilitude, and ſpace, will be evident from the context; in which it cannot eſcape the learner, that the latter is, when neceſſary, ſoftened to *eenu*; this, however, at
eenu,	mah¡*eenu*, monthly *pay*; roz*eenu*, daily *pay*; puſhm*eenu*, wool*len*; reſhm*eenu*, ſilk*en*; chob-*eenu*, wood*en*; kum*eenu*, mean: ſee page 82.	times, ſeems to diſcriminate words, khuzanu, treaſure; khuz*eenu*, treaſury; like the laſt, we have gunj*eenu*, a ſtore*houſe*, duf*eenu*, a hoard:
ana,	Mooh*ana*, outlet; g¡huŕ*tana*, a ſhoal; g¡hur*ana*, houſe*hold*; ŕ¡hik*ana*, proper *place*, &c. pa¡et*ana*, the foot—ſirh*ana*, the head of a bed; ſew*ana*, a boundary. The phraſe *murde admee*, is probably murd*u* admee, inflected; meaning a perſon *like* a man, viz. a gentleman; unleſs it be corr upted	The reader muſt nevertheleſs obſerve, that the *u*, in theſe and many other words, is the Arabic *t*, *iradu*, *iradut*, intention; *zee¡adu*, *zee¡adut*, (whence zee¡adut*ee*) *much*; *mo¡amulu*, *mo¡amulut*, negociation; therefore, theſe are not, in one ſenſe, under the preſent rule, and might have been omitted. *U*, is uſeful likewiſe in ekſal-*u*, annual; dooſal*u*, biennial; dooſhhak*u*, bicor-nous;

I. THE ADJUNCTIVES form with their component vocables the following derivatives:

corrupted from murdŏŏm-admee, or uſed inſtead of murd*ee* admee, murdi admee.

as, Pee-*as*, *deſire* to drink, *thirſt*; moot-*as*, *deſire* to piſs; oongʰ-*as*, drowſineſs; mitʰ-*as*, ſweet*neſs*; oonch-*as*, a height.

o, *a*,*o*, Bunaʾo, manage*ment*; dubaʾo, influence; chuřhaʾo, aſcent; milaʾo, concord; bikaʾo, ſale; munaʾo, perſuaſion.

chu, Bagh-*chu*, a *little* garden; ſundooq-*chu*, a *box*, a *ſmall* cheſt; ſhakh-*chu*, a branch, *ſhakh*, *a bough*; deg-*chu*, a pot; *deg*, a *boiler*; kumaň-*chu*, a *fiddleſtick*, or bow; ſeekh-*chu*, a ſkewer; *ſeekh*, a *ſpit*; neem-*chu*, a ſhort ſword; mu-

& ſhal-*chee*, a link *boy*; khuzan-*chee*, treaſur*er*;

chee, bundooq-*chee*, a muſket*eer*; ſhuhnaʾe-*chee*, a pip*er*; tumboor-*chee*, a drumm*er*; op-*chee*, armed cap a pie; qaboo-*chee*, inſidious; qurnaʾe-*chee*, a trumpet*er*.

un, Julu*n*, burn*ing*; chʰeelu*n*, a ſcrap*ing*; kuturu*n*, par*ing*; dʾhoʾu*n*, waſh*ings*; uwulu*n*, firſt*ly*; ſee page 162. Peeru*n*, ſheru*n*, meeru*n*, bukhſhu*n*, premu*n*, piroo*n*, yaroo, nuzroo, deenoo;

wa, or murdu*n*, a man*ikin*; rookʰu*n*, durukhtu*n*, a *young* or *little* tree; kʰetu*n*, a *ſmall* field:

oo, *a*, *&* Anďoo, a ſtone horſe, bull, &c. deedaroo, ſight*ly*; dekʰaʾoo, ſeem*ly*; ladoo, laden; dʾhaloo, declivitive; bʰooloo, forget*ful*; jʾhugŭraʾoo, a wrangler: Hindoo, an Indian; puhiroo, a ſentinel; gandoo, cinædus; taloo, a ſhuffler;

oo, ookʰařoo, an extirpator; jʾhařoo, a broom, from *jʾhařna*, to ſweep; bichʰ-*oo*, a ſcorpion, from *bikʰ*, venom; ťuhloo, a ſervant; maroo, kill*ing*, fatal. Muk-

REMARKS.

nous; and occurs in khaſu, excellent, &c. With it, tukht-*u*, a board; namu, a book; ſurdu, a melon; chillu, a quarantine; chuſhmu, a fountain; dumu, an aſthma; are apparently formed from *tukht*, a bench, or throne; *nam*, a name, fame; *ſurd*, cold; *chihil*, forty; *chuſhm*, the eye; *dum*, the breath: And to theſe may be joined hurkaru, (lit.) a factotum, but now moſtly applied to a meſſenger, ſpy, &c.

See *aʾee*, above, which will account for *a* alſo being dropped here in *ooncha*, high, &c.—Bʾhur-*oſa*, confidence, may be bʾhur-*as*, diſguiſed; and I would not heſitate to derive our thirſt from tur-*as*, a deſire for water, as it is pronounced tr*as*, in the Hinduwee.

Conſult the verbals in *aʾee*, *wuť*, &c. being all nearly allied to each other and the *infin.* milaʾo, is changed to mil*ap*, and ſutaʾo, to ſu*tap*, moleſtation.

Eechu, and *buchu*, may occur, as in bugh*eechu*, for bagh-*chu*, chuh *buchu*, a *ſmall* well; Mŏghul-*buchu*, a *young* Moghul; and *chu*, coming alſo under the Inflective claſs, we have deg-*chee*, a ſaucepan or ſkillet; dol*chee*, a ſmall *bucket*, from *dolchu*, *dol*, a pitcher. *Chu*, *chee*, are likewiſe uſed in dŏŏm*chee*, a crupper; chilum*chee*, (ſaid to be a corruption from jŏŏl or gool-ab-*chee*); kuf*chu*, a creſt, ladle; ny*chu*, a hŏqqu ſnake; *mor-chu*, a battery; from dŏŏm, a tail; *kuf*, the palm; *ny*, a reed or tube; *mor*, an ant, which is remarkable enough for *zigzag*.

Occaſionally *wun*, dʾhow*un*, and bow*un*, ſowing; which are all old infinitives in *un*, and conſequently verbal nouns, like thoſe in *aʾee*, *aʾo*, above; whence alſo *munjun*, teeth-powder, and ſuch nouns as *lugut*, expence; buřhut, increaſe; gʾhuťut, decreaſe: ſee pages 105, 115. *Meerun*, &c. are a ſet of familiar or diminutive names, (like our *Sam*, *Willie*, *Oſie*, *Tom*, *Davie*, *Jack*, &c.) noted in page 51. q. v. In theſe the *un*, &c. are often dropped for *a*; whence *peera*, *deena*, *prema*: but when *wa*, is contracted from *wala*, as in the next page, it is no diminutive, and the latter may even be traced in jʾhugŭra-*loo*, a wrangler; dunt-

aloo,

II. THEADJUNCTIVES, *continued.*

REMARKS.

ee, & *ree*,

Muk,hun*ee*,*a*, a butter*man;* loon*ee*,*a*, a salt-*maker;* khoord*ee*,*a*, a retailer; doobash*ee*,*a*, an interpreter; b,hoom*ee*,*a*, a land*lord;* umb*ee*,*a*, a *young* mango; mez*ee*,*a*, a *little* table; k,hut-*ee*,*a*, a *small* bed; p,hoo*ree*,*a*, a pimple; pug*ree*, a turban; k,hul*ree*, the foreskin; dum*ree*, the eighth of a *pysa*, from *pag*, *k,hal*, and *dam;* and in this way we can account for *gut,hree*, *mutree*, a bundle, from *gant,h*, *mot*, a bale.

uk,

Murd*uk*, a man*ikin;* tif*luk*, a *little* child; but*uk*, a duck, from *but*, a goose; toop*uk*, a musquet, from *top*, a cannon; chob-*uk*, a stick; *chob*, a pole; kirm*uk;* a *small* worm; pooj-*uk*, a worship*per;* lik,h*uk*, a writer; lek,h*uk*, an accountant; sew*uk*, a servant, from *sewa*, service; pal*uk*, an adopted son; mar*uk*, an antidote, (often *marug*) from *mar*, a blow.

uk, *al*, *oo*

aloo, a biter; and in oo*loo*, an owl, a *houlet*, from its cry, *oo oo*, viz. the *oo oo*-wala or oo-*loo*. See *al*, in the next page.

The vowels in the component parts of these words frequently undergo a slight change: *Cham*, has chum*ree*, leather; and this has *chum'ree*, skin; and when two open vowels occur, one is omitted: thus, deewal*ee*,*a*, a bankrupt, from deewal*a*, bankruptcy; roop-*ee*,*a*, a silver coin, from roop*a*, silver; and mul*ee*,*a*, a young gardner, from mal*ee*. B,hee-*ee*,*a*, is the wolf's name, from his being a noted sheepstealer; and ung*ee*,*a*, bodice, comes from *ung*, the body.

This particle is moreover of use in dust-*uk*, a summons or sound with the hand to call one to the door; chushm*uk*, a,en*uk*, spectacles; pŏŏsk*tuk*, the hind quarters of a horse; atush-*uk*, the pox; usp*uk*, the outer cover of a tent, known among us in this country as the Fly; and subz*uk*, a bird so called. The whole of these may be readily deduced from *chushm*, *a,en*, the eye; *pŏŏsht*, the back; *atush*, fire; *usp*, a horse; *subz*, green: In the Hinduwee *uk* forms such derivitives as pach*uk*, digester; ruch,h*uk*, a keeper; from *ruk,hna*, to keep; bund,h*uk*, mortgaged; qyd*uk*, a binder; baw*uk*, the sowing season; with a great many more, whose deduction however is not obvious enough for insertion in this place.

uwul, *a*,

Puřh-*uwul*, *much reading*; lik,h*uwul*, a great deal of writing; k,hel-*uwul*, a great sporting, or mutual playing; lu*řuwul*, much and mutual contention; pil*uwul*, copious and social potation.

B,hook,h-*a*, hungr*y*; myl*a*, dirt*y*; neel*a*, blue, *adj.* and noun; lon*a*, salt; *j,hoot,ha*, falsehood; raj*a*, *a king*dom; gol*a*, a ball; *gol*, *round*; gurm*a*, the hot season, *summer*; b,hat*a* *(w)*, the extra allowance for

(w) Pronounced among us liker *betty* than *b,hata; gung*, *a* river; *puřun*, *a* city. A, seems redundant in ďal*a*, a bough; k,hal*a*, a hollow; jal*a*, a net: if these be not rather gradations between *ďal*, an arm of a tree; ďal*ee*, a branch; *k,hal*, k,hal*ee*, *jal*, jal*ee*, as we have many similar words of this kind; *pat*, *putta*, *puttee*, a leaf; *d,har*, *d,hara*, *d,haree*, a stream; *kuřah*, *kuřaha*, *kuřahee*, a pan; *kewar*, *kewara*, *kewaree*, a door; see pages 14, 15, and 52.

rice

THE ADJUNCTIVES, *continued.*

a, rice to an army in the field; gung*a*, *the* river; puṯn*a*, *the* city; *raſt*a, *the right* road, or high way; tol*a*, *the* (ſtandard) *weight* ſo called; dŏŏmb*a*, the tailed ſheep; ſeetul*a*, the ſmall pox, or diſeaſe requiring the cool regimen; Khŏd*a*, the ſelf-exiſting being, God, from *khood*, ſelf; udẖſer*a*, a half ſer *weight*; do-ſer*a*, a two ſer *weight*; pun-ſer*a*, a five ſer *weight*; ekk*a*, the *one*; doo*a*, a deuce, &c. as in page 97, q. v. *A*, added to the *imp.* of Perſian verbs forms their agents: dan*a*, know*ing*, wiſe; been-*a*, a ſeer; ruſ*a*, penetrat*ing*, capable; from theſe, beena-*ee*, viſion; *ruſaee*, &c. come.

uha, Kiṙu-*ha*, worm*y*; dŏŏkẖ*aha*, diſtreſſ*ed*; tel*uha*, oily; doodẖ*uha*, milk*y*; gẖoon*uha*, weevil*y*; douṙ*aha*, a run*ner*, meſſenger; hul*waha*, a plough*man*; pun*iha*, aqua*tick*, watr*y*; bẖoot*uha*, haunt*ed*, ghaſt*ly*; ootir*aha*, one from the North.

aha,

waha, &

ha,

wala, *(x)* Mut-*wala*, drunk; buſteew*ala*, a villager; puneerw*ala*, a cheeſe*monger*; topeew*ala*, *wearing* a hat; dŏŏdẖ*wala*, a milk*man*;

(x) This is perhaps the moſt uſeful particle in the whole language, and though its frequent repetition rather prove harſh and diſguſting to us, the natives certainly conſider it both convenient and harmonious; and while I declare that my prejudices at firſt were ſtrong againſt this very adjunct, I muſt now freely confeſs, that time and uſage have made it as familiar and pleaſing as our *man*, in ſea*man*, car*man*, chair*man*, ſeeds*man*, oil*man*, milk*man*, lands*man*, lay*man*, mer*maid*, chamber*maid*, and a thouſand others, ſo perfectly aſſimilated as not to offend even that ear which at once revolts againſt roteew*ala*, a baker; doodẖ*walee*, a milk*maid*; choukeew*ala*, a chair carrier; janew*alee*, a female going, about to go, a goer in the fem. gend. *wala*, among other uſes forming a kind of future participle; *bẖagna*, fugere; bẖagnew*ala*, fugiens, fugitivus, and fugiturus; bẖagnew*alee*, fugitura; the *a* being generally inflected in the component word to *e*, as in cheer*e*-wala, *ee*, a boy, *a girl*, wearing a turban. This affix like our *able*, means alſo *fit*, *proper*, &c. rotee kẖane walee, eat*able* bread; hilne wala janwur, a tame*able* animal; *likẖnewalee* bat, a ſpeech *proper*, *fit*, *or worthy* to be written, and ſo on. See *one* in the Dictionary. Wala is ſo far eſteemed ſoft and melodious, as to be much uſed in the little ſongs and airs peculiar to this country, which when properly ſung, are by no means devoid of harmony; that the natives ſtudy this even in their language is evident enough from *wala* being ſo commonly mellowed to *eela*, *yla*, &c. in the text, and it ſurely does not require very muſical ears to perceive the ſweetneſs of *lujeela*, *ruſeelee*, *rungeela*, *ſhurmeelee*, *ſujeela*; like which are formed thoſe in *el*, &c.

THE ADJUNCTIVES, *continued.*

wala, *ala*, *wal*, *wa*, *war*, and *wy,a*,

nachne*wala*, a dancer; jane*wala*, a goer, going, *about* to go; ſew-*ala* (*y*), Jove's temple; go*ala*, a cowherd; pee*ala*, a drinking *cup*; j,hok,h*ala*, voracious; b,hurm*ala*, ſuſpicious; g,hee*ala*, buttery; beej-*ala*, ſeedy; ruk,h*wal*, a keeper; deſ*wal*, a native; g,huŭ*wal*, a wharf-*inger*; peſh*wa*, a (the *Murhuŭa* chief is ſo called) leader; much,h*wa*, a fiſherman; bech*wa*, a ſeller; lug*wa*, a paramour; b,huŭ*wa*, a pan-der, from *b,haŭa*, hire; jy*war*, the lord paramount of a village; sŏŏk,h-*war*, delicate; oomed*war*, hope*ful*; ſog*war*, ſorrow*ful*; ruh*war*, quiet, as a horſe; ſhuh*war*, king*ly*; guñ*war*, ruſtick; huŭ*war*, a burial *place*; *war* likewiſe occurs in ſom*war*, Mon*day*; et*war*, Sun*day*, &c. q. v. in the Dictionary: Chul*wy,a*, a walk*er*; bol*wy,a*, a ſpeak*er*; ro*wy,a*, a weep*er*; nuch*wy,a*, a dancer.

eela, *yla*, or *ela*, *el*, and *a,el*,

Huŭ,h*eela*, obſtinate; put,h*reela*, ſton*y*; luj*eela*, ſhurm*eela*, baſhful; ru*ſeela*, juic*y*, luſcious; rung*eela*, colour*ed*; ſuj*eela*, grace*ful*; g,hur*yla*, domeſtick; bun*yla*, wild; kunŭ*yla*, thorn*y*; pootr*yla*, *adopted* ſon; kuſ*yla*, aſtringent; pun*yla*, water*y*; guñ *wyla*, ruſtick; b,hooſ*yla*, a ſtraw *houſe*, or *barn* for ſtraw; ſout-*ela*-b,ha,ee, a *ſtep*brother; t,hun*ela*, *having* dugs or teats; uk*ela*, *alone*; ud,h*ela*, *half* a pyſa; bugh*ela*, a *young* tiger; mor*yla*, a *young* peacock; g,ha,*el*, wound*ed*; boj,h*el*, load*ed*; pa,*el*, ſure-footed, &c. (an elephant); duŕha,*el*, beard*ed*; nuk*el*, a camel's noſe *ſtick*; ko*el*, the black bird ſo called, from it's cry *koo koo*, or *ko ko*, the ko-ko-*wala*, or *ko,el*, whence *ko,ela*, char*coal*.

hara, *ar*, *ara*, *ar*, *or*, *r*,

(*z*) Lukuŭ*hara*, a wood*monger*; pun*hara*, a water *carrier*; ſohun-*hara*, a weed*er*; lik,hun*hara*, a writ*er*; chooree*har*, a bracelet *ſeller*; buni*har*, a labour*er*; bunj*ara*, a trader (in grain eſpecially); ſing,h*ara*, a *horned* aquatick vegetable ſo called; teej*ara*, a terſian; poch*ara*, a wip*er*: Chum-*ar*, a currier; kŏŏmh*ar*, a pot*ter*; k,hel*ar*, a play*er*: ſon*ar*, a gold*ſmith*; loh*ar*, a black*ſmith*; kurt*ar*, creator, maker; b,hund*ara*, a pan*try*; lon*ar*, ſalt*pit*; jou*nar*, barley-*land*; moot*ar*, a

(*y*) The Hindoo Jupiter, named *Sew Se,oo*, whence ſew*ala*, his temple at Benaris—ſtained with the blood of thoſe Britiſh officers, who were unfortunately maſſacred there during the troubles of Chit Sing,h.

(*z*) *Hara* is in many reſpects like *wala*, on which conſult the above note.

piſs

THE ADJUNCTIVES, *continued.*

ar, ee,ara, era, and *ora,*

piſs *channel*; deed*ar*, ſight; gŏŏſt*ar*, ſpeech; ruſt*ar*, gait; mŏŏrd*ar*, carrion, &c. G,huſ-*ee,ara* a graſs-*cutter*; b,huŭ*ee,ara*, an inn *keeper*; dook,h*ee,ara*, or dook,h*aree*, wretch*ed*; and b,heek,h*aree*, a beggar: Loot*era*, a plunder*er*; b,hung*era*, a b,hung *ſeller*; luk,h*era*, luh*era*, a varniſh*er*; kum*era*, a ſervant, &c. ſump*era*, a ſnake *catcher*; dunt*era*, *having* teeth; chuch*era*, *belonging to the* paternal uncle, moom*era*, to the maternal uncle; buſ*era*, a rooſt; moonď*era*, a houſe or wall ridge: Huñs-*oŭra*, a laugh*er*; pudo*ŭra*, a fart*er*; b,hugo*ŭra*, a deſert*er*; moot*oŭra*, a piſſ*er*; puj*oŭra*, a mean *fellow*; huj*oŭra*, a ſatiriſt; lurk*oŭra*, *having* children, not barren; bund*oŭra*, *born of* a ſlave.

ak, aka, and *ka,*

Douŭ*ak*, a run*ner*; luŭ*ak*, or luŭ*aka*, a wrangl*er*; pyr*ak*, a ſwimm*er*; ooŭ*ak*, a fly*er*: At times *ank*, *anka*, occur for *ak*, Soz*ak*, ſcald*ing*, a clap; poſh*ak*, cover*ing*; khoor*ak*, eat*ing*, food; tup*ak*, warm*th*: G,hur*ka*, domeſtick; kam*ka*, uſe*ful*; miťtee*ka*, earthen; and in this way perhaps p,hŏŏl*ka*, light; luŭ*ka*, a child; ch,ho*kra*, a boy; may be deduced from *p,hool*, a flower; *laŭ*, *ch,ho*, affection, love; as we have lung*ra*, lame, from *lung*; and chum*ra*, from *cham*, leather. Muť*ka*, a ſmall jar, from *maŭ*, a large one; buŭ*ka*, ch,hoť*ka*, moť*ka*, &c. are in occaſional uſe for *buŭa*, great; *ch,hoŭa*, ſmall; *moŭa*, fat.

yt, yta, and *yŭa,*

ď,hul-*yt*, armed with a ſhield; birch,h*yt*, a ſpear*man*; ďuk*yt*, a robber; kuŭk*yt*, a bard, who repeats the *kuŭka*, or war ſong in battle; d,hurn*yt*, a deſperate dunn*er*; koonď*yt*, an inſurer; chuŭ,h*yt*, chuŭ,h*yta*, a horſe-*man*, *rider*; ug*yta*, early; puch,h*yta*, late; bug,hyŭa, a young tiger; buhmnyŭa, *a young Brahmun.*

ukuŭ,

Kood-*ukuŭ*, a leap*er*; b,hool*ukuŭ*, forget*ful*; pee*wukuŭ*, a drunk*ard*; k,hel*ukuŭ*, a play*er*; chod*ukuŭ*, a wencher.

b,hur,

Pet-*b,hur*, a belly*ful*; ſer *b,hur*, a full ſer, as much as a ſer; chum-chu-*b,hur*, a ſpoon*ful*; kumur-*b,hur*, *up to* the waiſt; ſhuhr-*b,hur*, the whole city.

ſa, and *kaſa,*

Hura-*ſa*, green*iſh*; kala*ſa*, black*iſh*; rinďee*ſa*, woman*iſh*; lurke*kaſa*, child*iſh*; hywan*kaſa*, brut*al*; murdſa, manlike: ſee pages 77-82-162.

jog,

Be,ah-*jog*, marriage*able*; huſne*jog*, laugh*able*, &c. This particle reſembles our *able*, and is generally uſed to denote *ability*, *propriety*, *expediency*, *poſſibility*, &c. like *qabil*, to be noticed hereafter.

Neel-

THE ADJUNCTIVES, *continued.*

gur, *gar*, and *kar*,

Neel-*gur*, an indigo *maker*; ſoudag*ur*, a trader; jadoog*ur*, a magi*cian*; bazeeg*ur*, a juggler; ſaboong*ur*, a ſoap-*boiler*; zurg*ur*, a gold*ſmith*; tumbakoog*ur*, a tobacco*niſt*; rufoog*ur*, a darn*er*: It aſſumes *ee*, in kar*eegur*, a tradeſ*man*; ſiql*eegur*, (for ſyqulg*ur*) a ſcourer; and forms the uſeful adjunct *guree*, in mŏŏnſhee*guree*, ſipahee*guree*, mochee*guree*, *the buſineſs of* a ſecretary, ſoldier, and ſhoemaker; beſides its own abſtract in jadoogur*ee*, ſaboongur*ee*, neelgur*ee*, &c. Khidmutg*ar*, a ſervant; mududg*ar*, a help*er*; gŏnuhg*ar*, a crimi*nal*; roz-g*ar*, employment, &c. ee,adg*ar*, a keepſake:—Bud-*kar*, an evil *doer*; ſuluh*kar* a counſel*lor*; zina*kar*, a fornicator; kiſht*kar*, a plan*ter*; peſh*kar*, a fore*man*, aſſiſtant; qulum*kar*, a drawer; chitur*kar*, a painter; duſt*kar*, a manufacturer; ſhŏŏd*kar*, an eſtimate, appraiſement; azmoodu*kar*, or kar-*azmoodu*, *experienced* in buſineſs. All theſe particles ſeem to come from the Perſian verb *kurdun*, to do, make, manage, &c. which was perhaps more regular formerly than it is now; kar*kŏŏn*, a manager, comes from the preſent irregular imperative.

dar, *burdar*, and *bur*,

*Z*umeen-*dar*, a land*holder*; qurz*dar*, a debt*or*; chob*dar*, a mace *bearer*; dŏŏkan-*dar*, a ſhop-*keeper*; ab*dar*, a water-*cooler*; khubur*dar*, care*ful*; zur*dar*, money*ed*; a,eb*dar*, blemiſh*ed*; boot*edar*, flower*ed*; *fotu*, or tuhweel*dar*, the purſe *bearer*, or the caſh *keeper*; doſt*dar*, friendly; hŏqqu *burdar*, hŏqqu *carrier*; aſa *burdar*, a mace *bearer*; nezu *burdar*, a ſpear*man*; alum, or niſhan *burdar*, a ſtandard *bearer*; furma, or hŏŏkm *burdar*, alſo furma*bur*, *obedient* to orders; py,am*bur*, a meſſenger; ruh*bur*, a guide; dil*bur*, *a ſtealer* of hearts: *Daſhtun*, to hold, keep, &c. with *bŏŏrdun*, to lift up, carry, take away, &c. furniſh from their irregular imperatives, *dar*, *bur*, &c. uſed here.

ban, *wan*,

Bagh-*ban*, a garden*er*; dur*ban*, a door *keeper*; mihr*ban*, propitious; gaŕeew*an*, a carter, coach*man*; kiſhteew*an*; a boat*man*; pas*ban*, a watch*man*; bad*ban*, a ſail; deed*ban*, the ſight of a gun. See p. 33.

mund,

Doulut-*mund*, wealth*y*; tale*mund*, lucky; ikhlas*mund*, friend*ly*; hŏŏnr*mund*, uql*mund*, ſkil*ful*, wiſe; kuſul*mund*, ail*ing*; fa,edu*mund*, profit*able*;

THE ADJUNCTIVES, *continued.*

mund, wunt, & man,

profit*able*; durd*mund*, forrow*ful*; bul*wunt*, power*ful*; b,hug*wunt*, fortunate; d,hun*wunt*, opulent; dy,a*wunt*, liberal; b,hag*man*, ſucceſſ*ful*; bŏŏd,h*man*, knowing; biddee,a*man*, a learned man; gŏŏn*man*, ſkil*ful*; whence the well known corruption, *ſik-man*, ſo uſeful to the *tazu wilautees*, when any thing gets out of order, as the Ramjonies make no bones of calling a *bullock*, *cart*, *boat*, &c. *ſikman! Mund*, probably comes from *mandun*, to ſtay, continue, &c. *man*, from *manna*, to obey, or *manŏŏs*, a man; but *ban*, *wan*, and *wunt*, I cannot deduce.

baz,

Rindee-*baz*, a wench*er*; dugha*baz*, treacherous; ŭ'kul*baz*, a gueſſ*er*; nukhre*baz*, a ſham*mer*; mŏŏrgh*baz*, a cock-*fighter*; dunge*baz*, rebellious; qudm*baz*, *ſwift* footed: *Bazeedun*, to play, act, &c. in Perſian gives this uſeful adjunct *baz*; jan*baz*, ſporting *life*, brave, gallant.

wur, & cwur,

Jan-*wur*, or jun-*awur*, an animal, *having* life; nam*wur*, renown*ed*; nuſeeb*wur*, fortunate; ghŏŏſſe*wur*, cholerick; dil*awur*, brave, ſpirit*ed*; zor*awur*, vigor*ous*; tun*awur*, corpulent; zeb*awur*, becoming; qud*awur*, bulky: for *war*, ſee page 174. The above are from *awoor-dun*, to bring, cauſe, &c.

geen, & een,

Ghum-*geen*, ſorrow*ful*; ſhurmg*een*, abaſh*ed*, baſh*ful*; khuſhm-*geen*, wrath*ful*; numk*een*, ſalt, ſubſ. and *adj.* rung*een*, colour*ed*; zurr*een*, gold*en*; ſung*een*, ſolid, like a ſtone; atuſh*een*, fiery; chob*een*, wood*en*; kum*een*, mean; ſee page 170 on *eenu*; ſhouq*een*, curious: Theſe, with the following, are not eaſily traced, and may be termed primitive particles.

nak, ſar, & indu,

Shurm -*nak*, -*ſar*, or -*indu*, *aſhamed*; houl*nak*, fear*ful*; khutir*nak*, danger*ous*; ſhuhwut-*nak*, luſt*ful*; sŏŏbŏŏk*ſar*, light, eaſy; ſoz -*indu*, -*nak*, burning; nuwees*indu*, a writer.

zadu, zad, & za,

Shuh-*zadu*, a prince; huram-*zadu*, baſe *born*; ſahib-*zadu*, a gentle-man's *ſon*, alſo khw'aja-*zadu*, (contr. khoo-*zadu*); khanu-*zad*, *born* in the houſe; puree-*zad*, fairy-*born*; madur-*zad*, native; wila,et-*za*, a fo-reigner; hindooſtan'*za*, born in India; whence mir-*za*, from meer-*za*, and this from *za,eedun*, to be born.

THE SUBSTANTIVES, *continued.*

kuſh,

ſaz,

khwŭa, undeſh, & tulub,

ſhunas, dan, & fuhm,

poſh,

bukhſh,

bund,

Sur-*kuſh*, diſobedient; gurdun-*kuſh*, proud; dil-*kuſh*, heart-*alluring*; buchu-*kuſh*, a breeder; jureeb-*kuſh*, a meaſurer; urru-*kuſh*, a ſawer; tar-*kuſh*, a wire *drawer*; ab-*kuſh*, a water *drawer*; hŏqqu-*kuſh*, a hŏqqu *ſmoker*; dhooañ-*kuſh*, a chimney; peſh-*kuſh*, a preſent; bad-*kuſh*, a fan; phulee-*kuſh*, a loop *hook*, from the Perſian verb *kusheedun*, to pull, and the word *phulee*, a loop in tents.

Zumanu-*ſaz*; a time *ſerver*; kar-*ſaz*, a manager; duwa-*ſaz*, *a compounder* of medicines; rung-*ſaz*, a painter; sŏŏkhn-*ſaz*, an orator; khanu-*ſaz*, home*ſpun*; dum-*ſaz*, congenial; heelu-*ſaz*, deceit*ful*, or a deceiver; buhanu-*ſaz*, a ſham*mer*; from *ſakhtun*, to form, make, and *buhanu*, a ſham.

Khyr-*khwŭa*, -*undeſh*, -or -*tulub*, a well-*wiſher*, benevo*lent*; bud-*undesh*, or -*khwŭa*, evil *minded*, male*volent*; qurz-*khwŭa*, a creditor; dil-*khwŭa*, heart's deſire; khatir-*khwŭa*, ſatisfaction; ŏzr-*khwŭa*, -or -*tulub*, an apologiſt; door-*undeſh*, provident; kotah-*undeſh*, ſhort *ſighted*; khwŭa nu khwŭa, nolens volens; riſhwut-*tulub*, *requiring* a bribe, corrupt; murumut-*tulub*, *requiring* repairs: theſe we have from *tulbeedun*, to call, want; *khwaſtun*, to deſire, and *undeſhu*, thought.

Kar-*ſhunas*, or -*dan*, *ſkilled* in buſineſs; roo-*ſhunas*, well *known*; qudur-*dan*, -or -*ſhunas*, *diſcerning* merit; sŏŏkhun-*ſhunas*, -*fuhm*, -or -*dan*; *ſkilled* in words; rumz-*dan*, -*ſhunas*, or -*fuhm*, *verſed* in allu ſions: furniſhed by the verbs *daniſtun*, *ſhunakhtun*, and *fuhmeedun*, to know, &c. for the *dan*, in ſhuma-*dan*, a candle*ſtick*, &c. ſee the ſubſequent pages on derivities of locality, &c. There is another *dan*, from *dena*, to give, which means an offeringor preſent; gou-*dan*, an offering of a cow; un-*dan*, a preſent of grain.

Roo-*poſh*, concealed; purdu-*poſh*, a concealer; aeb-*poſh*, a winker at faults; bala-*poſh*, a quilt; pulung-*poſh*, a coverlet; ſur-*poſh*, a lid, or cover; pa-*poſh*, a ſlipper; zeen-*poſh*, a ſaddle *cloth*: from *poſheedun*, to cover, hide.

Khuta-*bukhſh*, *forgiving* faults; kurm-*bukhſh*, *beſtowing* favours; *bukhſheedun*, means to give, beſtow.

Sipur-*bund*, *armed with* a ſhield; khupra*bund*, a tiler; duwal*bund*, *armed*

THE ADJUNCTIVES, *continued.*

bund,

armed with a ſword; duſtar*bund*, wearing a turban; dil*bund*, ſweet-heart; nuzur*bund*, a priſoner at large; pa*bund*, confined; qulu*bund*, *beſieged*; qulum*bund*, written down; kumur*bund*, a waiſt *belt*; gooloo-*bund*, a ſtock; nal*bund*, a farrier; jild*bund*, a book *binder*; ſur*bund*, (whence) *a turband*; zer*bund*, a martingal: this we have from the irregular *imp.* of *buſtun*, to tie, bind, form, &c.

puruſt,

Bŏŏt-*puruſt*, an idol *worſhipper*; aſhna*puruſt*, *devoted* to a friend; zun *puruſt*, *adoring* a woman; ſhikum*puruſt*, *a ſlave* to one's belly: from *puruſteedun*, to worſhip, adore, &c.

furoſh,

My-*furoſh*, a vintner; mewa *furoſh*, a fruiterer; puneer *furoſh*, a cheeſe *monger*; ghullu *furoſh*, a grain merchant, or monopoliſt; duſt-*furoſh*, a pedlar; khood *furoſh*, a boaſter; *khood*, ſelf, and *furokhtun*, to ſell, ſhow, &c.

geer,

Juhan- or alum -*geer*, epidemick, &c. rah*geer*, a way *farer*; goſhu*geer*, a recluſe; zoolu- or damun -*geer*, a purſuer; duſt*geer*, a patron; bughl-*geer*, [illegible]; dil*geer*, ſorry; gŏŏl*geer*, ſnuffers; kuf*geer*, a ſkimmer; jag*eer*, a grant of land. This very common particle, *giriftun*, to take, hold, ſeize, ſupplies us with, from its imperative, *geer*, *bugeer*.

khŏŏar, or *khor,*

Khoon-*khŏŏar* or *khor*, a murderer; ſhu[illegible]*khŏŏar*, a wine *bibber*; food- or beraj-*khor*, or-*khŏŏar*, a uſurer; danu*khor*, granivorous; *ſ*[illegible]*khor*, a back *biter*: *khoordun*, ſignifies to eat, drink, or take; and *khor* is moſt uſed in compoſition.

khan,

Fa[illegible]*khan*, a reader of Perſian; *ſiſtukhan*, a ſtory *teller*; murſee*a-khan*, *a reader* of elegies: *khandun*, to read, peruſe, &c. &c.

go,

Durogh-*go*, a liar; raſtgo, *a ſpeaker* of truth; behoodu- or [illegible]-*go*, a babbler; kum-*go*, or -*sŏŏkhn*, a ſilent man, of few words: *gooſtun*, means to ſpeak, tell, ſay, and ſo on.

jo,

Aeb-*jo*, a critick; jung-*jo*, quarrel*ſome*; nam-*jo*, *deſirous* of fame, ambitious; from *jooſtun*, to ſeek, ſearch, &c.

been,

Bareek-*been*, ſubtile; peſh*been*, *provident*; nuzdeek*been*, ſhort *ſighted*; door*been*, a ſpyg*laſs*. This *been* is either perverted from *deedun*, to ſee, or is the remains of ſome old, obſolete verb, uſed for ſome parts of *deedun*, *bibeen*, ſee thou; *mubeen*, do not ſee.

Gol-

—THE ADJUNCTIVES, *continued.*—

undaz, or *chula,*

Gol-*undaz* or *chula*, a gunner; teer*undaz*, an archer; burq*undaz*, a muſketeer; duſt*undaz*, an intermeddler; zer*undaz*, a hŏŏqqu cloth: from *zer*, below, and *undakhtun*, chulana, to throw, drive, ſhoot, put, &c.

ſuwar, or *nuſheen,*

Shuh-*ſuwar*, a ſwift *rider*; tŏŏrk*ſuwar*, a trooper; feel-*nuſheen* or -*ſuwar*, *mounted* on an elephant; palkee-*ſuwar* or -*nuſheen*, *ſitting* in a *palkee*; kiſhtee-*nuſheen* or -*ſuwar*, *aboard* a boat; tukht*nuſheen*, *mounted* on a throne; ja *nuſheen*, a repreſentative; dil *nuſheen*, *fixed* in the mind: *nuſhiſtun*, to ſit, be ſeated, fixed, &c. bi-*nuſheen*, *ſit* down.

rŏŏba, & *mohun,*

Dil-*rŏŏba* or mun-*mohun*, heart *alluring*; ahun *rŏŏba*, *attracting* iron; the magnet; kuh *rŏŏba*, *attracting* ſtraws, amber; jug *mohun*, *captivating* the world: *ruboodun*, *mŏhna*, to carry off, attract, &c.

cheen,

Khŏſhu-*cheen*, a gleaner; gŏŏl *cheen*, a flower *plucker*; sŏŏkhn *cheen*, a carper; nŏŏqtu *cheen*, a hypercritick: *cheedun*, to pick, gather, pluck, &c.

rez,

Burg-*rez*, *ſhedding* leaves; khoon *rez*, *ſhedding* blood; tŏŏkhm *rez*, *ſowing* ſeed; ſhukur *rez*, *dropping* ſugar, *melliſluous*; ab *rez*, a rill; rung *rez*, a dyer; from *rekhtun*, to ſhed, pour, ſpill, &c.

fiſhañ, or *ufshañ,*

Gŏŏl-*ufshañ* or *fiſhañ*, *ſcattering* roſes; dŏŏr *ufshan*, &c. *ſcattering* pearls; uſhk *fiſhan*, *ſhedding* tears; *fiſhandun*, to ſprinkle, &c.

ſoz,

Dil-jan or jeegur-*ſoz*, zealous, ardent; alum *ſoz*, a tyrant; futeelu-*ſoz*, a lamp: *ſokhtun*, to burn.

kun,

Gor-*kun*, a grave *digger*; bekh *kun*, an extirpator; from *bekh*, a root, and *kundeedun*, to dig.

zudu, or *mara,*

Afut-*zudu* or *mara*, afflicted; burq-*zudu*, or gaj *mara*, *ſtruck* with lightning; ghum *zudu*, or ſog *mara*, d[illegible]ted; pun *mara*, deſtroyed by rain, ſubject to water; pale *mar*, *nipped* by froſt, as *mara* is often contracted: both theſe come from *zuadun* and *marna*, to beat.

aloodu,

Khoon-*aloodu*, bloody; gurd *aloodu*, [illegible]; ſhukur *aloodu*, mixed with ſugar: *aloodun*, ſignifies *to ſmear*, cover [illegible]

zun, or *mar,*

Shumſher-*zun*, a ſwordſman; teer-[illegible]n archer; neſh *zun*, a ſtinger; rug *zun*, a phlebotomiſt; rah *zun*, or but *mar*, a robber; choukee or ghat *mar*, a ſmuggler; chiree *mar*, a bird *catcher*; jee-pet- or chhooree-*mar*, a felo de ſe; laf *zun*, a boaſter: ſee *zudu*, above. Shuhr-

THE ADJUNCTIVES, *continued.*

aſhob,

Shuhr-*aſhob*, *inflaming* the city; jan- khatir- or dil- *aſhob*, *inflaming* hearts; chuſhm *aſhob*, having inflamed eyes.

azar,

Dil-*azar*, *diſturbing* the ſoul; murdŏŏm *azar*, a tyrant; khulq *azar*, haraſſing the people: the above two particles are from *aſhooftun*, to diſturb, &c. *azardun*, to diſtreſs.

ufroz; and *ufraz,*

Buzm-or-mujlis-*ufroz*, *illuminating* an aſſembly; juhan- or alum-*ufroz*, *enlightning* the world: gurdun *ufraz*, *raiſing* the head; ſur *ufraz*, promoted: *ufrokhtun*, to kindle, &c. *ufrakhtun*, to raiſe, &c.

doſt,

Wutun-*doſt*, a patriot; zun *doſt*, *fond* of women; khanu *doſt*, *attached* to home; ghureeb *doſt*, a friend to the humble, or poor.

dŏŏſhmun,

Zun-*dŏŏſhmun*, *averſe* to women; fuqeer *dŏŏſhmun*, *inimical* to mendicants; buradur *dŏŏſhmun*; a brother's *enemy*.

amoz,

Nou-*amoz*, a novice; elm *amoz*, a ſtudent; turbeeut *amoz*, a preceptor; kar *amoz*, verſed in buſineſs; jung *amoz*, *ſkilled* in war: *amokhtun*, *to learn*, *teach*, &c.

amez,

Mukur-*amez*, deceit*ful*; khak- or gurd- *amez*, *mixed* with duſt; gŏŏlab *amez*, *mixed* with roſe water: *amekhtun*, to mix, &c.

ungez,

Fitnu-*ungez*, *exciting* miſchief; atuſh *ungez*, incendiary; bulwa-*ungez*, *ſtirring up* rebellion; *ungekhtun*, to excite, &c.

purwur, or *pal,* and *nuwaz,*

Ghureeb -*purwur*, or -*nuwaz*, *protecting* the poor; ſipah *purwur*, *cheriſhing* the army; alim *purwur*, *patroniſing* the learned; khanu-*purwur*, home *bred*; naz *purwur*, pampered, foſtered: prithee *pal*, *cheriſhing* the world; zubaň *purwur*, or buchun *pal*, *true* to one's word; gopal, a cow*herd*; perhaps *contr.* in the fem. to *gopee*, a ſhepherdeſs, or damſel; whence the *Gopees* of Kriſhŏŏn, celebrated in the annals of *Brij*, the Indian Arcadia; yuteem-*nuwaz*, *kind* to orphans: *nuwakhtun*, *purwurdun*, *palna*, to nouriſh, cheriſh, favour, &c.

purdaz,

Sŏŏkhn-*purdaz*, an orator; manee *purdaz*, an expoſitor; kar *purdaz*, a manager: *purdokhtun*, to manage, &c.

ſhikar,

Mahee-*ſhikar*, a fiſher; ahoo *ſhikar*, a deer *catcher*; meer *ſhikar*, a bird *catcher*, alſo a pimp; from *ſhikar*, game.

THE ADJUNCTIVES, *continued.*

fureb, Dil-*fureb*, *ſtealing* hearts; murdŏŏm *fureb*, *deceiving* the people: *fureſtun*, to deceive.

kŏŏſha, Dil-*kŏŏſha*, *expanding* the heart; mŏŏſhkil *kŏŏſha*, *ſolving* difficulties; *kŏŏſhadun*, to open.

goodaz, Dil-*goodaz*, *melting* the ſoul; tun *goodaz*, *weakening* the body; burf-*goodaz*, *diſſolving* ice: *goodakhtun*, to melt, &c.

nŏŏma, Khooſh-*nŏŏma*, neat; bud *nŏŏma*, ugly; khood *nŏŏma*, oſtentatious; ungŏŏſht *nŏŏma*, pointed at; rah *nŏŏma*, a guide; manee *nŏŏma*, an expoſitor: *numoodun*, to ſhow.

bos, Qudum- or pa- *bos*, *kiſſing* the feet; duſt *bos*, *kiſſing* hands; aſtanu-*bos*, *kiſſing* the threſh-hold: *boſeedun*, *to kiſs*, &c.

les, Rikabee-*les*, or *muz,hub*, a paraſite; kha,e,u *les*, a ſycophant, a cringing ſcoundrel: *leſeedun*, to lick.

goon, or *fam,* Neel -*goon*, or -*fam*, blue; gool -*goon*, or -*fam*, roſe *coloured*; zufran -*fam*, or -*goon*, ſaffron *coloured*.

ma,el, Subzee-*ma,el*, green*iſh*; sŏŏrkhee *ma,el*, red*diſh*; zurdee *ma,el*, yellow*iſh*.

bar, Bŏŏrd-*bar*, patient; pŏŏr- zer- tuh- and gurañ- *bar*, heavy *laden*, borne down; sŏŏbŏŏk *bar*, light, eaſy, &c. gouhur *bar*, *raining* pearls; uſhk *bar*, *ſhedding* tears; g,hur *bar*, houſe*hold*; dur*bar*, a levee, or court: See *war*, in page 174. *Bar*, is a load, &c. and *bareedun*, means to rain.

put, Sena-*put*, *commander* of an army; Hindoo *put*, *lord* of the Hindoos; guj *put*, lord of elephants.

rou, Tez-ſhitab-juld-gurm-*rou*, ſwift *footed*; sŏŏbŏŏk *rou*, light *footed*; kum *rou*, ſlow *paced*; from *ruſtun*, to go.

doz, Khymu-*doz*, a tent *maker*; chikun *doz*, an embroiderer; kufsh *doz*, a ſlipper *maker*; zumeen *doz*, *low*, *gentle* (as rain): *dokhtun*, to ſew.

rus, Furee,ad- dad- *rus*, a redreſſer; sŏŏkhn *rus*, *verſed* in words; padſhah *rus*, *approaching* kings; duſt *rus*, ability; *ruſeedun*, to arrive, &c.

ſho, Deg-*ſho*, a ſcullion; reg *ſho*, a ſand *waſher*; mŏŏrdu *ſho*, *a waſher* of corpſes; pa *ſho*, feet *bathing*; ſung *ſho*, *waſhing* any grain free of ſand, &c. from *ſhŏŏſtun*, *to waſh*.

Kar-

THE ADJUNCTIVES, *continued.*

khanu,

Kar-*khanu*, a work *houſe*, or manufacture; bawurchee *khanu*, the cook *room*; khilwut *khanu*, a private *chamber*; top *khanu*, artillery; kŏŏtŏŏb *khanu*, a library; ſahib *khanu*, a houſe*holder*.

dan,

Nas-*dan*, a ſnuff *box*; qulum *dan*, a pen *caſe*; ſhuma *dan*, a candle-*ſtick*; numuk *dan*; a ſalt *cellar*; rouſhun- or tab- *dan*, a ſmall window.

gah,

Khwăb- or aram- *gah*, a ſleeping *room*; ſhikar *gah*, *a place* for game; dur *gah*, a threſhold, ſeat or place; gŏŏzur *gah*. a paſs, ferry, &c. ſuhur *gah*, morning; hur *gah*, *when*ever.

jah,

Alee-*jah*, of exalted *dignity*; aſman *jah*, high as Heaven; Sikundur *jah*, *renowned* as Alexander.

ſtan, iſtan, ſitan, and *uſt,han,*

Hindoo-*ſtan*, India; koh*iſtan*, high*lands*, hilly; gŏŏl*iſtan*, or bo*ſtan*, a garden; gor- or qubr- *iſtan*, a burial *place*; deo *uſt,han*, a temple; raj *uſt,han*, the capital; dil *ſitan*, *captivating* the heart; mŏŏlk- or kiſh-wur- *ſitan*, *conquering* a country; from *ſitaneedun*, to take.

zar,

Lalu-*zar*, *a bed* of tulips; gŏŏl *zar*, a garden; murgh *zar*, a green *plot*; ſubza *zar*, a parterre.

baŭree, and *waree,*

Pan-*baŭree*, the betel vine*yard*; gŏŏlab *baŭree*, a roſe *garden*; bans-*baŭree*, a bamboe *plantation*; imam *baŭree* or *baŭra*, the imam's *place*; ruſool *baŭree*, the prophets'; p,hool *baŭree* or *waŭree*, a flower *garden*; bun *waree*, living in a wilderneſs; puŭ *waree*, the clerk of a village; g,huŭ *waree*, wharfage.

ſal, or *ſala,*

Ŭuk-*ſal*, the mint; g,hor *ſal*, a ſtable; ga,o *ſala*, a cow *houſe*; d,hurum *ſala*, an alms *houſe*.

abad, nugur, poor, ſhuhr, and *gurh,*

Ukbur-*abad*, Agra, *the city* of Ukbur; Ilah*abad*, *the city* of God; Mŏŏrſhid*abad*, *the city* of Mŏŏrſhid, or the teacher; Uzeem*abad*, Patna, *the city* of *Uzeem*, rather than the *great* city, as the founder's name is generally preſerved; Ram*nugur*, *the city* of God; Mooſa*nugur*, *the city* of Moſes; Da,ood*nugur*, *the city* of David; Jy*nugur*, *the city* of victory; Juhaŭgeer *nugur*, D,hak,ha, *the city* of Juhangeer; Ghazee*poor*, *the town* of Ghazee; Mihr Ulee *poor*, B,houŭree, or *the village* of Mihr Ulee, on the banks of the Beſoo,—*te ſalve et tuos!* Anoop*ſhuhr*, the *city*

THE ADJUNCTIVES, *continued.*

ſhuhr, and *gŭrh*,

gunj, *gola*, and *mou*,

mala,

namu,

jamu,

bundee,

city of Anoop, or the incomparable *town*; much hlee *ſhuhr*, fiſh *town*: Futih *gŭrh*, Fort Victoria; Martin *gŭrh*, *Fort* Martin; Nujuf *gŭrh*, Nujuf's fort: See *town*, in the Dictionary; which will account for Surung*puttun*, Seringapatnam, &c.

Nuwwab-*gunj*, ſhah *gunj*, muharaj *gunj*, buhadŏŏr *gunj*, may be engliſhed, market viceroy, king's market, prince's *market*, ſquire *market*: Bhugwan *gola*, *the mart* of Bhugwan; lon *gola*, the ſalt *market*; Nat bhunjun *mou*, *the town* of Nat bhunjun; Shumſabad *mou*, *the town* near Shumſabad, to diſtinguiſh it from other *Mous*.

Mo'un- jou- jy- motee- &c. -*mala*, *necklaces* of various kinds; nam-*mala*, a vocabulary; rag *mala*, a ſong or tune book.

Sikunder-*namu*, *the hiſtory* of Alexander; ſhah *namu*, *the book* of kings; jung *namu*, military *memoirs*; baz *namu*, a writ of renunciation or ejection; razee *namu*, *a deed* of conſent or acquieſcence; hŏŏkm *namu*, a *written* order; ſafee *namu*, a letter of releaſe.

Ahun-*jamu*, the iron *work* or *furniture*; pae *jamu*, trowſers; mom-*jamu*, wax *cloth*.

Juma-*bundee*, a rent *roll*; zuban *bundee*, an affidavit; danu *bundee*, an appraiſement of grain; peſh *bundee*, fore*caſt*; ſee *bund*, in page 179.

THE PREPOSITIVES *from with their component vocables*

be,

na,

and

la,

Be-ſubr, *im*patient, *diſ*contented; *na* tuman, *im*perfect; *na* khooſh, *diſ*pleaſed; *la* char, help*leſs*; *la* ghurz, *diſ*intereſted; *be* muqdoor, *un*able; *na* waqif, *un*acquainted; *la* ſanee, *un*equalled; *be* hul, *in*explicable; *na* oomed, hope*leſs*; *be* khubur, ignorant; *be* gŏnah, innocent; *na* tuwan, impotent; *la* purwa, heed*leſs*: *na* and *la*, are often confounded; *be* and *la*, ſeem in general to require *nouns*, forming with them *adjectives* of privation, which *na*, commonly does with the ſimple adjective; and although they differ in this reſpect, their abſtract privitives are formed by aſſuming final *ee*; beſubr*ee*, *im*patience; *na*-khooſh*ee*, *diſ*pleaſure; *la*char*ee*, *in*ability. See *Un*, page 977, Dict.

u,

un,

and

nir,

U- or *un*- jan, ignorant, *un*acquainted; *u*par, ſhore*leſs*, *un*bounded; *u*lug, *diſ*joined; *un*hona, *im*poſſible; *un*purha, *il*literate, *un*read; *ud*hurmee, *diſ*honeſt; *u*-ſoch, *un*concerned, thought*leſs*; *u*-tul, *u*-chul, *im*moveable; *nir*mul, *un*defiled; *nir*jun, *un*inhabited; *nir*aſa, hope*leſs*, *diſ*appointed;

II. THE PREPOSITIVES, *with their component vocables,*

u, *un*, and *ni*,

*dis*appointed; *ni*lujja, *im*modeſt, ſhame*leſs*; *ni* hut,ha, *un*armed; *ni* dur, *un*daunted, fear*leſs*; *u* chook, *in*fallible; the *u*, above is generally prolated like *a*. Some of theſe privatives are much uſed with the preterites of verbs; *un* d,hoa, *un*waſhed; *un*kuta, *un*cut; eſpecially *un*, and with *nouns*, which thus become adjectives; the concretes, like d,hurm*ee*, honeſt, have *u*-d,hurum, *dis*honeſt, &c.

ghyr, *khilaf*, and *kum*,

Ghyr-mŏŏfeed, *dis*advantageous; *ghyr* mŏŏmkin, *im*poſſible; *ghyr*-ſuheeh, *in*correct; *ghyr* maroof, *un*known; *ghyr* moheet, *un*bounded; *khilaf* ſhura, *il*legal, *un*lawful; *khilaf* qa,edu, *ir*regular; *khilaf* tuba, *un*natural; *kum* yab, *un*common; *kum* qudur, -worth*leſs*; *kum* zor, impotent, pith*leſs*, *in*firm; *kum* houſilu, *il*liberal; *kum* bukht, *un*lucky, luck*leſs*.

bud, *koo*, *ziſht*, *tung*, *puſt*, *doon*, *goom*, and *dŏŏr*,

Bud-ſoorut, or *ziſht*-roo, *ill*favoured; *bud* gŏŏman, *dis*truſtful, alſo *bud* zun; *bud*-dil or -khŭa, *dis*affected; *bud* nam, *dis*graced, *in*famous; *tung*-dil, or -chuſhm, narrow minded; alſo *puſt*- or *doon*-himmut, *il*liberal; *bud* batin, *ill* natured; *bud* purhez, *in*continent; *bud* nŏŏma, *koo* ḍoul, *in*elegant, clumſy; *dŏŏr* bul, *in*firm; *gŏŏm* nam, *in*glorious; *koo* ſunjumee, *in*temperate; *bud* khŏŏlq, or *koo* ſeel, *un*civil; *koo* d,hung, *un*mannerly; *dŏŏr*-bŏŏd,h, or -mut, *un*wiſe; *gŏŏm* hoſh, *in*ſenſible; gŏŏm-zubau, ſpeech*leſs*.

khoosh, *nek*, *khoob*, and *ſoo*,

Khoosh-nuſeeb, fortunate; *khoosh* dil, happy; *khoosh* nŏŏma, elegant; *khoosh* roo, handſome; *khŏŏsh* nuwees, writing a fine hand; *khoosh*- or *nek*- mizaj, cheerful, *good*natured; *khoob*- or *nek*- ſoorut, beautiful; *khoob* ſhukl, perſonable; *nek* bukht, lucky; *ſoo* ḍoul, neat; *ſoo* chal, graceful; *ſoo* ſeel, polite; *khoosh* bo, fragrance, whence *khooshbodar*, fragrant; *khooshbodaree*, fragrancy.

ſhuh,

Shuh-zor, robuſt; *ſhuh* ſuwar, a *ſkilful* rider; *ſhuh* khurch, profuſe; *ſhuh* teer, *a large* beam; *ſhuh* baz, *a royal* hawk; *ſhuh* buloot, *royal* oak; *ſhuh* rah, the *high* way; *ſhuh* par, the *large* feathers of the wing.

khood,

Khood-nŏŏma, oſtentatious; *khood* ,uſund, conceited; *khood* ghurz, *ſelf*iſh.

qabil,

Qabil-kaſht, or -zira,ut, arable; *qabil* laj, remedi*able*; *qabil* ſuza, *deſerving* puniſhment.

II. THE PREPOSITIVES, *form the following and ſimilar derivatives:*

ſahib, uhli, zee, and *meer,*

Sahib-zor, power*ful*; *ſahib* uql, a wiſe *man*; *ſahib* ſhu¸oor, *a man* of parts; *ſahib*- or *uhli*- dil, enlightened; *uhli*- kar, or hirfu, a tradeſman; *ſahib*- or *uhli*- ſulah, *endued* with virtue; *zee*-hoſh, wiſe; *zee* rooh, living, *having* life; *uhli* hind, an Indian; *meer* muniſh, nice; *meer* mujlis, a preſident, or chairman; *meer* bukhſhee, generaliſſimo; *meer* buhr, an admiral. The three firſt greatly reſemble the Latin *præditus*; but *meer* in this ſenſe is more rare, being a contraction of *umeer*, a lord, prince, &c. *Umeer* ool momineen, *the leader* of the faithful. See page 192.

zee¸adu, and *fŏŏzool,*

Zee¸adu- or *fŏŏzool-* go, talkative; *fŏŏzool*-khurch, extravagant; *zee¸adu*-tulub, exorbitant; *fŏŏzool*-khidmut, officious.

hum, or *ek,*

Hum-ſur, or -jolee, *com*peer; *hum*- or *ek*- jins -rung -muz¸hub, *con*genial; *hum*-muktub, a ſchool*fellow*; *hum*-peſhu, a *fellow* tradeſman; *hum*- or *ek*- dil, unanimous; *hum*-uſur, a cotemporary; *hum*-beeſtur, a bed*fellow*.

neem, or *ud¸h,*

Neem-pokht, or *ud¸h*-kucha, *half* dreſſed; *ud¸h*-buna, or *neem*-ty¸ar, *half* done; *ud¸h*-b¸hoona, or *neem*-biree¸añ, *half* roaſted; *ud¸h*-moo¸a, *half* dead.

peſh,

Peſh-amud, influence, effect; *peſh* ruft, ſucceſs; *peſh* ab, urine; ſee the words compounded with *fore*, in the Dictionary, ſuch as *fore*ſight, &c.

pus,

Pus-khŏŏrdu, leavings; *pus* mandu, left *behind*; *pus* rou, a follower; *pus* undaz, put *by*; *pus* undeſhee, *after*-wit.

¸bur, bu, and *ba,*

Bur-turuf, diſcharged; *bur* wuqt, ſeaſonable, timely; *bur* qurar, ſteady, fixed; *bur*- or *bu*- ja, proper, rightly, alſo *in place*; *bur* muhul, *bu* hal, as uſual, continued; *bu* zor, forcibly; *ba*- or *bu*- hŏŏrmut, honourably, with honour; *ba* aram, well; *ba* inſaf, juſt.

dur,

Dur-muha, monthly pay; *dur* me¸an, between, *inter*mediate; *dur* kar, need.

fil,

Fil-four, inſtantly; *fil* waqe, *fil* huq, *in*deed; *fil* hal, *at* preſent, now; and in this way *bil* kool, wholly, &c. are uſed; but it is needleſs to inſert more now.

Dur-

III. THE INTERMEDIATE PARTICLES, *form theſe Compounds;*

bu, Dur-*bu*-dur, from door to door; juguh *bu* juguh, from place to place; roo *bu* roo, or doo *bu* doo, *tete a tete*, cheek by jowl, oppoſite; roz *bu* roz, daily; khood *bu* doulut, auſpicious ſelf; mah *bu* mah, monthly; tazu *bu* tazu, freſh and freſh; nou *bu* nou, new and young; qiſm *bu* qiſm, different ſorts; ja *bu* ja, ſomewhere or other; cheeze *bu* cheeze, ſomething or other.

a, Lub-*a*-lub, brim-ful; ſhub *a* ſhub, in one night, all night; douŕ *a* douŕ, dou *a* dou, running, expreſs; rung *a* (or *bu*) rung, various kinds.

be, Gah *be* gah, wuqt *be* wuqt, now and then, occaſionally; ja *be* ja, here and there.

o, Gŏŏft-*o*-goo, diſcourſe; ab *o* huwa, climate; ab *o* khoord, a livelihood; bood *o* baſh, reſidence; rat *o* rat, in the night; ſee ſhub *a* ſhub, above.

nu, Kud¸hee *nu* kud¸hee, ſome time or other; kŏŏch¸h *nu* kŏŏch¸h, ſomething or other; kuheeň *nu* kuheeň, ſomewhere or other.

ka, K¸het *ka* k¸het, the *whole* field; mydan *ka* mydan, the *entire* plain; jungul *ka* jungul, the complete wood; whence they ſay, in talking of cutting down *junguls* for cultivation, tŏŏm ko lukree *kee* lukree milegee o k¸het *ka* k¸het: meaning, you will get all the wood for fuel, as alſo the whole ground for culture, both at the ſame time.

IV. *The inflective a, is uſeful in ſuch words as*

Koorelna, to rake; koorelnee, a poker; kuturna, to clip; kuturnee, ſciſſars; g¸honťna, to rub; g¸honťnee, a rubber; oŕhna, to cover; oŕhnee, a covering; daghna, to mark; daghnee, a marking iron(a).

Gola, a ball; golee, a bullet; ruſſa, a rope; ruſſee, a cord; lukŕa, a timber; lukŕee, wood; ďala, a large baſket; whence ďalee, a ſmaller one, in which the malees bring fruit; punſera, a ſtone weight, &c. of punſeree, five ſers; dooſera-ee, of two ſers; but theſe are often confounded.

Muhnga, dear; muhngee, a dear*th*; Bungal*u*, the country; Bungalee, a man of Bungalu (Bengal); mala, a garland of flowers; malee, a gardener, whoſe buſineſs it is to make and preſent them.

(a) Panee, water, either comes by a ſlight change under this rule from *peena*, to drink, or is the latter with its vowels reverſed, as we have *k¸hana*, food; *k¸hilouna*, a play thing; *bich¸hana*, a bed; from theſe very words as *infinitives*; which then mean, to eat, to divert, to ſpread. *Chabna*, to chew, has *chubena*, a repaſt of parched grain; and *chaťna*, to lick, gives *chaťnee*, a kind of pickle or ſauce.

Buſta,

IV. The Infinitive *a*, is uſeful in ſuch words as

Buſt*a*, I dwell; buſt*ee*, a village; gint*a*, thou counteſt; gint*ee*, an account, muſter, reckoning; puĭt*a*, he or it falls; puĭt*ee*, fallow or waſte land; buĭht*a*, I, &c. grow, &c. buĭht*ee*, grow*th*(b).

Ag*a*, ſamn*a*, the front; ag*e*, ſamn*e*, front*ing*, before, oppoſite; tul*a*, a bottom, ſole; tul*e*, below; this and ſeveral others above have however been anticipated in pages 161, &c. q. v.

G,hŏŏſ*u*, anger; g,hŏŏſ*e*, angry; but in this caſe *meĕn* is underſtood; mŏŏj,h pur fulanu ſhukhs ghŏŏſe (meĕn) hy, ſuch a one is angry (in a rage) at me.

Since it cannot be expected that the generality of my Readers, either have or will ever attain, a competent knowledge of the Arabic, as a diſtinct language, this will prove a good opportunity for exhibiting a comprehenſive view of its numerous derivative inflections, which ſo frequently occur in the Hindooſtanee, that the learner may hence acquire a good practical knowledge of the whole, without referring to any other grammar, or attending to an elaborate diſcuſſion of the ſeveral rules for the formation of the following vocables: The various plurals and (c)*ſuperlatives*, with the nouns formed like them, are alſo inſerted here, becauſe they could not well appear before; but thoſe, as well as the derivatives, that ſeldom or never are uſed by the natives in their mixed dialect, have been omitted in this place, though they occur in the Arabic language:—

Elm,(ŏŏloom) ſcience; alim,(ŏŏluma) learned, *(ullam)*; elmee,ut, learning; maloom, known; mo,ullim, a teacher; mŏŏtu,ullim, a learner; taleem, teaching, a leſſon.

Nuql, (nŏŏqool) a copy; naqil, a copier, *(nuqqal)*; munqool, imitated.

Umr, (ŏŏmoor) rule; amir, (uwamir) a ruler; (d) umeer, (ŏŏmura) a peer; umarut, peerage.

Uql, (ŏŏqool) wiſdom; aqil, (ŏŏqula) wiſe; maqool, rational; maqoolee,ut, propriety; tu,uqqŏŏl, conception. Maqool and munqool have their plural by adding

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(b) Expreſſed alſo by buĭ,h, increaſe; g,haĭ, decreaſe; which with other words of this kind is accounted for in page 136, q. v.

(c) Thoſe are in a parentheſis, as *theſe* alſo are, but diſtinguiſhed by being printed in Italics.

(d) Like this, *elm* has *uleem*, which ſeems reſtricted to God as *omniſcient* entirely; *ruhm*, mercy; rahim, *ruheem*, merciful; qudr, power; qadir, *qudeer*, powerful; nuſur, help; naſir, *nuſeer*, helper; but theſe in Italics appear rather as divine than human attributes.

(e)

(e) *at*; and ruſm,(rŏŏſoom) a cuſtom; khut,(khŏŏtoot) a writing; zurf,(zŏŏroof) a veſſel; uſl,(ŏŏlool) a root; hurf,(hŏŏroof) a letter; qulb,(qŏŏloob) the heart; qubur,(qŏŏboor) a grave; furſh,(fŏŏrooſh) a carpet; kitab,(kŏŏtoob) a book; have their plural like elm, *ŏŏloom*.

Hŏŏkm, (uhkam) order; hakim, (hŏŏkkam) a judge; hŏŏkoomut, dominion; muhkoom, ſubject; mŏŏſtuhkum, ſtable; iſtihkam, ſtability; tuhukkŏŏm, ordering; muhkumu, a tribunal.

Shŏŏghl, (uſhghal) buſineſs; ſhaghil, buſy; muſhghool, (muſhaghil) buſied; mŏŏſhtughil, engaged in; iſhtighal, being buſy; muſhghulu, employment.

Fi,al, (ufu,al) action; fa,el, agent; fa,clee,ut, agency; mufool, acted on; mufoolee,ut, paſſive ſtate.

Shi,ar, (uſhu,ar) poetry; ſha,er, (ſho,ura) a poet; mŏŏſharu,—muſharu, a poet's club, formed as *muhkumu*, a place for judges; *muqam*, a reſting place; *muqburu*, a burial place; *mukhzun*, a (magazine) treaſury; muqtul, muſlukh, a place of ſlaughter or carnage, and numbers more: *mŏŏſharu*, means a reciprocal communication of verſes for correction and criticiſm among poets; *mŏŏbahuſu*, altercation; *mŏŏqabilu*, confronting; *mŏŏjadilu* (f), mutual blows; are all formed as above, and commonly include reciprocity, compariſon, interveniency, &c.

Turuf, (utraf) a ſide; luqub, (ulqab) compellation; qiſm, jins, (uqſam, ujnas) genus, kind; nuſub, (unſab) genealogy; lŏŏtf, (ultaf) kindneſs; follow *hŏŏkm uhkam*, above, in their plurals, as alſo qudum, (uqdam) a ſtep; qootub, (uqtab) the pole.

Tulub, aſking; talib, (tŏŏluba) an aſker; mutloob, required; mutlub,(g) (mutalib) a wiſh, deſire; mŏŏtalubu, a claim, demand.

(e) This is a very common Arabic plural, mukhlooq-*at*, creatures; mŏŏfrid-*at*, ſimples; warid-*at*, accidents; iſtilah-*at*, phraſes; mŏhim-*at*, enterpriſes; tuwujjŏŏh-*at*, favours; mukan-*at*, (alſo umkinu) places; khubeeſu, (khubeeſat) the wicked; tu,eebu, (tu,eebat) the virtuous; in which two laſt the *u*, is dropped.

(f) Mŏ,amilu, negociation, intercourſe, &c. mŏŏhaſiru, a blockade; mŏŏfaſilu, interval; mŏŏhaſibu, examination of accounts; mŏŏſalihu, mutual peace; mŏŏwajihu, confrontation; with a vaſt number of ſuch words that I need not enumerate.

(g) Thus, munzil, (munazil) a lighting place; mujlis, (mujalis) an aſſembly; muz,hub, (muzabib) religion; murtubu, (muratib) a degree.

Quſd, intention; qaſid (h), a courier, bound to; muqſood and muqſud,(muqaſid) purpoſe, bent.

Qutl, murder; qatil, a murderer; *(quttal)* (i); muqtool, murdered; mŏŏqatilu, ſlaughter; muqtul,(muqatil) a place of murder.

Ne,abut, deputyſhip; na,eb,(nuwa,eb) a deputy; mŏŏneeb, a conſtituent.

Khe,anut, diſhoneſty; kha,en, diſhoneſt; ghuflut, negligence; ghafil, negligent; tughafŏŏl, careleſſneſs; mŏŏtughafil, careleſs.

Ghulbu, ſuperiority; ghalib, ſuperiour; ughlub, probable; mughloob, conquered; tughullŏŏb, embezzlement, &c. mŏŏghalibu, exaggeration.

Hŏŏzoor, preſence; hazir,(hŏŏzzar) preſent; huzrut, worſhip; muhzur,(muhazir) manifeſto, declaration; iſtihzar, a ſummons, citation.

Zŏŏhoor, evidence; zahir, evident; *(uz,hur)* iz,har, publication; muz,hur,(muzahir) an object; iſtiz,har, declaring; mŏŏſtuz,hur, declared, publiſhed.

Ruza, will; razee, willing; murzee, leave; iſtirza, conſent.

Zina, fornication; zanee, fornicator; ſhufa, cure; ſhafee, curer.

Bina, foundation; banee, founder; ibna, origin; mŏŏbnee, beginner.

Tuma, covetouſneſs; tame, covetous; muna, prohibition; mane, prohibitor.

Utr, perfume; uttar, perfumer, druggiſt; mo,uttur, perfumed: ſee *qutl*, above, and the note on *quttal*.

(h) This is the word which we are ſo apt to write *coſſid*, whence our ingenious oriental geographer, Major Rennel, was led to deduce it from coſs, *(kŏs) the mile* of this country; in which, though the Major moſt deſervedly ranks as a claſſick, it muſt ever be a matter of regret that this appellation cannot with propriety be extended to him in its languages, as the names of places, from a want of this knowledge are occaſionally ſo put down, that the humble traveller will often be at a loſs to find them out among the natives by the pronunciation he will learn from the maps, and future ages in their turn may yet tax us with the ſame inattention to theſe matters, for which we now blame thoſe ancient authours who have treated on the geography of India, ſince the days of Alexander. *Kos*, is either ſo old or primitive a word, that I have little hopes of deducing it, unleſs from *gou-as*; the diſtance having been formerly eſtimated by the lowing of a cow; or from the verb *koſna*, to curſe, by ſome obſcure alluſion that cannot now be traced, ſimilar to that of the *belly* being called *dozukh*, hell: In ſupport of the former, I may bring *kos gou ďikran;* and for the latter, *chulbo b,hulo nu kos ko dohita b,hulee nu ek — mungbo b,hulo nu bap teň jo purb,ho rak,he ťek:* which proves to us, that in the remoteſt ages, to walk a mile, to have a daughter, and to aſk a favour even from a father, were all conſidered by the Hindoos as *curſes*, to be avoided; circumſtances that finely elucidate their rooted national character in ſeveral particulars.

(i) See the note in page 84, and read *quſſab*, a butcher, from *quſub*, cruelty; adding *nuzzam*, a ruler; *ſuqqa*, a water carrier; *hurraf*, an arch rogue; *mukkar*, an arrant cheat; *ſuffak*, a murderer; *ghuddar*, an arch villain; *quzzak*, (whence perhaps the *Coſſacks*) a plunderer, robber, muſt be Turkiſh, as I can find no Arabic root for it.

Noubut,

Noubut, a watch, band of muſick; nuwwab, a nobleman of ſuch rank as to be allowed a band of muſick; whence our *Nabob*, and we certainly ſhould ſay with Kirkpatrick, *Nuwwab* Aſufood Doulu, the (Soobu) Soobudar of (Uwud) Oud, *Nuwwab* being, as he very juſtly obſerves, a title of honour, independent of office: conſult his very excellent work, page 183.

Kifa,et, ſufficiency; kafee, ſufficient; iktifa, content.

Hida,et, guidance; hadee, a guide; and as the *t* is often *u* in Arabic, we can thus account for the Hida,e,u, Hida,ya, or Lawgiver.

Wikalut, agency; wukeel,(wŏŏkula) agent; mŏŏwukkil, a conſtituent; tuwukkŏŏl, reſignation; mŏŏtuwukkil, reſigned to God.

Shurakut, partnerſhip; ſhureek,(ſhŏŏrka) a partner; and in this way rifaqut, company; rufeeq,(rŏŏfqa) a companion.

Hikmut, (hikum)ſkill (j); hukeem, (hŏŏkma), a phyſician; qurabut, or qŏŏrb, vicinity; qureeb,(qŏŏrba) *(uqrub)* tuqurrŏŏb, approximation.

(k) Shurafut, or ſhurf, gentility; uſhraf, the gentry; ſhureef,(ſhŏŏrfa) gentle, noble; *(uſhruf)* mŏŏſhurruf, honoured; tuſhreef, honourable preſence.

Tuſweer,(tuſaweer) a painting; mŏŏſuwwir, a painter; tuſuwwŏŏr, imagination; mŏŏtuſuwwir, imagining.

Tuhreer,(tuhareer) a writing; mŏŏhurrir, a writer; tareekh,(tuwareekh) a date, (hiſtory); mŏŏwurrikh, a hiſtorian.

Tuſneef, (tuſaneef) (l) compoſition; mŏŏſunnif, an author, compoſer.

Khitab, addreſs; mŏŏkhatib, addreſſed, ſpoken to, the 2d perſon; mŏŏkhatibut, converſation.

Hiſab, account; mŏŏhaſib, accountant; mŏŏhaſibu, examination of accounts; ihtiſab, cenſorſhip; mŏŏhtuſib, cenſor.

Iſlam, the faith; mŏŏſlim,(mŏŏſlimeen) a *mŏŏſulman*, perhaps from the foregoing plural, the dual or mŏŏſulum, ſafe; tuſleem, (tuſleemat) ſalutation.

Inſha, writing; mŏŏnſhee, a writer, compoſer; munſha, deſign; eeza, trouble; moozee, noxious.

(j) Himmut, *(himum)* ſpirit; khidmut, (khidum) ſervice; qidamut, (qidum) priority.

(k) And in this way lutafut, or lootf, elegance; luteef, elegant; kurum, kuramut, favour; ſhur, ſhurarut, roguery, &c. with many more.

(l) Tukleef, (tukaleef) trouble; sŏŏltan, a king; in the plural, ſulateen, the princes of the blood royal; miſkeen, (miſakeen) humble; muſkun, (miſakin) reſidence; jumhoor, (jumaheer) the people, community; duſtur, (duſatir) a record, &c. luteefu, (luta,eef) a pleaſantry; tohfu, (tuha,ef) a rarity.

Iſta,

Iſta, decree; mŏŏſtee, the officer who declares what the law ordains, or the *futwa*, the ſame as iſta.

Iſtira, calumny; mŏŏſtiree, a calumniator; iltija, ſupplication; mŏŏltujee, ſupplicator.

Shuhwut, deſire; mŏŏſhtuhee, exciting *appetite*; *iſhtiha*, reliſh, &c.

Niha,et, and intiha, end, bound; mŏŏntuhee, perfect, arrived to perfection.

To the Arabic plurals not enumerated above, we may now ſubjoin *buhr*, (bihar) the ſea; nŏŏktu, (nikat) a pleaſantry; muhd, (mihad) a cradle; lu,eem, (le,am) a miſer; yuteem, (yetam) an orphan; kubeer, (kibar) great.

Nadir, (nuwadir) rare; amir, (uwamir) a ruler; amil has *uwamil* and *ŏŏmmal* in the plural, like many other words that have two plurals beſides the dual(m), which is of no great uſe in the Hindooſtanee.

Mizaj, (umziju) diſpoſition; zuman, (uzminu) time; duwa, (udwee,a) a medicine.

Tubeeb, (utibu) a phyſician; hubeeb, (uhibu) a friend; wulee, (oulee,a) a ſaint; nubee, (umbee,a) a prophet; millut, (milul) religion; illut, (ilul) a habit.

The latter words are rather irregular in their plurals; but as each ſet have a good many like themſelves, the learner will do well to attend in a certain degree to the whole, in order to trace ſuch plurals when they occur in the converſation of the learned, from their proper ſingulars.

The mode of uſing adjectives in the Perſian with the izafut *i*, is familiar to the Hindooſtanee alſo, and therefore cannot be properly omitted in this place.

Roz *i* rouſhun, a light day; ſhub *i* dyjoor, a dark night (n); aſhiq *i* pak, a chaſte lover; and the Arabic genetive ſign *ool*, frequently occurs in phraſes like farigh *ool* bal, independent; ghulut *ool* am, a vulgar errour; uzeem *oo/h* ſhan, exalted in rank; umeer *ool* ŏmura, generaliſſimo; conſpicuous enough in the titles and addreſſes of the Eaſtern grandees, *Aſuf ood Doulu*, *Nizam ool Mŏŏlk*, *Uzeez ool Mŏŏlk*, *Rŏŏkn oos Sultunut*; See page 61.

(m) Walid*yn*, parents; fureeq*yn*, the parties in a law-ſuit; zid*yn*, oppoſites; tuwam*yn*, or tuwam*an*, twins; turf*yn*, janib*yn*, both ſides; Huſn*yn*, the two well known brothers, *Huſn* and Hoſen; a,en*yn*, the two *eyes*, from *a,en*, *one*, the plural of which is *o,yoon*, or *o,eun*; muzkoor*an*, muzkoor*yn*, the two perſons, &c. aforeſaid, as the *an* occurs for the dual termination as well as the *yn*.

(n) When the noun precedes the adjective, this izafut *(i)* ſeems neceſſary, but *vice verſa* is not, as pak aſhiq, is even oftener uſed than the other. In titles like Moozuffir Jung, victorious in war; ra,e ra,e,an, prince of princes; khan khanan, lord of lords; ſhahun ſhah, (prop. ſhah ſhahan) king of kings; the genetive ſign is omitted, but retained in ſuch words as ſŏŏltan *oos* ſŏŏlateen, and ameer ool *omura* above. The latter, and *uſhraf*, *ubwal*, *us,hab*, *ukhbar*, &c. though Arabick plurals, are generally treated as ſingulars in the Hindooſtanee.

AN

An extenſive claſs of Attributes reſults from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another alſo does from two nouns repeated or conjoined, thus:

kŏŏſhadu-*dil*, open *hearted*;
ſhikuſtu-*khatir*, *mun*-muleen, } broken *hearted*, &c.
zur-muſt, *dh*un-mud*h*ee, } *purſe* proud, &c.
tihee-*duſt*, ch*h*ooch*h*a-*hat*h, } empty *handed*, &c.
tun-dŏŏrĕŏſt, healthy, well;
kul-*jeebh*a, ſe*h*ah-*kam*, } foul *mouthed*;

puſt-bŏŏlund, nuſheb-furaz, ooncha-neecha, } rough, rugged, uneven, &c.
b*h*ula-chunga, ſuheeh-ſalim, } ſound, ſafe & ſound;
dŏŏbla-putla, ſlender;
moŭa-tazu, plump;
door-duraz, diſtant;
choura-chukla, ſpacious;
khurab-khuſtu, ruined;
oolŭa pulŭa, zer-zubur, } topſy turvy;

*ga*o-*dŏŏm*, taper, ſloping, *a cow tail*;
mooh-zor, ſeenu-zor, } headſtrong, hard-*mouthed*, unruly, obſtinate, &c.
ahoo-*chuſhm*, mirg-*nyn*, } fawn *eyed*, timorous, baſhful, &c.
gŏŏlab-*chuſhm*, meek-*eyed*, &c.
mahee-pŏŏſht, convex;
ſug-ſifut, *cur*riſh;
bun-manoos, ſavage;
murd-mizaj, *man*ly;
pŏŏmbu-*duhun*, mealy *mouthed*.

Nouns of reciprocation, &c. are formed in this manner, which has already been partly illuſtrated in pages 129, 130. q. v.

kuha-kuhee, altercation;
chooma-chaŭee, dalliance;
mara-maree, ſcuffle;
dek*h*a-dek*h*ee, emulation;
douŭa douŭee, hurry, flurry;
mookka mookkee, g*h*ooſum ghooſa, } fiſty cuffs;
bat cheet, gŏŏſt o goo, qeel o qal, gup ſhup, } chit chat, converſation, tittle tattle;

galee gilouj, a brawl;
ghŏŏl ghupara, ſhor ſhur, d*h*oom d*h*am, } uproar, hubbub, noiſe, hurly burly;
peech-panee, wiſh waſh;
ſaz baz, cheez-buſt, kul kanŭa, dera dunda, } furniture, baggage, gear;

ugur bugur, bula*e* boghma, } ſtuff, trumpery;
g*h*ur bar, khan o man, } family, houſehold;
mukur-chukur, deceit;
khŏŏrd-bŏŏrd, embezzlement;
j*h*ooŭ*h* mooŭ*h*, a lie, fiction;
pech pach, evaſion;
heelu-huwalu, ŭal muŭol } prevarication;

a kind of alliteration that ſeems quite congenial with a Hindooſtanee ear, there being few motions or accidents connected with ſound, hurry, &c. which are not accurately diſcriminated by a large claſs of imitative verbs for this purpoſe that may properly be ſtyled reiterative; whence *j*h*un j*h*un*, jingle; *ŭ*h*un ŭ*h*un*, clink; *b*h*in b*h*in*, buzzing; *ſun ſun*, ſimmering; *p*h*oos p*h*oos*, whiſpering; *k*h*ul k*h*ul*, undulation; *kilbil*, a periſtaltic motion; *d*h*uk d*h*uk*, palpitation: Beſides theſe we often meet with the colloquial repetitions which prove at firſt ſo diſguſting to ſtrangers, viz. rotee-*otee*, ch*h*ooree-*ooree*, choukee-*oukee*, baſun-*waſun*, ruſee-

ruſee-*wuſee*, whoſe reiterated ſyllables are not always, in my opinion, wholly uſeleſs; on the contrary, they may occaſionally poſſeſs a very comprehenſive meaning; ſuch as bread, *or any thing of the kind to eat*; a knife, or *any cutting inſtrument*, wanted in a hurry to cut with; a chair, *ſtool*, *bench*, *ſeat*, a plate, *diſh*, *veſſel*, *baſon*, &c. and ruſee-*wuſee*, probably means a rope, cord, ſtring, or in ſhort any thing to tie with: To the foregoing may be added, lurke-*purke*, lurke-*bale*, kuch-*buch*, the young ones, brats, &c. with many more, which cannot be enumerated in this work.

Perſonal and other nouns, over and above thoſe already inſerted, are likewiſe expreſſed by the preſent and perfect participles; as the following all ſpring from the infinitives, *bukna*, to ſpeak, *dẖurna*, to place, &c.

(o) bukta, eloquent, &c.	manta, ſway, influence;	chuheeta, darling;
dẖurta, a debtor;	multa, worn coin;	kẖoolta, open, &c.
kurta, doer;	pẖirta, rejected, &c.	janta, knowledge,
rumta, a pilgrim;	bolta, the ſoul;	ſookẖa, a drought;
kẖata, a granary;	lugta, expence;	pooja, worſhip;
chẖata, an umbrella;	data, a giver, &c.	AND
puĭta, average;	mungta, a beggar;	gẖera, a circle.

Many are alſo the ſame as the infinitive:
Rona, weeping, tearful; ſona, ſleepy; mootna, a piſſer; nuchna, a dancer; ſee pages 136, 138: or its *contracted form* (p), ſikh, a ſcholar; jan, a conjurer; eſpecially in compoſition; buĭ*bol*, a boaſter; dil-*chul*, brave; unkẖ-*moond*, inexperienced; though the latter be oftner the verb's correlative noun, as ſtated in page 136; and to this form by adding *ee*, we have, bol*ee*, ſpeech; mur*ee*, mortality; pẖer*ee*, a circuit; kẖoj*ee*, a ſearcher; jor*ee*, a pair.

For words numerically compounded, conſult Chap. iv. Sect. ii. obſerving that ſeveral names of places, &c. are thus formed, viz. *chihil*-ſitoon, *bara*-duree,

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(o) Theſe may ſometimes be uſed as abſtracts, ſince we occaſionally hear, mere *janto* meiĭ, in my *opinion;* but it is not elegant; though to this day the old preſent is in uſe in that way—whence *lugut*, expence; *buſut*, reſidence; *buĭhut*, increaſe; which in the *Rekhtu* are ſuperſeded by *buĭhtee* &c. (noticed in the inflective claſs) or by *baĭ*. gẖaĭ, inſerted in the note below.

(p) In many inſtances ſlightly changed, thus *baĭh*, increaſe; gẖaĭ, decreaſe; from *buĭhna*, gẖuĭna.

puch-

puch-muhla, *tir*poulee, a, *tir*ſoolee, *chihil*-pa, e, *char*-pa, e, which are ſo obvious that the leaſt attention will make the learner maſter of this mode of compoſition.

The following proper names (with many more that cannot be enumerated here) are much uſed among the Mooſulmans:

Buhadŏr Ulee, The *warrior* of Ulee;
Khŏda *bukhſh*, The *gift* of God;
*Ubd*oollah, The *ſlave* of God;
Ghŏlam Mŏŏhummud, The *ſlave* of Mŏŏhummud;
Kulb Huſun; *The dog* of Huſun;
Uzeez oollah, *Dear* to God;
Moyn ood deen, *Defender* of the Faith;
Uſud Ulee, *The lion* of Ulee;
Sher Mŏŏhummud, *The tiger* of Mŏŏhummud:

And as few names in this country are not derivatives compounded, the Hindoos alſo have their Kriſhŏŏn-*dy, al*, Guneſh-*das*, Ram-*ſing, h*, &c. though it muſt be admitted, that the Natives of every deſcription are apt to give their children, on particular occaſions, the moſt humiliating appellations, from a ſuperſtitious notion, that this will appeaſe, or propitiate an offended deity: Whence—Koorkoo*ŭ*, ſweepings; P, henkoo, outcaſt; Ko, ela, charcoal; Kookur, dog; Kale, blackey; Ch, hekou*ŭ*ree, ſix cowries; Chirki*ŭ*, dregs. Some names have their origin in the time or place of the perſon's birth; thus, Mungulee, Bood, hoo, Etwaree, Ramzanee, Jungulee, Luſhkuree, Mydanee; while others are in fact a kind of titular compellation aſſumed by or conferred on individuals or particular claſſes of men; ſuch are:

mirza, beg, ; gha, khaja, } moghuls, &c. — ſir, lord, maſter;
meer, ſy, yuds;
ſhekh, ſhekhs;
khan, put, hans;
muha raj, kooñ wur, rana, } prince, highneſs, &c.
moolla, mouluwee, pund*ŭ*it, } doctor, &c.

ra, e, ſing, h, } rajpoots, and *ſikhs*;
ſahib, ; *ŭ*, hakoor, baboo, lala, jee, roura, mee, an, } lord, ſir, maſter, worſhip, &c.
ſah, ſe*ŭ*, h, } bankers;

ſhah, goſa, een, gŏŏroo, peer, b, hugut, ſoofee, } mendicants, monks, teachers, and holy men;
pand*ŭ*e, tiwaree, miſur, d, hoobe, &c. } titles of various claſſes of Brahmuns.

Nor muſt we omit here, thoſe conciliatory appellations that are ſo commonly uſed

uſed in Hindooſtan for people in humble ſtations, ſince it clearly ſhows, to what lengths the natives carry their flattery and politeneſs to each other:

mihtur, a prince,		is conferred on	a ſweeper, (called alſo *hulalkhor*) weaver, vintner, &c.
khuleefu, a caliph,			a taylor, cook, ſhoe maker, tradeſman, &c.
ooſta, a maſter,			a barber;
choud,huree, muhto, muhra,	chief, head,		various people, ſuch as *buneeas*, *kolerees*, and bearers;
bihiſhtee, divine,			a waterman.

The names of places may in general be traced by attentively conſidering what I have already ſaid in page 183 on this ſubject; and the learner will recollect, that beſides their founders, the Indians alſo uſe the names of the different divinities, prophets, ſaints, &c. compounded with *abad*, *poor*, *nugur*, &c. formerly enumerated (and ſometimes with *ga,on̆*, whence *Chut-ga,on̆*, *Buĭa-ga,on̆*, *Kuhlga,on̆*, more familiarly *Chittigong*, *Buragong*, and *Colgong)*: When any occur without one or other of theſe particles, they may in general be conſidered as primitives, or compounds involved in impenetrable obſcurity, to thoſe who are not well verſed in the Sunſkrit language.

It would prove wholly ſuperfluous now to illuſtrate the contents of this Chapter by quotations for that purpoſe, while I have herein given ſo many examples already; ſome of which, will be confirmed in almoſt every line of thoſe authors who have been quoted in the courſe of our work; a reſource that from experience I can recommend as the beſt calculated for confirming the ſcholar's progreſs; which if ſlow, will be ſure, as he will ſoon pride himſelf, on tracing inſtances of the various derivatives uſed in the Hindooſtanee, without the help of a teacher; and theſe being partly a diſcovery of his own, they muſt make a more laſting impreſſion.

THE

CHAPTER VIII.

OF THE SYNTAX.

IN the Hindooſtanee, the adjective precedes the noun; the ſubject and object, the verb; and the genetive, its own governing noun; the conſtruction however differs very little from the general mode of other Languages: In poetical compoſition, this appears to reſemble the Latin; but is on the whole ſo very pliable, that the learner can hardly miſplace the words of a ſentence, ſo far, as to render it unintelligible to the natives. Before we proceed to the Rules of Syntax, which are nevertheleſs uſeful, I ſhall here premiſe them with a ſpecimen, and literal tranſlate of this Language; diſtinguiſhing both, by correſponding figures, to convey at once, a clear expoſition of the Hindooſtanee arrangement, and its idiomatical peculiarities, to ſuch readers, as already have a due knowledge of the foregoing ſheets, and are ſufficiently verſed in Engliſh grammar. As the conſtituent parts of every Language are the ſame, and the mutual relation of nouns, verbs, and particles, depends on their inflexion and poſition; the rules of combination muſt in great meaſure be common to all; however much, the Poets may vary the diſpoſition of the words, in any language, agreeably to the ſcope or meaſure of their poems. The neceſſity of ſelecting examples from poetical works only, having been fully explained in the preface, will I truſt induce the candid ſcholar to make proper allowance here for this circumſtance, while he peruſes the following quotations from *Miſkeen*, eſpecially as this author in his writings, comes nearer to proſe

than any other; and generally writes in a plain unaffected ſtyle, that will be eaſily underſtood, by a little practice in the Language.

IX.

Jis qafile ke-peechhe we buche lug chule the	جس قافلي کي پيچهي وي بچي لگچلي تهي
We log qafile-ke age nikul-gu,e the	وي لوگ قافلي کي آگي نکل گئي تهي
Donon buche bhuťukte peechhe wuhan ruhe-the	دونون بچي بهٹکتي پيچهي اوهان رهي تهي
Dekhen to ek buť hy, buť ke-tule hy nala.	ديکهين تو ايک برّ هي برّ کي تلي هي نالا

X.

Buche the bhookhe pee,aſe tun men thee natuwanee	بچي تهي بهوکهي پيا سي تن مين تهي ناتواني
Oos buť ke pat chabe nale ka pee,a panee	اوس برّ کي پات چابي نالي کا پيا پاني
Tub yih kuha ki katen ko,ee dum kee zinduganee	تب يهه کها که کاين کوئي دم کي زندگاني
Hum upna ghur bunawen is buť ka ek dala.	هم اپنا گهر بناوين اس برّ کا ايک ڈالا

XI.

Chuklaſa ek doſhakhu muddi-nuzur jo kee,a	چکلا سا ايک دوشاخه مدّ نظر جو کيا
Buchon-ne chuťhke oos pur ruhne ko ghur jo kee,a	بچون نے چڑهکے اوس پر رهنيکو گهر جو کيا
Ek ouruti moohib-ne neeche goozur jo kee,a	يک عورت محب نے نيچي گذر جو کيا
Phir oosne upna baſun panee ke-beech dala.	پهر اوسنے اپنا باسن پاني کي بيچ ڈالا

XII.

Dekhe to panee undur ſhukleen nuzur hyn-atee	ديکهي تو پاني اندر شکلين نظر هين آتي
Hyn oon-ke hathh hilte our peete-hyn chhatee	هين اونکي هاتهه هلتي اور پيٹتي هين چهاتي
Yih dekhkur woh ourut jeonheen nuzur-oochatee	يهه ديکهه کر وه عورت جو هين نظر اوچاتي
Dekhe to do buche hyn hur-ek rone-wala.	ديکهي تو دو بچي هين هر ايک رونے والا

IX.

IX.

The people of the convoy, which (convoy) the children had closely followed after, were advanced before; the two boys there remained, bewildered behind, and perceived a fig-tree (is) at hand, and under the fig-tree (is) a rivulet.

X.

The children were hungry, and thirsty, accompanied with feebleness of body; they ate the leaves of that fig-tree, and drank the water of the stream; they next advised thus; let us make an arm of this fig-tree our abode, that we may pass the short space of our existence there.

XI.

When they espied a large bough, the boys having ascended upon it, formed a place to stay in, just as a good woman had passed below, who then dipped her pitcher in the stream.

XII.

She discovered now two figures appearing in sight under the water, their hands moving and beating their breasts; the woman perceiving this, immediately looks up, when she discries there are two babes above, and each of them weeping.

RULE I.

Nouns sometimes precede, but more frequently in conversation or prose, follow their *attributes*; *which last*, agree with the former, in gender, number, and *case*; *this* however is little attended to in the plural; nor can it be very obvious when the termination does not admit of inflection, and the postpositions are omitted. [q] The noun occurs before the adjective, when both words are Persian,

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[q] The Arabic plurals are often considered as singulars here, nay they can be used with the plural signs *eñ*, *oñ*, and o. Umeer, (pl. *Omrà*) a grandee, has also *omra,oñ*, omra,o, grandees in the oblique, and vocative plural; ukhbar, (*pl.* of khubur, intelligence) news, news paper, ukhbar*eñ*, ukhbar*oñ*, newspapers, whence also, uhkam*oñ*, yyam*on*, u,hab*oñ*, uhwal*oñ*, hooroof*oñ*, tuwa,ef*oñ*, ulfaz*oñ*, tuwujjo hat*oñ*, &c. The numerals in many cases, though evidently plural, are found with a singular verb and noun; sou g,hora nuwwab ke ihañ t,ha, occurring for, sou g,hore nuwwab ke ihañ t,he, a hundred horses were at the nuwwab's; sou,oñ murgy,a or murgy,e, the whole hundred died. See page 90. Huzar lurk*e* se, with a thousand boys, huzar lurkee se, with a thousand girls; these shew that *lurke*, the singular obl. is used for the pl. *lurkoñ*, and lurkee, the singular aptote stands for *lurkee,oñ*, the oblique of the plural triptote, lurkee,añ lurkee,oñ lurkee,o, girls. See page 56, &c. on declension, with pages 81, and 86, on adjectives.

with

with the particle of conjunction *i*, and this alſo makes the nominative precede the genetive, as the *ool*, *oot*, *&c.* do in Arabic; but the latter in compoſition require the adjective before the noun; conſult the ſtanzas quoted above, and the following, alſo pages 61, and 192.

Lŏŏtee my ooĭ,hgy,a ſaqee mera nŭheeñ *pŏŏr* yo pymanu — لٹي مي اوٹهہ گيا ساقي ميرا نهين پرُ يو پيمانه

Ilahee kisturuh dek,hooñ myñ in unk,hee,oñ ſe my khanu — الهي کسطرح ديکهون مين ان انکهيون سي ميخانه

Binahee ooĭ,hgu,ee yaro ghuzl ke *khoob* kuhne kee — بناهي اوٹهہ گئي يار و غزل کي خوب کهني کي

Gy,a muzmoon dŏŏnee,a ſe ruha ſouda ſo *deewanu*. — گيا مضمون دنيا سي رها سودا سو ديوانه

SOUDA.

The wine is exhauſted, the cup-bearer fled, and my glaſs is not *full*; O heavens, how can I behold the banquet room with theſe eyes; the ſource of *elegant* compoſition is dried up, fancy has forſaken the world, and Souda the *lunatic* alone remains.

L.V.

Sŏŏnkur mŏŏſafiroñ ſe kooſe kee *khubrañ ſuree* — سنکر مسافرونسي کوفي کي خبران ساري

Mŏŏſlim ke ghum ſe ſh,uh pur a,ee jo ſogwaree — مسلم کي غم سي شه پر آئي جو سوگواري

Jungul meñ ba qubeele ro,e bu ah o zaree — جنگل مين با قبيلي روئي به آه و زاري

Upne firoñ ko dee,a tuqdeer ka huwala. — اپني سرون کو ديا تقدير کا حوالا

Having learned *all the news* of Koofa from the travellers, when grief for the loſs of Mŏŏſlim overcame the King, he wept with his family in the deſert, with lamentations and cries; and then reſigned *their lives* to fate.

Ugur kure to woh hota hy wajib *oot* tazeer. — اگر کري تو وه هوتا هي واجب التعذير

SOUDA.

Should he do ſo, he would be *worthy* of puniſhment. See page 61.

Is qudur *bint ool* unub ſe dil hy Souda ka p,hira. اس قدر بنت العنب سے دل ہی سودا کا پھرا

The heart of Souda is ſo far weaned, from the *daughter of* the grape (wine).

Aye *bad i* ſuba ja too *dum i* ſŏobuh ke turke اے باد صبا جا تو دم صبح کی تڑکے

Sota ho woh gŏdroo to kuheen pat nu k,hurke. سوتا ہو وہ گدرو تو کہیں پات نہ کھڑکے

SOUDA.

Go thou gentle *breath of* the morning, at the earlieſt *dawn of* the day, and if my fair one be aſleep, let not a leaf ruſtle (to diſturb her).

RULE II.

One ſubſtantive relating to the ſame perſon or thing, with another, whether a verb intervene or not, agrees with it in caſe; but nouns require the genetive ſigns, when their ſignification is different, or when they ſtand in poſſeſſive relation to each other; except in ſome numeral inſtances of weights, meaſures, and proper names, in which the particles *ka*, *i*, &c. are wholly omitted. [r]

Khŏda ya bu *huq i* mŏŏhummud ruſool خدایا بحقِ محمد رسول

Do,a mŏŏj,h gŏnuhgar kee kur qubool. دعا مجھ گنہگار کی کر قبول

ANONYM.

For the *ſake of* Mŏŏhummud the prophet, accept O Lord the prayer *of* a ſinner like me.

Sŏŏndurroop ranee ne woh p,hul lee,a. سندر روپ رانی نے وہ پھل لیا

KAMROOP.

The princeſs Soondurroop took the fruit.

Nu buche ta,eri muzmoon nuzurundaz mera نہ بچے طایر مضمون نظر انداز میرا

Fikri alee kee hy *ſhaheen* meree *rahnuwal*, فکر عالی کی ہی شاہین میری راہ نوال

SOUDA.

The muſe's daring wing when invoked, cannot eſcape me, as *the ſoaring falcon* of my brilliant fancy is *the guide* thereof.

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[r] Such are, fujr ŏdh *ſer dood* la,o, bring a pint *of* milk in the morning, o ek *ſer mukhun* ſham ko, and two pounds *of* butter in the evening; do moot,hee b,hur dana ŏŏt,ha le, take up two hands full *of* grain, with many more of this kind, which I need not enumerate here.—The izafut *i*, is in the ſame manner omitted in the next page by Huſn, in *y,yam gŏŏl*, q. v.

Peela

Peela ſaqeeâ mŏŏjh ko ek *jam meĕl* پلا ساقیا مجھکو ایک جام مل

Juwanee pu aeâ hy yyam gŏŏl. جوانی پہ آیا ہی ایام گل

HUSN.

Hand me *a cup of* wine, O cup-bearer, the ſeaſon of the roſe is now in its prime.

Maſh kee roĕee ſe too kha ſag poſt. ماش کی روٹی سے تو کھا ساگ پوست

Eat thou the leaves of the poppy with peaſe bread.

Huzaroñ neſhzun pata hooñ ihañ myñ kam meñ upne. ہزارون نیش زن پاتا ہون یہان میں کام میں اپنے

SOUDA.

I ſuffer thouſands *of* ſtings here in conducting my own affairs.

Lal tere bhure hyñ imrit ſooñ لعل تیرے بھرے ہین امرت سون

Nam tera buja hy *imrit lal.* نام تیرا بجا ہی امرت لعل

WULEE.

Thy lips are full of nectar, and thy name is very properly *nectar of rubies.*

For other names of this ſort, and in uſe among the Mŏŏſulmans, ſee page 195.

RULE III.

Poſtpoſitions, as their name implies, in general follow, and govern the oblique of all verbal, and declinable nouns, eſpecially when theſe are not joined to numerals, as the diſtinction of the plural caſes ſeems then little attended to.

The adverbial particles *pas*, *oopur*, *age*, &c. not only require an inflected noun, but the *ka* alſo, in its inflection, which laſt muſt follow, though the former may precede the noun occaſionally. The poſtpoſitions are often omitted, where they appear abſolutely neceſſary in Engliſh, and in Latin are inherent, expreſſed or *underſtood*; *which* alſo occurs at times in the Hindooſtanee, in ſuch expreſſions as *ub ke ſal*, this year, and *jis dum*, &c. below.

II.

Nana *ke* muqbure *ſe* Hydur *ka* lal *jis dum* نانا کی مقبرے سے حیدر کا لعل جس دم

Rota hooa chula tha be kus be huſrut o ghum روتا ہوا چلا تھا بے کس بحسرت و غم

Koole

Koofe meiñ bhee ofee din oos wuqt our oos dum — کوفي مين بهي اوسي دن اوسوقت اور اوسدم

Mŏŏſlim ke hulq ſe tha omŭd lohoo ka nala. — مسلم کي حلق سے تها امڈ لهو کا نالا

At the time the ſon *of* Hydur (Ulee) departed forlorn, weeping *with* ſorrow and grief *from* the tomb *of* his grandfather (Mŏŏhummud), on that very day, that hour, and inſtant, a ſtream *of* blood guſhed *from the* throat of Mŏŏſlim *in* Koofa.

Pure Perſian infinitives alſo may be found as verbal nouns, but altogether indeclinable, as in this example from Souda.

Kŏŏſhtun i khulq ooſka ghurz kam hy — کشتن خلق اوسکا غرض کام هي

Murg o quza mŏſt meiñ budnam hy. — مرگ وقضا مفت مين بدنام هي

In ſhort the ſlaughter of mankind is his employment, ſo that fate and death are falſely accuſed.

XLI.

Kuhne luga ootaro ye kooſte upne tun ſe. — کهني لگا اوتارو يي کرتي اپني تن سے

Toŏm *aſee,oñ ke tu,eeñ* ub ke,a kam hy kufun ſe — تم عاصيونکي تئين اب کيا کام هي کفن سے

Toŏk ſir j,hŏŏkake by,ho ek tun ſe ek mun ſe. — ٹک سر جهکاکي بيٹهو ايک تن سي ايک من سي

Donoñ *ke* ſir ootaroñ jyſe roo,ee *ka* gala. — دونو کي سر اوتارون جيسي روئي کا گالا

XLII.

Buche roe ki hum ne ko,ee dum kee mihmanee — بچي روئي که هم نے کوئي دم کي ميهماني

K,ha,ee b,hee t,hee *tere* g,hur pee,a t,ha ŭhund,ha panee — کهائي بهي تهي تيري گهر پيا تها ٹهنڈا پاني

Ub hum yih chahte hyñ ho *toŏj,hko* ſhadmanee — اب هم يه چاهتي هين هو تجهکو شادماني

Too chulke bech humko kŏŏch,h *upne* g,hur kumala. — تو چل کي بيچ هم کو کچهه اپني گهر کا لا

XLI.

He then ſaid, pull your coats *off your* backs, what occaſion is there now *for you culprits* with a winding ſheet, ſit down a little inclining your heads with courage, and reſignation, that I may take the head *of* both off, like a pod *of* cotton.

XLII.

The babes wept, and cried, we have been entertained awhile *at thy* houſe, and have alſo drank cold water there, we now wiſh *thee* joy, go thou therefore ſell us, and earn ſome thing *for your* family.

Ruk,ha t,ha jo ranee *ke oopur* nuzur — رکھا تھا جو رانی کی اوپر نظر

Nu'phera nuzur p,hir kisee ke oopur. — نپھرا نظر پھر کسی کی اوپر

KAMROOP.

When he cast his eyes *upon* the princess, he never once gave a look *towards* another.

Ruhe *pas* koon'wur *ke* bamhun Soomut. — رہی پاس کنور کی بامہن سمت

IBID.

Soomut the Brahmun remained *near* (or with) the prince.

Surdee *uh ke* burus hy etnee shudeed. — سردی اکی برس ہی اتنی شدید

The cold is so intense this year.

QAEM.

It may be here with propriety observed, that the Persian and Arabic *prepositions*, occur as *such* in the Hindoostanee authors very frequently; though comparatively little used in common discourse. They generally require the inflected *ke* also (which last may follow the noun, while the former precede it), or the oblique of declinable words. [s] See stanza LV. in page 200, and XXXI. in 167.

Niput

[s] Some of these particles, preceding the noun, do not require the *ke* as the sign of an inflected case.

Ib ubr mein *be* saqee o my kysee bunee hy — اس ابر مین بی ساقی و می کیسی بنی ہی

Hur boond ka purna moo,he heere kee kunee hy. — ہر بوند کا پرنا مجہی ہیری کی کنی ہی

SOUDA.

In this cloudy weather *without* wine, and my beloved, every drop of rain that falls, seems as cutting to me as particles of the diamond.

Jo,indu,i hurcheez hy yabindu,i juhan mein — جویندہ ہر چیز ہی یابندہ جہان مین

Jooz omri goozushtu ki woh d,hoond,hoon to kuhan hy. — جز عمر گذشتہ کوہ دہوندہون تو کہان ہی

A seeker in this world, will always prove a finder of every thing, *except* of past time, for should any one seek after this, pray where is it to be found? In this place may be enumerated, *bin, bina, bidoon, bughyr, siwa, ghyruz*, &c. as they occur most frequently like *jooz*, and *be*, above.

Consult

Nipuṫ nuqsh *hur* ab hy yih juhaṉ — نپٹ نقش ہر آب ہي يہ جہان

Tŏŏk ek mouj meṉ hum kuhaṉ tŏŏm kuhaṉ. — ٹک ايک موج مين ہم کہاں تم کہاں

DURD MUND.

This globe is a mere bubble on the ſurface of the water, in the rippling of a ſingle wave, alas! where are we?

Bughyr my-kude yaro kuheen punah nuheen. — بغير ميکدے يارو کہين پناہ نہين

SOUDA.

Beſides the tavern, O friends, there is no other aſylum.

RULE IV.

Cauſe, manner, inſtrument, price, concomitancy, reſidence, and motion to, from or in a place, are either expreſſed by *ſe*, *meṉ*, *ko*, *pur*, *ſath*, &c. as in Engliſh by, *of*, *with*, *at*, *in*, *for*, *on*, *after*, &c. (all exhibited oppoſite page 59. q. v.) or theſe are only underſtood, as in the inſtances of time, in the foregoing 11. ſtanza, and *tere ghur*, *upne ghur*, *at* thy houſe, *for* your family, in which there are no poſtpoſitions expreſſed, correſponding to our prepoſitions *at* and *far*, in page 203. above.

XLIV.

Jub ye humaree zŏŏlfaṉ o ſir moonda ho lega. — جب يہ ہماري زلفاں او سر مونڈا ہو ليگا

Conſult the Dictionary under the words, *without*, *except*, &c. We ſometimes meet with a ſort of ſuperfluous poſtpoſition, as in this verſe from Souda. Sŏŏbuh ſe *ta* ſham *tuluk* khous kur, ſtudying profoundly from morning *till* night; in which *ta* or *tuluk*, are merely for the verſes ſake, as we have in the ſame poem.

Jub ſe tibabut meṉ dhuſa woh olagh — جب سے طبابت مين دھسا وہ اولغ

Room ſe ta Sham hoona be chiragh. — روم سے تا شام ہونا بے چراغ

Since this owlat entered on the practice of phyſick, the country from Rome to Damaſcus has been *without a taper*—meaning wholly depopulated; for in the preceding lines Souda ſays of Ghous.

Hy mŏŏtuwuttin woh lu,eeṉ Room kaa — ہي متوطن وہ لعين روم کا

Buſtee meṉ rukhta hy ufur boom ka. — بستي مين رکھتا ہي اثر بوم کا

This vulture is a native of Conſtantinople, but more ominous to a village, than the ſcreech owl itſelf. The word *Room*, is very indefinite—I have given one meaning, by way of extending the doctors baneful influence, and another to mark perhaps with more preciſion, the place of his birth.

Burde ſumujhke hum *ko* koee khureed lega — بردي سمجهکي همکو کوئي خريد ليگا

Pus *hum ko* woh khureeddar *ſath* upne lechulega — پس همکو وه خريدار ساتهه اپني ليجليگا

Too upne ghur *ko* jaee o ſub *ſe* hokur nirala. — تو اپني گهر کو جا تو سب سي هوکر نرالا

XLIV.

When theſe our locks and heads are ſhaven, ſome one looking *on* us as ſlaves, will purchaſe us, and the merchant will conduct *us* away with his ſelf, thou mayeſt then depart *to* thy own houſe, keeping aloof *from* every body.

Nale *ſe* to bŏŏlbŏŏl *ke* khundan hy gŏŏl a,e jana — نالي سي تو بلبل کي خندان هي گل اي جانان

Too ſhor *ſe* mere bhee bezar nu ho hurgiz. — تو شور سي ميري بهي بيزار نهو هرگز

AESH.

O my beloved, the bloſſoms ſmile *at* the plaintive ſong *of* the nightingale, therefore be thou alſo never diſpleaſed *with* my moan.

RULE V.

The Perſonal pronouns in their arrangement and conſtruction, reſemble the nouns ſo much, and the poſſeſſives are ſo like the adjectives, that a ſtring of examples will beſt ſuffice for their general illúſtration. Their ſingular and plural numbers are very interchangeable; the oblique of the 1ſt and 2d perſonals in the ſingular, often ſupplies the place of the genetive or poſſeſſive form, but never occurs as the inflected nominative, with *ne*, before the preterite tenſes of verbs, which admit of myñ *ne*, too *ne*, never the objective, mŏŏjh *ne*, tŏŏjh *ne*, as in the 3d perſonals and other declinable nouns, agreeably to Rule VII. q. v. [t]

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[t] Hum, tŏŏm and ap, are all compatible with *ne* alſo; at the ſame time the two firſt likewiſe have humoñ-*ne*, tŏŏmhoñ-*ne*, when theſe are uſed as real plurals; hum-*ne*, tŏŏm-*ne* kuha, We or you ſaid, being generally ſubſtituted for myñ-*ne*, too-*ne* kuha, I or thou ſaid, &c. This *ne*, is on the whole a very curious expletive or emphatic, which the learner will do well to diſtinguiſh accurately, from the negative *nu*, leſt he otherwiſe ſubject himſelf to ridiculous miſtakes, on many occaſions, or uſe the *ne*, improperly with neuter verbs. The two firſt lines in the quotation 207, above ſhew the negative *nu*, in its proper place, perfectly diſtinct from *ne*; and to make it ſtill more evident, I ſubjoin another example from Souda.

Nu dee rŏkhſut humeñ *ſyyad-ne* tŏŏk ſyr gŏŏlſhun kee—Buhŏt a,e bŏŏlbŏŏlo kŏŏnji qufus meñ *hum-ne* ſir puka.

The fowler did *not* grant me a moments recreation in the garden, and O nightingales, I have often daſhed my head againſt the ſides of his cage. See pages 126, and 137.

On

Oon ne kuha *too ne* nu,e ziſht roo	اونی کہا تونی نئی زشت رو
Dek,ha ſudeedee ko nu qanoon ko	دیکھا صدیدی کو نئی قانون کو
Sath hukeemon ke *bo*,e betumeez	ساتھہ حکیمون کی تو ای بی تمیز
Buhiſtee hy, der roopu,e kee kuneez	بحثتی ہی دیر روپی کی کنیز
Is men kuha ek ne ſhokhee kee rah	اسمین کہا ایک نی شوخی کی راہ
Sŏŏntehee mana nuheen *oon* ka kuha	سنتی ہی مانا نہی اونکا کہا
Beebee *tere* purde men our *yih* id,hur	بی بی تیری پردی مین اور یہ ایدہر
Luqwa ou falij ſe ho keun kur khubur	لقوہ و فالج سی ہو کیون کر خبر
Sumj,hee,o tŏŏk lotne kee hy *yih* ja	سمجہیو ٹک لوٹنی کی ہی یہ جا
Kuhta hy p,hir *ap* b,hee han our ke,a	کہتا ہی پہر آپ بہی ہان اور کیا
Sŏŏntehee *is* hurf ke k,ha pech-tab	سنتی ہی اس حرف کی کہا پیچ و تاب
T,hookke dařhee pu kee,a *yih* khitab	تہوک کی ڈاڑی پہ کیا یہ خطاب
La to ſudeedee ko *too* ub *mere* poot	لا تو صدیدی کو تو ای میری پوت
Khol to qanoon ko a,e b,huřwe oot	کہول تو قانون کو ای بہروی اوت
Bat ka *upnee too moo*ſ,*he* de niſhan	بات کا اپنی تو مجہی دی نشان
Myn b,hee to dek,hoon hy *yih oos* men kuhan	مین بہی تو دیکہون ہی یہ اوسمین کہان
Luqwa o falij ho *jiſe* ya ſura	لقوہ و فالج ہو جسی یا صرع
Deejee,e *oos* ke tu,een ma oolquru	دیجی اوسکی تئین مار القرع
P,hir to *yih jis* wuqt bařhee age bat	پہر تو یہ جسوقت بڑہی آگی بات
Oon ne jařee d,houl *oo*ſ*e oon ne* lat	اونی جڑی دہول اوسی اونی لات
Oon ne qulum dan ſe kee *oos* pu chot	اونی قلمدان سی کی اوس پہ چوٹ

Oon na lee,a ďaťhee ko *oos*kee k,huſoť	اونی لیا داڑھی کو اوسکی کھوٹ
Choťee ghurz *oos* kee hoo,ee *oos* ke hath	چوٹی غرض اوسکی ہوئی اوسکی ہاتھ
Khŏŏlee,e pukŏŏ ťoť gu,e *wuh* b,hee ſath	کھولی پکڑ لوٹ گئی وہ بھی ساتھ
Zor jub *apoos* meiń d,hum a d,hum hoo,e	زور جب آپس میں دھم دھم ہوئی
Mar koo'a,e ſite be dum hoo,e	مار کوٹا ئی ستی بی دم ہوئی
Dou'kur logoń ne ch,hoťa,e,a *oonhoń*	دوڑکر لوگوں نی چھوڑایا اونہوں
Minnut o zaree ſe oo'ť,ha,e,a *oonhoń*	منت وزاری سی اوٹھایا اونہوں
Kurne luge *we* t,he *jo* maqool beeń	کرنی لگی وی جو تھی معقول بیں
Oos ke tu,eeń la,un *oos*a afreeń	اوسکی تئیں لعن اوسی آفریں
T,ha ghurz *is* nuql ſe *yih* moŏddu,a	تھا غرض اس نقل سی یہ مدعا
Ta ke *too* ub *oos* kee nu k,hawe duwa	تاکہ تو اب اوسکی نکھاوی دوا
Upne lee,e gor nu *too up* k,hod	اپنی لئی گور تو آپ کھود
Sŏŏn to lee,a yſa hy *yih* be'ee chod.	سن تو لیا ایسا ہی یہ بئی چود

SOUDA'S SATIRE ON DOCTOR GHOUS.

He (the doctor) replied, *thou* haſt neither, O hag, ſeen the Sudeedee, [u] nor the Qanoon, and canſt *thou* impudent worthleſs ſlave argue with phyſicians; on which, one who liſtening, did not regard the doctors ſpeech, and wittily obſerved: *Thy* miſtreſs concealed within, and *he* without, how can *he* know any thing of her having a palſy or convulſions, conſider a little, is not *this* a good joke; on which *his worſhip* (Ghous) alſo ſaid, yes it is to be ſure. The woman hearing *this* remark, and being enraged, ſpit on his beard and *thus* addreſſed him—Well bring thou the Sudeedee now my cock, come open the Qanoon cuckoldy wight, and give *me* a proof of *your own* doctrine, as *I* wiſh to ſee where *this* is written in *it*, that you muſt preſcribe pompion juice for the palſy, convulſions or epilepſy; after *this* when the altercation encreaſed, *he* gave *her* a ſlap, and *ſhe* kicked *him*, *he* hit *her* a blow with the ſtandiſh, and *ſhe* touſed his beard, in ſhort *her* tail got twiſted in *his* fiſt, and *ſhe* ſeizing his cods, tumbled alſo on the ground, where they had a rare ſcramble among *themſelves*

[u] Two books on medicine, and one of them by the celebrated Avicenna (or Boo uleeſeena) called his Canons. We may here obſerve, the great advantage that our own language has over the original, in male, female and neuter pronouns; as neither the ſexual termination of the verbs, nor the remote and proximate meaning of the perſonals in Hindooſtanee, can compenſate its want of maſculine and feminine pronouns. See Hermes, page 58.

themſelves, and being breathleſs with beating each other, the byſtanders running up, ſeparated and lifted them with much entreaty. Thoſe who judged rightly, curſed him, and praiſed her. In fact the intention of *this* ſtory is, that *thou* mayeſt not take *his* medicines, nor *thou thyſelf* dig *thy own* grave, now you have learned what a caitiff *he* is.

Ek an meň gŏŏlſhuni juhan ſe — ایک آن مین گلشن جہان سي

Jeoň bad i ſuba gŏŏzur gu,e *hum* — جیون باد صبا گذر گئي ہم

Tŏŏj,h hijr meň ee,ar rote rote — تجھہ بجر من یار روتي روتي

Pymanu,i omr b,hurgu,e *hum*. — پیمانۂ عمر بھر گئي ہم

A,ESH.

I have glided like the zephyrs in a moment from the garden of this world, yet alas! in *thy* abſence, O my beloved, with conſtant weeping, *I* have filled the cup of exiſtence.

In the laſt example *hum*, we, with a verb in the plural occurs for *myň*, and *tŏŏj,h hijr*, for *tere hijr*. Conſult alſo page 71, and for more information relative to the *heň*, *e*, of oon*heň*, oo*ſe*, ji*ſe*, above, and the pronouns in general, ſee from page 63 to 67, with the notes incluſive, to which muſt be added the quotations, in 68 and 70.

The reciprocal pronouns *ap*, ſelf, and *upna*, own, and in ſhort the whole body of pronouns and nouns of the 3d perſon uſed for them, ſeem liable to a ſpecies of perverſion or idiomatical application, ſo extraordinary, that they apparently uſurp the place of each other, but in a manner that a few familiar examples only, can ſufficiently illuſtrate; I therefore here ſubjoin the following: — Kul *myň* ne *ap ke beťe ko* ſhuhur meň dek,ha *woh* eehaň a,e,a chahta t,ha *tŏŏm* ſe milne ko pur kuha g,hoŕa *mera* murgy,a our humeň iſhara kee,a ki *ap* ſe zahir kurna ki upnee palkee *mere* waſte b,hejdena; fil hal jo *tŏŏmharee* palkee moujood nu ho to *mŏŏkhlis upnee* palkee *ooſke* waſte b,hejega.— *I* ſaw *your* ſon yeſterday in town, *he* wiſhed to come here to ſee *you*, but mentioned that *his* horſe was dead, and deſired me to tell *you*, to ſend *your* palkee for *him*; if *your* palkee be not now at hand, *I* (this friend) ſhall diſpatch *mine* for *him*. [v] *Humara*

[v] Kubeer ſays, that *he* alſo will go, Kubeer kuhta hy ki *myň* b,hee ja,oonga, viz. that I (Kubeer) alſo will go. Were we to make this, ki *woh* b,hee ja,ega; the *perſonal* here, could not refer at all

Humara ſulam James Auguſtus Grant ſahib ko *kuho (never do)* ou zahir kuro ki hum ſham ko *ap* ſe mŏŏlaqat kuringe jo *tŏŏm* bagh meñ *upne* ruho jublug *hum* puhoñchieñ.—Give *my* compliments to Mr. James Auguſtus Grant, and tell him, that I ſhall pay *him* a viſit in the evening, if *he* will ſtay at *his* garden-houſe, till *I* come.

From the above it will clearly appear, that much attention and experience are neceſſary, before the learner can apply the pronouns on all occaſions, with elegance, and propriety, their uſe and arrangement being ſo different from what occurs in other languages; which will probably account for the many blunders, and miſconceptions that happen daily, in all verbal complex evidence, narrations, or meſſages. In moſt caſes, the idiom requires, that the firſt perſon, or preſent ſpeaker ſhould uſe the very words, the *third* did, when *he* was the firſt perſon himſelf; whence *mera* ghoŏa, in the familiar example juſt given, *my* horſe, according to the Hindooſtanee; not *(ooſka* ghoŏa*) his* horſe, though agreeably to the Engliſh phraſeology, I have rendered, *mera*, his, above. On other occaſions while *the ſpeaker* tells the ſecond perſon as we do, to addreſs the third, in the ſecond entirely, *he* (the ſpeaker) though ſoon the abſent, or third himſelf, is ſtill kept in the firſt perſon, by his meſſenger or ſervant, who in his own language, fairly tells what he heard, without putting his maſter, as in Engliſh, in the third perſon at all: And the maſter in fact muſt in general, give all ſuch meſſages in the very words he would uſe were he preſent in perſon—Thus—Go, tell your maſter, that I will come to him, if *he* will wait for me, is expreſſed by, jaŏo upne ſahib ſe kuho myñ aŏonga tŏŏmhare pas jo *tŏŏm* mere waſte ruho; which literally tranſlated, means—Go tell your own maſter,

to *Kubeer*, but to ſome other that was previouſly mentioned. The preſent oriental manner of ſpeaking, may account for the frequent introduction of *ſaid*, *ſpake*, *ſaith*, *ſay*, *ſaying*, &c. in the Bible, before ſuch verſes, as "Let *my* people go, that they may ſerve *me*, and if thou refuſe to let them go, behold *I* will ſmite all thy borders with frogs." Here Moſes is ſuppoſed to repeat the very words of God to Pharaoh. See Exodus, in which almoſt every chapter has this ſtyle, but all qualified by the words *ſaid*, and ſo on.

"I

"I will come to you, if you will wait for me," and this the meſſenger will repeat verbatim; while with us, the pronouns would be thus turned, "He will come to you, if you will wait for him." The perplexity and confuſion which is inſeparable from ſuch diverſity of idiom, will nevertheleſs be ſoon got over by practice, and a reference to the Chapter and quotations on the pronouns; to which I may now ſubjoin, that *upna*, commonly ſupplies the place of all the other perſonals and poſſeſſives, when uſed reflectively or in concord with nouns in the oblique, and governed by active verbs in this way—*Mera* bap ne kuha dou̇ro *upne* bha̤ee ko khubr do ki *to͝omhara* gho̤lam ne *apne* ko koo̤e me͂n da̤la our kuho ki *humaree* ga̤e *upne* buch,hroo ko *aphee* kha̤guee our is lee̤e hum *upne* ghur ko ub ch,ho̤ringe—My father bade me run, and tell *my* brother, that *his* ſlave had thrown *his* ſelf into a well, and mention that *our* cow had devoured *its* own calf *herſelf*, and that we therefore ſhould leave *our* houſe immediately. This however does not always hold good.

Julatee hy jigur bin ee,ar *upna* mykhoree Souda. جلاتي هي جگر بن يار اپنا مي خوري سودا

Potation, O Souda, without a companion, parches *my* heart.

As *upna*, for *mera*, (and according to our ideas, it ſhould be here *tera*,) &c. ſeems to be uſed by the poets, in place of the other perſonals and poſſeſſives, the emphatic meaning, *my own*, *thy own*, *ones own*, &c. appearing to juſtify the uſe of *upna*, when neither objective nor reflective.

Ank,h jo k,ho͝o͝lgu,ee dek,he to wohee kalee rat آنکهه جو کهل گئي ديکهي تو وه هي کالي رات

Nu woh muhboob nu woh a,esh nu woh fusli buhar نه وه محبوب نه وه عيش نه وه فصل بهار

*Upna*hee bur t,ha our *upna*hee moo͂n h our *apna*hee hat,h. اپنا هي برتها اور اپنا هي مونهه اور اپنا هي هاتهه

SHUHEED.

When I awoke, I beheld nought but the cheerleſs gloom of night, neither my miſtreſs, nor pleaſure, nor the vernal ſeaſon; *my own* boſom remained, *my own* lips, and *my own* arms.

In

In ordinary diſcourſe we often hear; jo *upna* beta yſa kurta, were *my own* ſon to do ſo. Koee *upna* hee ata hoga, perhaps it is one of *our own* (my own, your own, their own, &c.) people coming: And, yih lurka upne bap kee hum ſhukl hy; the boy is like his (own) father, even when no great ſtreſs is put upon *own*.

RULE VI.

Comparatives, interrogatives, and ſome others, with adjectives expreſſing various mental affections, of advantage or diſadvantage, praiſe or diſpraiſe, likeneſs or unlikeneſs, plenty or want, &c. require with their nouns as in our language, the different poſtpoſitions, *ka*, *ke*, *ſe*, *men*, *menſe*, *ko*, *i*, *ke waſte*, &c. or the ſimple oblique, agreeably to the nature of the ſentence, and theſe may be occaſionally uſed, as with us indiſcriminately. Adjectives, and participial attributes, often ſupply the place of ſubſtantives, and when compounded of two declinable words, may ſometimes be ſubject to a double inflection. Subſtantives alſo may become adjectives, when without the poſſeſſive ſigns, they precede another noun eſpecially in compounds.

Nami neko *ſe* bihtur dŏŏneea mein ke,a niſhanhy. نام نکوئی بہتر دنیا مین کیا نشان ہی

SOUDA.

What eſcutcheon is there nobler in this world *than* a good name.

Aſhiqoñ *men* jiſkiſee *ka* yar ho razee mera عاشقون مین جس کسیکا یار ہو راضی میرا

Woh mera dŏŏſhmun hy. وہ میرا دشمن ہی

ABROO.

Whichever *of* the lovers my miſtreſs is pleaſed *with*, that ſame is my rival.

Ko,ee tŏŏj,h *ſe* khoobañ *men* fa,eq nuheen کوئی تجھہ سی خوبان مین فایق نہین

Teree ſhan *ke* zŏŏlm la,eq nuheen. تیری شان کی ظلم لایق نہین

DURDMUND.

Not one *of* the fair is more excellent *than* thee, and cruelty is not ſuitable *to* thy dignity.

Niha,et

Nihaet turuhdar *ſahib* jumal [w] نہایت طرح دار صاحب جمال

Burus bees ekees *ka* ſin o ſal. برس بیس اکیس کا سن و سال

HUSUN.

Very well made and *poſſeſſed* of great beauty, he was about one and twenty years *of* age.

Mouj i nuſeem aj hy aloodu gurd *ſe* موج نسیم آج ہی آلودہ گرد سے

Dil khak ho gya hy kiſee *beqarar* ka. دل خاک ہو گیا ہی کسی بے قرار کا

SOUDA.

The gentle gales to-day ſeem loaded *with* duſt, ſure the heart of ſome *frantick* (lover) has been reduced to aſhes.

Daee yih kiſturuh ka doola hy دائی یہ کس طرح کا دولا ہی

Yih mooa hath *ſe* to loola hy. یہ مُوا ہاتھ سے تو لولا ہی

PIGHAN.

Well nurſe, what ſort of bridegroom is this, the body ſeems lame *of* a hand?

Is abi zindugee ſe upne *marõñ* ko jila ſaqee. اس آب زندگی سے اپنے مارونکو جلا ساقی

SOUDA.

O cup bearer, animate thy own *victims*, with this water of life.

Jo mere *bõõre* men ho tera *bhula*. جو میرے بھولے میں ہو تیرا بھلا

DURDMUND.

If thy *good* will ſpring from my *evil*.

Fighañ rekhtego juhañ meñ buhõt hyñ فغاں ریختہ گو جہان میں بہت ہیں

Koee *tõõjh ſa* dõõneea meñ pyda nu hoga. کوئی تجھ سا دنیا میں پیدا نہوگا

There are, O Fighan, many poets in the world, but none will ever be found upon the earth *like thee*.

Yih mõõrgh kõõshtunee kub *qabil i* riha ee hy. یہ مرغ کشتنی کب قابل رہائی ہی

When can this devoted victim be worthy of freedom.

Ek roz shekh joroo ſe choome ko ja ure ایک روز شیخ جورو سے چومے کو جا رے

Kuhna lugee ki tõõm ho *buñoñ ke* mere *bure*. کہنے لگی کہ تم ہو بڑونکے میرے بڑے

One day our ſage preſſed his wife for a kiſs, when ſhe ſaid, why you are *older than* my *anceſtors!*

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[w] Compounds of this kind are almoſt formed at pleaſure, as may be ſeen in page 186.

Kum

Kum hy Naſir Ulee ſe Ne,amut Khan — کم ہي ناصر علي سے نعمت خان

Oos ſe muſh,hoortur hy iſka khe,al. — اوسي مشہور تر ہي اسکا خيال

Is Ne,amut Khan inferior to Naſir Ulee? the fancy of the former is more famous than the latter's.

The uſe of the poximate and remote demonſtratives *yih*, this, *woh*, that, is very evident in the above lines, though I have not been able to take advantage of them as ſuch, from the order of the ſentence; Inferior to *Naſir Ulee* is Ne,amut Khan? than *that* (poet)'s fancy this (poet)'s is more famous, as it ſtands in Souda, being incompatible with our conſtruction; not to mention that we cannot uſe *that's*, and *this's*, as the poet has done agreeably to the rules of his own language.

Kŏŏch,h nu ooſe deejee,o jŏŏz aſh *jou*. — کچھہ نہ اوسے دیجیو جز آش جو

SOUDA.

Give her nothing but *barley* gruel.

Murd hyn ihaſ *uſeer* doulut *ke* — مرد ہين ايہان اسير دولت کي

Hynge *muhkoom* hŏŏkm i ourut *ke*. — ہينگي محکوم حکم عورت کي

SATIRE ON CALCUTTA.

The men here are *wedded to* their wealth, and *obſequious* to the commands *of* their wives.

LXIX.

Ye baten hotee,aſ t,heen tou ugla din jo a,e,a — يہ باتين ہوتيان تہين تو اگلا دن جو آيا

Shuh pur ujul ka badul charoñ turuf ſe ch,ha,e,a — شہ پر اجل کا بادل چارون طرف سے چہايا

Chaha ki peewen panee ek boond b,hur nu pa,e,a — چاہا کہ پيوين پاني ايک بوند بہر نہ پايا

Pee,aſe gule ko qiſmut khunjur hoo,a niwalu. — پياسي گلے کو قسمت خنجر ہوا نوالا

While ſuch obſervations were making, the next day arrived, and the gloomy clouds of fate lowered from all quarters on the king; he longed to drink water, but not a ſingle drop could be procured, as the ſhare of this *throat-parched* ſufferer, whoſe laſt reſource lay now in a dagger. See page 85. LIII.

RULE VII.

A verb for the moſt part follows both of its nouns, and agrees with its ſubject in gender, number, and perſon; the plural number is nevertheleſs uſed with a ſingular

gular nominative, when deference, and reſpect, are thus paid to a ſuperiour: [x] The perfect tenſes of all tranſitive verbs frequently govern their own agent in the *oblique*, which then aſſumes *ne* after *it*; and what is ſtill more extraordinary, this inflected nominative, ſeems to loſe its influence as ſuch, over the verbs ſo far, that the *object* often confers its own gender and number on the preterite, when *ko* does not intervene between this and the objective caſe, though it otherwiſe exactly correſponds with our *accuſative*. *Ko* has the power of reſtricting the paſt tenſes, to the indeclinable ſtate occaſionally, and in this event, therefore, a verb in the ſingular, or in the feminine gender, may occur with a plural, or maſculine nominative, and vice verſa. [y] See pages 45, 66, 126, 127, and Rule V. above.

Tis

[x] The infinitive as in Latin, often ſupplies the place of a nominative, *luṙna* doſtoṅ ſe mŏŏj,he puſund nuheeṅ *hy—To diſpute* with friends *is* not agreeable to me. In ſuch ſentences, however, the infinitive ſeems rather a verbal noun, and like gerunds declinable. Mŏŏj,he doſtoṅ ſe luṙne ka ke,a fa,edu hy, of what uſe is the diſputing with friends to me; which muſt be carefully diſtinguiſhed from—mŏŏj,he doſtoṅ ke luṙne ſe ke,a fa,edu hy, as this laſt means, of what uſe is the diſputing of friends to me, and would be perhaps better expreſſed by, mŏŏj,he doſtoṅ ke luṙne ka, &c.

[y] Though *ne* appears always to require the inflection of a ſingular noun, (ſome of the pronouns excepted) it is otherwiſe in the plural; bees *lurke* (or lurk*oṅ*) *ne* kuha, twenty boys ſaid; humare ſou ſipahee (or ſipahee,*oṅ*) *ne* mara do ſou dŏŏſhmun, a hundred of our ſoldiers killed two hundred of the enemy: But feminines are probably exceptions; ch,hokree,*oṅ*-(never ch,hokree,*aṅ*-) ne chuha lurke ko choomne, the girls wiſhed to kiſs the child. Souda kee ghuz*laṅ*-(never ghuz*leṅ*-) ne mŏŏj,he rekhtu ſik,hla,e,a, Souda's odes have taught me the *Rekhtu*, or mixed dialect of Hindooſtan.

The *object* as obſerved in Rule VII. above, with *ne*, after the inflected nominative of active verbs in the preterite, often reflects its own number and gender on the verb; though theſe differ never ſo much from the nominative; and as this is on the whole, a very intricate part of the Hindooſtanee conſtruction, I ſhall endeavour here to elucidate the ſubject a little farther. In ſome caſes, where there neither is an inflected nominative, nor the ſtrange expletive *ne*, the object may ſtill confer its gender and number on the preterite—Myṅ ek lurka dek,ha, I ſaw a boy; *myṅ* buhŏt lurke *dek,he*, I ſaw many boys; woh b,hee dek,ha ek lurka, he alſo ſaw a boy, or buhŏt *lurke dek,he*, ſaw many boys. Myṅ ek lur*kee* dek,*hee*, I ſaw a girl; myn buhŏt lurkee,aṅ dek,heeṅ or buhŏt lurkee dek,heeṅ, I ſaw many girls; the ſingular of nouns in *ee*, often occuring for their plural in *ee,aṅ*, but as in this example, with a plural preterite *dek,heeṅ*. So far theſe prove, that the inflected nominative with *ne*, is not abſolutely neceſſary to give the *object* of Hindooſtanee verbs, the extraordinary power it exerciſes over their preterites; yet as the *ne*, &c. cannot often be diſpenſed with, it will be proper to add a good many examples with it alſo. We ſhall firſt take a maſculine declinable ſubject, with an object in the feminine gender, keeping both in the ſingular number: Lurke ne lurkee choomee, a boy kiſſed a girl; or lur*ke ne* lurkee ko choom*a*; in which laſt the introduction of *ko*, clearly deſtroys the objects effect on the verb; which naturally then reverts to its ſubject as in other languages, without being at

all

VII.

Tis etnee zalimee pur ibni *Zee,ad ne* wuhañ — تس اتني ظالمي پر ابن زيادني وهان

Sub ſe *kuha* ki mŏŏj,h ko *apuhoñ chee,añ hyñ khubrañ* — سب سي كہا كہ مجہكو آپہونچيان ہين خبران

Mŏŏſlim ke *do hyñ beſe* is ſhuhr meñ *ch,hipe* eehañ — مسلم كي دو ہين بيٹي اس شہر مين چہپي يہان

Rowega upne ſir ko oon ka ch,hipane wala. — روويگا اپني سر كو اونكا چہپاني والا

VIII.

We bap-moo,e-buche rote hoo,e pudur ko — وي باپ موئي بچي روتي ہوئي پدر كو

Udh moo,e ja ch,hipe th,he qazee ke ek g,hur ko — اده موئي جا چہپي تہي قاضي كي ايك گہر كو

Qazee ne dek,ha dŏŏſhmun ſub dhoon.ŭ,hte id,hur ko — قاضي ني ديكہا دشمن سب دہوندتي ايدہر كو

Pich,hle puhir oonhoñ ko oos ſhuhr ſe nikala. — پچہلي پہر اونہونكو اوس شہر سي نكالا

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all affected by the inflected nominative lurke-ne, for *lurka*, a boy. We may now try the *objects only* in the plural; lurke ne lurkee,añ choomeeñ (and lurkee choomeeñ,) a boy kiſſed girls, or lurke ne lurkee,on ko chooma, and in this alſo, *ko* has the ſame conſequences.

When both are plural, the ſubject ſtill continues inflected, becoming then (when there is no numeral) *lurkoñ* ne lurkee,añ choomeeñ, boys kiſſed girls, or lurkoñ ne lurkee,on *ko chooma*; where *ko*, has the very ſingular property of keeping the verb in a ſort of neuter ſtate, from the ſubject and object entirely neither agreeing with one or other of them in gender, number, and perſon. I come now to a feminine ſubject, and a maſculine object; kŏŏttee ne kŏŏtta kaŭa, a bitch bit a dog, or kŏŏttee ne kŏŏtte *ko kaŭa*, in this laſt inſtance *ko*, ſo far from affecting the verb as formerly, ſeems rather to confirm the object's power over it. Teen kŏŏttee ne ek kŏŏtta kaŭa, or teen kŏŏtee,oñ-ne ek kŏŏtta kaŭa, three bitches *by* one *dog*, alſo expreſſed by *ĕk kŏŏtte ko kaŭa*, though kŏŏttee in theſe be a feminine plural nominative to *kaŭa*, which does not even change in—teen kŏŏttee,oñ ne do kŏŏttoñ ko *kaŭa*, where both are plural, ſo very different is the regimen with *ko* here to that in the firſt example, and in the following: *Lurke ne* buhŏt pat *chabe*, a boy eat many leaves, or *lurkee ne* buhŏt patoñ ko *chaba*; here again we perceive the uſe of *ko*, and its abuſe, if I may ſo call it in, lurkoñ ne buhŏt patoñ ko *chaba*, boys ate many leaves; becauſe *chaba* is a preterite, in the ſingular, while the plural inflected nominative *lurkoñ ne*, boys, and the object *patoñ*, leaves, ſeem to have no ſort of concord or government with it as a verb—Whence in page 127. Mŏŏſlim ko *koofee,oñ ne* koofe meñ *mardala*. q. v. with the other examples there. From the whole of the above, it appears that active preterites take the gender and number of their objects, when *ko* does not intervene, but when it does, the paſt tenſes become a ſort of neuter indeclinable words, that are not then acted upon, by their object or agent, whatever may be their gender, number, or perſon.—There are two examples of this in the text, *mu*-ne tŏŏmko keuñ g,hur ſe hy *nikala*, *ma* is a feminine nominative to *nikala* in the maſculine gender, and *tŏŏm ko* is the plural object, while the tranſitive preterite continues ſingular. The other is, Baba ko *koofee,oñ* ne, &c, *mardala*. See the next page.

Notwithſtanding

VII.

Notwithstanding this oppressive cruelty, the son of *Zeeud told* all the people there; *news have reached* me that Mŏŏsleem's *two sons are here, concealed* in this city, adding "the man who harbours them, shall yet lament the loss of his own head."

VIII.

These orphan children weeping for their father, had creeped half dead with fear into the house of a Qazee, who having perceived the enemy prowling that way, had them both conveyed after midnight out of the city. See the first line in stanza LXIX. above, for another example of verbs in the feminine plural.

XIII.

Oosne kuha ki lurko *toom* keun *chur he ho* but pur

اوسني کہا کہ لڑکو تم کیون چڑھي ہو بڑ پر

Neeche ugur *giroga murjaege* mŏŏqurrur

نیچي اگر گروگي مرجاؤگي مقرر

Myn b,hee *soonoon* a,e buchoo ke,a *dookh pu'a hy* toom pur

مین بھي سنون اي بچو کیا دکھہ پڑا ہي تم پر

Is wuqt *ma ne* toom ko keun ghurse *hy nikala*

اس وقت مانے تم کو کیون گھر سے ہي نکالا

XIV.

Oopurse ro,e buche *kuhne luge* ki beebee

اوپر سے روئے بچے کہنے لگے کہ بي بي

Ke,a pŏŏch,htee *hy* hum pur beeta hy kysee beetee

کیا پوچھتي ہي ہم پر بیتي ہي کیسي بیتي

Umma humaree eehan se kosoon oopur *hy bythee*

اماہماري ایہان سے کوسون اوپر ہي بیٹھي

Baba ko *koofeeyn ne* koose mein *mardala*.

بابا کو کوفیون نے کوسے مین مار ڈالا

XV.

Tis pas *humko* baba tha *sompke* sidhara

تس پاس ہمکو باپا تہا سونپ کے سدہارا

Oosne soona humara baba gy,a hy mara

اوسنے سنا ہمارا باپا گیا ہي مارا

Durkur jub oosne dek,ha pichhla puhir und,hera

ڈر کر جب اوسنے دیکہا پچہلا پہر اندہیرا

Asee sumujhke hum ko g,hur se dee,a nikala.

عاصي سمجہہ کے ہمکو گہر سے دیا نکالا

XIII.

She said, O children, why *have you ascended* this fig tree, if *you should tumble down, you will* certainly *be killed*; *may I* also *learn* my little lads, what *misfortune has befallen* you, and why your mother at this late hour has turned you out of doors.

XIV.

The weeping babes from above, thus addreſſed her: Goody doſt thou aſk what has happened to us, a miſhap indeed, our mamma is many miles hence, and the Kooſans have murdered our papa in Kooſa.

XV.

He to whom our father *entruſted us*, and departed, having heard that our parent was ſlain, and getting alarmed, on perceiving that the morning was ſtill dark, and conſidering us alſo as offenders, ſent us away from his houſe.

Papoſhen tub ſe joroo kee *khate hyn ſhekhjee.* پاپوشین تب سی جورو کی کہاتی ہین شیخ جیو

SOUDA.

Since that time *the old father feels* the weight of his wife's ſlippers.

Awen ugur jo huzrut i *Souda* id,hur kuheen. آوین اگر جو حضرت سودا ادہر کہین

XIX.

Ooſne kuha ki ſha,ed M.ŏŏſlim Uqeel hoga اوسنی کہا کہ شاید مسلم عقیل ہوگا

Jis ko Hoſyn ſhuh ne na,eb t,ha kurke b,heja جسکو حسین شہ نی نایب تہا کر کی بہیجا

Rokur *kuha buchon ne* ki e beebee han *wohee t,ha* رو کر کہا بچونی کہ ای بی بی ہان وہی تہا

Woh murgy,a hy humko ko,ee nuheen by,hane-wala. وہ مرگیا ہی ہمکو کوئی نہین بیہانی والا

XX.

Ooſne kuha *chulo tŏŏm* beebee meree b,hulee hy اوسنی کہا چلو تم بی بی میری بہلی ہی

Buchoŭ ke palne men ourut nuheen wulee hy بچونکی پالنی مین عورت نہین ولی ہی

Tis pur jo *woh ſŏŏneger* ihall riſhtu,i Ulee hy تس پر جو وہ سنیگی ایہان رشتہ علی ہی

Tŏŏm pur ſe *hoger* waree chundur pu jyſe hala. تم پر سی ہوگی واری چندر پہ جیسی ہالا

XIX. and XX.

She obſerved, it may perhaps be Mŏŏſlim the ſon of Uqeel, whom the king Hoſyn having made his own repreſentative deputed here; *the children* crying *replied*, O yes good woman, *he was* the very perſon *who is dead*, and now we have no friend whatever. She anſwered to this, *come you* along; my lady is compaſſionate, and in the cheriſhing of children, ſhe is not only a mother, but a ſaint; beſides when [z] *ſhe ſhall have heard*, that you are the deſcendants of Ulee, *ſhe will* devotedly embrace you, as the halo encircles the moon.

Zahid o peermŏghan burhumun o ſhekh a,e yar زاہد و پیر مغان برہمن و شیخ ای یار

---

[z] *Sŏŏneger*, ſeems here uſed for *ſŏŏnee hoger*, which talk as obſerved in page 132, is liker the Latin tenſes in *erim*, than *ero*: The latter can be well expreſſed in the Hindooſtanee, by adding *chŏŏkna*, thus—Sŏŏn *chŏŏkegee*, ſhe *ſhall have* heard; mar *chŏŏkoonga*, I *ſhall have* beaten; mar *chŏŏkega*, thou or he *ſhall have* beaten, &c. as this is applicable to moſt verbs. Conſult pages 156 and 113.

Dil

Dil men *rukhte hyñ* tere hath ſe ghum *charoñ* ek. دلمین رکھتے ہیں تیرے ہاتھ سے غم چارون ایک

SOUDA.

The deyotee, the jolly hoſt, the brahmun, and the prieſt, O my beloved, have all four in their hearts but one complaint againſt thee.

Panee duree,a oñ ke hyrut meñ a *bhoole* ruſtar. پانی دریاؤنکی حیرت مین آبھولے رستار

MULOOL.

The waters of the ſtreams being petrified with fear, *ceaſed* to flow.

RULE VIII.

Subſtantive, and ſome neuter verbs, have *two nominatives* belonging to the ſame thing, and in general *theſe* precede their verbs, when not tranſpoſed for the ſake of the verſe. Two or more ſingulars joined together, commonly have their *verb*, *adjective*, and *relative*, plural; but to this are many exceptions, and the *latter* moſtly follow the *noun* of the maſculine gender, when *this* is coupled with one or more in the feminine; inanimate nominatives however, when there are only two in all, will have their *verbs* of the ſame gender, and number, with the noun neareſt *them*, but which ſeldom holds good, either when more than two occur, or with regard to the perſon of a verb, when its ſubjects are of different perſons, the plural being preferred. In compound ſentences, the auxiliary verb is much omitted as in Engliſh, at the members following that in which *hona* is found, being in fact, underſtood to all the reſt, and with the negative *nuheeñ*, the auxiliary is ſtill leſs neceſſary, as it partly ſeems to exiſt in the particle of negation itſelf, like the Perſian *neſt*. See the line from *Beharee*, in page 40.

Ek turuf huzruti Ubbas ulumdar puŕa ایک طرف حضرت عباس علم دار پڑا

Hut,h-kuŕa ſeena-p,huŕa khooñ meñ hy be yar puŕa. ہتھ کٹا سینہ پھٹا خون مین ہی بے یار پڑا

MULOOL.

On one ſide, his worſhip *Ubbas*, the ſtandard bearer lay without his arms, his cheſt cleft and weltering in blood, without a friend near him.

Mŏoj,h ſe mut jee,ko luga,o ki-nuheeñ ruhne ka مجھسے مت جی کو لگاؤ کہ نہین رہنیکا

Myñ mŏoſafir hooñ ko,ee din ko chulaja,oonga. مین مسافر ہون کوئی دن کو چلا جاؤنگا

SOZ.

Place not your affections on me, whoſe reſidence cannot be here, *I* am *a traveller*, and ſhall depart hence in a ſhort ſpace of time.

Myñ

Myñ ugle zumanę ka *ſurdar hoo*ñ. میں اگلے زمانے کا سردار ہوں

FIGHAN.

I am a chief of former times.

Hy jo *Souda* ko,ee *ſha,ir* woh tera muſtoon hy. ہی جو سودا کوئی شاعر وہ تیرا مفتون ہی

Some one named *Souda the Poet*, is thy admirer.

Myñ our unduleeb uzul ſe *hyñ* be nuſeob میں اور عندلیب ازل سے ہیں بے نصیب

Mŏŏj,h pur tera ſitum *hy* nit ooſpur juſa,e gŏŏl. مجھ پر ترا ستم ہی نت اوس پر جفای گل

SOUDA.

I and the nightingale *are* from the firſt unfortunate, thy frown is ever on me, and over her is the roſe's thorn.

This does not however invariably hold good, though apparently it ſhould prove a very general rule.

Tub ſe *uql o hoſh* mera p,hir nu a,e,a jo gy,a. تب سے عقل وہوش میرا پھر نہ آیا جو گیا

Since which time my reaſon and ſenſes that left me, have never returned.

In this example *uql* which is feminine, does not make the poſſeſſive, nor verbs ſo, becauſe *hoſh* is a maſculine noun, although contrary to the rule *mera*, be ſingular, when it ought to have regularly been *mere*, with both verbs in the plural alſo. The diſjunctive *nu* below, very properly keeps *hy* ſingular, though there are ſeveral nominatives to it.

Aj kis kis chao ſe poſke bunate hyñ burun آج کس کس چاو سے اوسکے بناتے ہیں برن

Ma buhin *kurtee hyñ* ſub ſhadee kee ruſmoñ ke jutun ماہن کرتے ہیں سب شادی کے رسمونکے جتن

Dek,hte hyñ arſee mŏŏſ,huf jo ub dooluh doolhin دیکھتے ہیں آرسی مصحف جو اب دولہہ دولہن

Our mŏŏbaruk bad *dete hynge* ſare *murd o zun* اور مبارکباد دیتے ہینگے سارے مرد وزن

A,e zumeeñ myñ ke,a kuhooñ ub ko,ee dum kee bat hy ای زمین میں کیا کہوں اب کوئی دم کی بات ہی

Nu yih dooluh nu buratee nu ſhuhanee rat hy. نہ یہ دولہہ نہ براتی نہ شہانی رات ہی

MULOOL.

With how much affection they are at preſent making his bridal preparations, his mother and ſiſter *are arranging* all the ceremonies of the marriage; as to the bride and bridegroom, who *are* now *inſpecting* the mirrour, and the book, with all the men and women that *are making* the cuſtomary gratulations, what ſhall I ſay, O ſhort-ſighted people; now but a little ſpace will elapſe, when neither this bridegroom, nor this bridal aſſembly, nor the wedding night *is* to exiſt.

The

The inſpection of the *qŏran* and looking glaſs is conformable to an oriental cuſtom on ſuch occaſions. *Jo*, the relative has no other *direct* plural nominative, and therefore is proper enough with its antecedents *doolub*, *dŏolbin*, which have the verb *dek,hte*, in the maſculine plural. In this place, I ſhall once for all obſerve, that the Hindooſtanee in many phraſes, is conciſe, almoſt to obſcurity, and were I not to ſupply the deficiency in Engliſh, there would often be no making the ſenſe out at all; though I muſt confeſs, the natives themſelves do not ſeem to feel any inconveniency from this conciſeneſs of their language, as the words *ma*, *buhin*, have apparently with them the full force of *his* mother *and* ſiſter, while I am obliged to add two words not in the original, to give this member of the ſentence any preciſe meaning in the tranſlation. *Hy*, is, at the cloſe of the above quotation, muſt either be made *will remain*, *exiſt*, &c. or *is to exiſt*, if we wiſh to render it complete, and in many caſes this *hy*, *t,ha*, &c. ſignify *it* is, *it* was, &c. I truſt the ſcholar will therefore now conſider theſe obſervations, as extending and applicable to the whole of ſuch inſtances, as may any where occur in this work.

Are zahid *nuheeñ* be deen o eeman uhli my-khanu اڑي زاهد نهين بي دين و ايمان اهل ميخانه

Ki *hy* ihañ badu wuhee o jam pyghumbur Khŏda ſaqee. کہ هي ايهان باده وحي وجام پيغمبر خدا ساقي

YUQEEN.

The votaries of a tavern *are not*, O zealot! void of religion and faith, for wine *is* their goſpel, the flowing bowl *(is)* their prophet, and the cup bearer *(is)* their divinity.

RULE IX.

The relatives, correlatives, [*a*] numerals, and all pronominal vocables, follow the

[*a*] The reader will do well to conſult pages 72, 73, 89, &c. with reſpect to the numerical and other words mentioned there, and to aſſiſt him ſtill farther, I have ſubjoined the following examples to which he may alſo add, the one with *bazoñ ko*, &c. in page 225, and *huzaroñ* in page 202. Myñ

the general rule for nouns; as the ſubject of any verb, they are uſed in the nominative; but in the oblique, when they become the object of the verb; and are conſequently attended by one or other of the poſtpoſitions in the way that nouns are. Though many of them have no feminine termination (their poſſeſſive form with *ka* and *ra* excepted) it will commonly be found, that their verbs nevertheleſs aſſume the gender of the antecedent; with the number of which laſt, the relative alſo will in moſt inſtances agree, and as in Latin occaſionally require a repetition of the antecedent noun. See the obſervation on *jo*, above, and the *oblique* nominative *jinhoñ ne* below.

Driſhṭ *woh* teer ki alum meñ nuheeñ *jiſkee* punah — دشٹ وہ تیر کہ عالم مین نہین جسکی پناہ

Chuſhm *we* ṭoork ki ho qoum *jinhoñ ka* oozbuk. — چشم وی ترک کہ ہو قوم جنہونکا اوزبک

Her glance is that arrow, *whoſe* antidote does not exiſt in this world; and her eyes are thoſe cruel Turks *whoſe* tribe is the *Uſbeeks*.

Myñ ſe,uh kaſa guda lala ǒzaroñ ka hooñ. — مین سیاہ کاسا گدا لالہ عذاروںکا ہون

Jholee meñ lohoo b,hura mera *huzaroñ* ka hoon. — جہولی مین لہو بہرا مرا ہزاروںکا ہون

HUMZA.

I am an unhappy beggar, at the threſhold of roſy cheecked damſels, and my wallet is crimſoned with blood, being the victim of thouſands of the fair. The alluſions here are ſo truly oriental, that they would fade in any tranſlate or explanation I could give of them.

Munzile muqſood ko puhoñ che *huzaroñ* qafle,e — منزل مقصود کو پہنچے ہزاروں قافلے

Thouſands of travellers have reached the end of their journey.

Lak,h g,hoṛe a,e, a hundred thouſand horſes arrived, lak,h admee,oñ ke waſte, for a hundred thouſand men, *Lak,hoñ* murgu,e, the whole lak,h died; jo lak,hoñ g,hoṛe ate to oonka yih uhwal hota: Had hundreds of thouſands come, this would have been their fate alſo. Theſe numerals when declined as above, have a collective application as hundreds, thouſands, many millions in the plural, though they ſometimes occur otherwiſe, when a reference has been made to the ſame numeral preceding; thus, *ſou,oñ* huzar*oñ*, lak,ho*ñ*, kuror*oñ*, char*oñ*, duſ*oñ*, mean *the whole* hundred, *the complete* thouſand, *the* four, *the* ten, &c. expreſſed alſo, by *ſou ka ſou*, *huzar ka huzar*, *dus ka dus*, every one of the ten, and ſo on; while lak,h g,hoṛe above, means the hundred thouſand as a plural conſidered individually, whence *puchaſoñ*, may ſignify, *the fifty*, *fifty* or *fifties*.

Kuhte

Kuhte hyñ *we jo* hy Souda ka quſeedu khoob. کہتے ہیں وے جو ہی سودا کا قصیدہ خوب

They who obſerve that Souda's heroic poetry is excellent.

Hal mŏŏj,h ghum zude ka *jis tis ne* حال مجھہ غم زدے کا جس تس نے

Jub ſoona hoga ro dee,a hoga. جب سنا ہوگا رو دیا ہوگا

DURD.

See page 133, where this has already been inſerted.

Teree nigah i muſt *ki* hy jam be khoodee تیری نگاہ مست کہ ہی جام بے خودی

Ruk,htee hy kyfee,ut *ki* nuheen woh ſhurab men. رکھتی ہی کیفیت کہ نہیں وہ شراب میں

WULEE.

Thy luſcious eye, *which* is an intoxicating cup, *has* an effect *that* is not to be found in the juice of the grape.

We ſŏŏrten ilahee kis mŏŏlk buſtee,an hyñ وے صورتیں الہی کس ملک بستیاں ہیں

Ub dek,hne ko *jinke* ank,he ñ turuſtee,añ hyñ اب دیکھنے کو جنکی آنکھیں ترستیاں ہیں

A,e t,he keuñ udum ſe ke,a kŭr chule juhañ men آئے تھے کیوں عدم سے کیا کر چلے جہاں میں

Ye murg o zeeſt *donoñ* apŏŏs men *hŭnſtee,añ hyñ*. یہ مرگ و زیست دونوں آپس میں ہنستیاں ہیں

SHYDA.

In what region do thoſe forms, O God reſide, to ſee *whom* my eyes at preſent long, ah! why did I leave inexiſtence and viſit this world; here are life and death *both laughing* with each other at me.

Atee nuheen hy Soz kee awaz *jo* ſuda آتے نہیں ہی سوز کی آواز جو سدا

Kurta t,ha ahe ahe *ſo* bemar ke,a hoo,a. کرتا تھا آہ آہ سو بیمار کیا ہوا

The plaint of Soz, *who* uſed conſtantly to ſob and ſigh, does not reach this now, what can *he* poor love-ſick man be about.

Oonhen ſe kuho ja,e yih bat ub اونہیں سے کہو جاے یہہ بات اب

Jinhoñ ne tŏŏmhen hum *ſe* rŏŏſwa kee,a. جنہوں نے تمہیں ہم سے رسوا کیا

ROOSWA.

Depart and deliver to *thoſe who* have defamed you on my account this meſſage.

Ghŏŏroor hŏŏſn nu kur man *ŏos* Khŏda kee quſum غرور حسن نکر مان اوس خدا کی قسم

Ki *jis* Khŏda ne tŏŏj,he ſahibi jumal kee,a. کہ جس خدا نے تجھے صاحب جمال کیا

AESH.

Boaſt not of beauty, for *that* God's ſake, (viz. *that* God) who really formed thee beautiful.

RULE

RULE X.

Active and other verbs are preceded by their *objects* in the oblique caſe, with the various poſtpoſitions *ko*, ke tu,een̆, *pur*, *ſe*, men̆, [*b*] &c. attached to *them* as accuſative, dative, locative and other ſigns, which are often entirely omitted, and leave the nouns apparently in the nominative, with the full effect however of an objective caſe, and what is very ſingular, this with *ne* after it, and before the preterites of active verbs, is uſed for the nominative as explained in rule VII. q. v. When verbs govern two nouns, one of them may drop its poſtpoſitions, and has then no inflection, while the other (eſpecially with verbs of ſelling, placing, taking away) takes *ke hat,h*, *ke pas*, *ke eehan̆*, *ke kune*, &c. and with compound verbs the genetive ſign *ka*, *kee*, is frequently in uſe, as will appear from the following examples:

LVIII.

B,ha,ee ro,e ki b,ha,ee hum tere fat,h awen̆ — بهاهي روئي که بهائي هم تيري ساتهه آوين

Murne ka *nam ſoon̆kur* ub *toom ko* ch,hor̆ jawen̆ — مرنيکانام سنکر اب تم کو چهوڑ جاوين

Kul ko nubee Ulee pas kea *moon̆h ke tuein̆* dek,hawen̆ — کل کو نبي علي پاس کيا مونهه کي تين ديکهاوين

Na b,ha,ee hum pee,inge tŏŏj,h ſat,h ujul ka *pee,ala*. — نا بهائي هم پيينگي تجهه ساتهه اجل کا پيالا

His relations exclaimed, O brother, we accompanied thee, and ſhall we now *deſert you* on *hearing the name of death?* how could we to-morrow ſhew *our faces* to the prophet or Ulee? No brother, we ſhall drink with thee *the cup* of mortality.

[*b*] *Munen̆*, is occaſionally introduced for *men̆*.

Dil men̆ kŏŏch,h tab nuheen̆ moo n̆h *munen̆* qaſir hy zubaan̆ — دلمين کچهه تاب نهين مونهه منين قاصر هي زبان

MULOOL.

In my heart there is no patience, and *in* my mouth my tongue is inadequate to its duty.

Band,ha hy jub*ſoon̆* ſhokh ne khunjur kumur *munen̆*. — باندها هي جب سون شوخ ني خنجر کمر منين

WULEE.

Since my wanton damſel has bound a quiver *by* her ſide.

Men̆, *ſe*, *ko*, *age*, were formerly pronounced and written *moon̆*, *ſoon̆*, *koon̆*, *agoo*, as in the above line. *Mare*, is uſed very often, in expreſſions like, d̆urke *mare*, *for* fear; ja̍eke *mare*, *from* cold; but which has been omitted in the large collection oppoſite to page 58.

Mykhane

Mykhane men my p,hire hy mutkee mutkee — میخانہ مین مي پھرے ہي مستکي مستکي

Abid zahid se door p,hutkee p,hutkee — عابد زاہد سے دور پھٹکي پھٹکي

Qazee se dure nu mohtusib se kafir — قاضي سے دُر ے نہ محتسب سے کافر

Yih dokhtur i ruz hy jis se utkee utkee. — یہہ دختر رز ہي جس سے اٹکي اٹکي

DURD.

Wine at a banquet dances gaily around, but ſkips far *from the zealot and devotee*, the wanton fears neither *the judge*, nor *the cenſor*, and being the daughter of the vine, ſhe clings faſt *to whomever* ſhe is enamoured with.

Sujun myn rat soonkur hur kiſee ke pa,on ka k,hutka — سجن مین رات سنکر ہر کسیکي پانوکا کھٹکا

Oo,ha,e,a *ſir ko* baleen ſe to p,hir *dewar ſe putka*. — اوٹھایا سر کو بالین سے تو پھر دیوار سے پٹکا

At night, O my beloved, on hearing the ſound of every paſſengers feet, I lifted my head from the pillow, but ſoon daſhed it on the wall again.

Jub ſe *mureezon ko* woh de hy *duwa* — جب سے مریضون کو وہ دے ہي دوا

Kam men hy murg mo,uttul ſhufa. — کام مین ہي مرگ معطل شفا

Since he has been preſcribing medicines for the ſick, death has been buſy, but health unemployed.

Qutl *ka* kis ke *kee a hy* aj in unk hee,on ne *uzm*. — قتل کا کسکے کیا ہے آج ان انکھیون نے عزم

Whoſe deſtruction have theſe eyes *vowed* to-day?

[c] Oorgy,e je,on baz yih soontchee ooske huwas — اور گئي جون باز یہہ سنتہي اوسکي حواس

Chaha ki ub p,her doon jake ſipahee *ke pas*. — چاہا کہ اب پھیر دون جاکے سپاہي کے پاس

SOUDA.

His ſenſes on hearing this, took flight like the hawk, and he wiſhed now to go and return it (the owl he had bought as a falcon) *to the* ſoldier.

Muz,hur ch,hipake ruk,h *dili nazook* upus *ke tu,een* [d] — مظہر چھپاکے رکھہ دل نازک اپس کے تین

Yih ſheeſhu bechna hy kiſee meerza *ke hat,h*. — یہہ شیشہ بیچنا ہي کسي میرزا کے ہاتھہ

MUZ,HUR.

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[c] The Arabic plural *huwas*, ſenſes, from *his*, ſenſe, here has a plural verb and poſtpoſition; but this is not always the caſe, even in plurals that are not uſed ſingularly (like omra &c.) as may be ſeen in this line from Souda. *K,hoolta hy* ub,hee pul men *tiliſmat* juhan *ka*. See page 189, note (e).

[d] *Upus*, is the ancient form of *ap*, *upna*, and ſtill found among the beſt authors, though little uſed in converſation. *Apoos*, ſeems compounded of *ap* and *oos*, *them*ſelves, our own, &c. and is of frequent occurrence like, *entre* nous, apoosmen; See page 66. For *bazoon ko*, ſee the next page.

O Muz,hur, preſerve thy *tender heart* ſecretly *to* thyſelf, it is a fragile veſſel, and ſhould be ſold only *to* ſome gentle maid.

Bu.zoň ka mŏŏj,h pur yih b,hee gŏŏmaň hy — بعضو نکو مجھہ پر یہ بھی گمان ہی

Yane *bŏŏtoň ko* kurta hy gŏŏm rah — یعنی بتو نکو کرتا ہی گم راہ

J,hooť,he ke mooňh *meň* agoo kuhooň kea — جھوٹھی کی مونھہ مین آگو کہون کیا

Ustughfir oollah ustughfir oollah. — استغفر اللہ استغفر اللہ

SOZ.

Even this ſuſpicion of me occurs *to ſome*, to wit, that he (Soz) abuſes his *charmers*, but what elſe ſhall I caſt in the teeth of ſuch malignants, than pardon them, O God, and heaven avert the crime!

The reader may on this occaſion, conſult the note in page 37, whence he will in future, reconcile the words *maid*, *ſhe*, *her*, &c. in Engliſh, with the maſculine terminations, that he may perceive in the original; as in all ſentences that I could not render equivocally, the feminine has been adopted in the tranſlation, however irreconcileable this may ſeem with the Hindooſtanee rules of love and grammar.

Keun kur ruha Fighaň khumi ubroo *ke ſamne* — کیو نکر رہا فغان خم ابرو کی سامنی

Rŏŏſtum b,hee ooſkee tegh *ke age ſe* [e] huťgy,a. — رستم بھی اوسکی تیغ کی آگی سی ہٹ گیا

DURD.

Why didſt thou, O Fighan, remain oppoſite to that arch-browed damſel, even Rŏŏſtum fled *from before her* keen (creſcent-like) ſabre.

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[e] This example will illuſtrate the remarks on declenſion, oppoſite to page 58, q. v. and the ſcholar, will frequently meet with this compound form of the poſtpoſition, to be rendered thus: *From* above, oopur *ſe*; neeche *ſe*, *from* below, &c. which are in general preceded by *ke*, unleſs when the perſonal pronouns in *ra*, go before, as theſe becoming, *re*, require no *ke*, or when this laſt happens to be omitted. Mere pas *ſe*, *from* near *me*, ooske neeche *ſe*, *from* below *him*, g,hoře pas *ſe*, *from* near the horſe, luike *ke* peech *he ſe*, *from* behind the boy; in this laſt, the learner will do well to remark the inflected *e*, and that *ke*, is not much omitted after any words, except the firſt and ſecond perſonals, and the reflective *upna*; as upne pas *ſe*, from near oneſelf, ſeldom, upne *ke* pas *ſe*, which would ſignify rather, from near ones own houſe, brother, &c. as *b,hae* or ſome other noun, muſt precede the *ke* here, to make the ſenſe very evident. Among the poſtpoſitions, I might have added, that *pur*, *on*, alſo means *after*, in expreſſions like: Yih lurka upne bap *pur* gy,a; this boy takes *after* his father; but theſe are more uſed in diſcourſe than in books.

The

The compound verbs in Hindooſtanee often require *ka*, *ke*, *kee*, as well as *ko*, when governing an oblique or objective caſe, thus: Is bat *ka* zikr kuro, mention this matter; oo*ſkee* tuwazo kuroonga, I ſhall invite him; is bat ko (or *kee*) ghour kurta hy, he ſtudies this buſineſs; and in Souda:

Khoobs kurna kiſee *ka* khoob nuheen. خوبث کرنا کسیکا خوب نہیں

It is not fair *to ſlander* any one.

If the reader advert to the ſame idiom in Engliſh, to mention, make mention *of*, to give an invitation *to*, &c. he can be at no loſs here, eſpecially when he recollects alſo, to make the poſtpoſitions of the ſame gender or number, with the noun itſelf. Oo*ſkee* naliſh kurna, to complain *of* him, becauſe *naliſh*, is feminine, and is one of the component parts of the verb, *to complain*, that with us may be alſo uſed in the ſame way, *to make a complaint of*, *againſt*, &c.

RULE XI.

Hona, lugna, puŕna, milna, chuhna, ana, puhoňchna, bunna, ruhna, ſoojhna, bhana, &c. with all imperſonals, are much uſed like *eſſe* inverſely with the dative [*f*] ſigns *ko*, &c. In this way alſo the infinitives, paſt participles with their contractions occurring as verbal nouns, ſupines or gerunds, uſually have the dative

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[*f*] This mode of ſpeech is conſtantly to be met with in the Hindooſtanee, in which in fact there are ſeveral verbs, that hardly admit of any other. *Mŏŏjhe maloom hota*, and ſome others, reſemble our *methinks*, it ſeems him, &c. which as Lowth judiciouſly obſerves, may be reſolved in this way, though I cannot help being of opinion, that our *me*, is an old nominative, like the French *moi*, &c. in *methinks*, it may be traced to a ſimilar origin, with the impropriety, we daily hear of, *ſays I*; elſe how are we to account for the very common reſponſe, in our language, *it is me*, *it was me*, *me*, and ſo on. Shakeſpeare alſo uſes it as a true nominative. "*Me* rather had my heart might feel your love." Whence I am led to believe, that ſuch expreſſions are not really more ungrammatical, than *c'eſt moi*, &c. ſince I and me are perfectly analogous with the ſecond perſon plural, having two forms for its nominative alſo, *ye* and *you*, although the laſt, has almoſt driven the firſt, from its true place. Conſult Lowth pages 141, 162. In this laſt page, the conſtruction of "ah me," conſidering *me*, as the oblique, ſeems falſe after what is obſerved in page 158, and the reſolution of it rather forced, if we conſider *wo*, as a noun, and *ah*, a mere interjection, attended by the ancient nominative *me*, this not being influenced, as a caſe by the particle at all, according to the learned Author's own idea of the ſubject. The preſent may yet prove one of thoſe inſtances wherein a deviation from the original phraſeology of our language, has on the whole done more harm than good.

of neceſſity or obligation with *hona*, &c. being in fact declinable with the other poſtpoſitions *ka*, *meñ*, *ſe*, like the ſeveral diptotes in *a*, even when in ſome inſtances theſe particles *ko*, &c. are omitted.

Ata hy mŏŏj‚he ruhm tere hal pu zahid — آتا هي مجهي رحم تيري حال پر زاهد

A‚e wa‚e oos oopur ki jo my-khar nu howe. — اي واي اوس اوپر كه جو مي خوار نهووي

HIDA‚ET.

I pity, O Zealot, thy ſad condition, for alas! wo is the man who cannot be devoted to wine.

Ufsos *uhli deed ko* gŏŏlſhun meiñ ja nuheeñ — افسوس اهل ديد كو گلشن مين جا نهين

Nurgis ko goki ank‚heiñ hyñ pur *ſooj‚hta* nuheeñ. — نرگس كو گو كه آنكهين هين پر سوجهتا نهين

DURD.

Alas! the enlightened enjoy not a place in this garden, for although the narciſſus hath eyes (nothing is viſible to it, i. e.) it ſees not.

This *ſooj‚hna*, to appear, &c. are generally uſed inverſely like *nurgis ko ſooj‚hta* nuheeñ above.

Buhŏt mŏŏſhkil hoga *ſŏŏlj‚hana* tŏŏj‚he — بهت مشكل هوگا سلجهانا تجهي

Khoob nuheeñ hy dil ka *oolj‚hana* t ŏj‚he. — خوب نهين هي دل كا اولجهانا تجهي

NU‚EEM.

The *entangling* your affections is not good for you, as the *diſengaging* them again will be very troubleſome to you.

Qutl kee‚e pur ghŏŏſſu ke‚a ub laſh humaree oo‚hane do — قتل كئيي پر غصه كيا اب لاش هماري اوٹهاني دو

Jan ſe hum to jahee chŏŏke hyñ a‚o tŏŏm b‚hee jane do. — جانسي هم تو جاهي چكي هين او تم بهي جاني دو

SOZ.

What avails anger after killing me, let me take up my carcaſe, I am already out of exiſtence, come thou alſo and let ſtrife ceaſe for ever.

Ah ke‚a durd *t‚ha* Zee‚a *tŏŏj‚h ko* — آه كيا درد تها ضيا تجهكو

Rat ſaree kurahte gŏŏzree. — رات ساري كراهتي گذري

ZEE‚A.

Alas! what anguiſh did you feel, O Zee‚a, that the whole night was ſpent in ſighs.

Tŏŏj‚h-ſe ſunum kee fŏŏrqut *kafir ko* b‚hee nu *b‚hawe* — تجهسي صنم كي فرقت كافر كو بهي نه هاوي

Pur woh muſul hy dek‚heñ jo kŏŏch‚h khŏda dek‚hawe. — پر وه مثل هي ديكهين جو كچهه خدا ديكهاوي

SOZ.

The

The abſence of a beauty like thee, cannot *pleaſe* even *the moſt indifferent*, but it is a true ſaying, we can behold that only which God chooſes to ſhew us.

Jee ko hum rote nuheeñ pur ah yih *rona puṙa* جيکوہم روتي نہين پر آہ يہہ رونا پڑا

Dena tha jo wuſl meñ ſo hijr meñ *khona puṙa*. دينا تہا جو وصل مين سو ہجر مين کہونا پڑا

ZEE, A.

I lament not for my life, but alas! I *muſt ever regret*, that what I *ought to have preſented* at meeting, *muſt be loſt* in her abſence.

To theſe gerunds ſupply mŏŏj *he*, as it is here underſtood to them all.

Kurooñ ſhikwa to be wuſwas myñ oos ke nu *ane* ka کرون شکوا تو بي وسواس مين اوسکي نہ آنيکا

Nu ho dhuŭka mere dil meñ gur ooſke *roŏth jane* ka نہو دہڑکا ميري دل مين گر اوسکي روٹہہ جانيکا

Mŏŏj he ata hy *rona* dekhkur zanoo ko ub upnee مجہي آتا ہي رونا ديکہہ کر زانو کو اب اپني

Ki tha ek wuqt meñ tukeeu kiſee ke yih ſirhane ka کہ تہا ايک وقت مين تکيہ کسيکي يہہ سرہانيکا

Huſun too hur kiſee ſe hal dil kuhta phire hy keuñ حسن تو ہر کسي سي حال دل کہتا پہري ہي کيون

Ubus budnam hoga our nuheeñ kŏŏchh ris meñ *pane* ka عبث بدنام ہوگا اور نہين کچہہ اس مين پانيکا

Mulamut hee kurenge our oolte tŏŏjh ko huñ shuñ skur ملامت ہي کرينگي اور اولٹي تجہکو ہنس ہنس کر

Koee uhwal pur tere nuheeñ ufsos *khane* ka. کوئي احوال پر تيري نہين افسوس کہانيکا

HUSUN.

I would complain of her not *coming* without fear, had I not the dread in my heart, of her *being diſpleaſed*; a fit of *weeping* ſiezes *me* upon beholding my own lap, as it was once the pillow of a certain perſons ſleeping place; ah! Huſun, why doſt thou wandering tell the ſtate of thy heart to every one, thou wilt prove ridiculous in vain, and there is no getting any thing by that.—They will revile you, and on the contrary they will laughing at you prove, that no one will think of regretting thy condition.

RULE XII.

One verb governs another in the infinitive or paſt participle, which laſt is alſo declinable, agreeably to the rule above, q. v. and as in Latin the ſubjunctive with *ki*, ut, is elegantly joined with *chuheee*, oportet, inſtead of the infinitive: The

ſubjunctive or aoriſt is much in uſe as a future tenſe, and moreover at times is ſubſtituted for the perfect, which takes place in the indicative preſent alſo, as will be evident from the quotations below.

Sŏŏnke bud khubree yih gŏŏl khyroo hooa ſukht khijul — سنکي بد خبري يہہ گل خيرو ہوا سخت خجل

Moonh chhipa upna khijalut ſe *luga rone* kuñ wul. — مونہہ چھپا اپنا خجالت سي لگا رونے کنول

MULOOL.

On hearing theſe ſad tidings, the mallow flower became much abaſhed, and the lotus hiding its head through ſhame, *began to weep.*

Ek jam my do jug ko *kure* muſt o bekhubur — يک جام مي دو جگ کو کري مست بي خبر

Tere nyun ka uks *puŕe* gur ſhurab meñ — تيري نين کا عکس پڑي گر شراب مين

WULEE.

One cup of wine *will intoxicate* both angels and men, ſhould the luſtre of thy eyes be reflected from the ſparkling bowl.

LII.

Pus jub Hŏſyn ſurwur bun kurbula meñ a,e — پس جب حسين سرور بن کربلا مين آئي

Dekhen to ſamne ſe log aweñ hyñ pura,e — ديکھين تو سامني سي لوگ آوين ہين پرا ہي

Pooch,ha ki kŏŏch,h khubur tŏŏm Kooſe ſe b,hee hola,e — پوچھا کہ کچھہ خبر تم کوفي سي بھي ہو لائي

Mŏŏſlim ki ſat,h keta lushkur hy our riſala. — مسلم کي ساتھہ کيتا لشکر ہي اور رسالا

At laſt, when Hoſyn the chief, reached the deſert of Kurbula, *he ſaw* before him ſeveral ſtrangers advancing, he aſked, have you brought any news from Kooſa, what army and troops are ſtill with Mŏŏſlim?

Pus tŏŏmheñ chahee,e a,e yaro *ki* matum *burpa* — پس تمھين چاہيي اي يارکہ ماتم برپا

Nit *rukh,bo* dil ke oopur furz yih jano muſla. — نت رکھو دل کي اوپر فرض يہہ جانو مسلا

MULOOL.

In ſhort it behoves you, O friends, always *to cheriſh* ſorrow in your breaſts, and *to* conſider this precept as a duty; which may alſo run thus—In ſhort it is requiſite *that you* always *cheriſh* and *ſhould* ever *conſider*, &c.

Sunum ke jee meñ hyga Soz *murjawe* to bihtur hy — صنم کي جي مين ہيگا سوز مر جاوي تو بہتر ہي

Ilahee myñ *muroon* keuñ kur mŏŏj,he to*mur*nuheeñ ata. — الہي مين مرون کيونکر مجھي تو مر نہين آتا

SOZ.

There is this in the mind of my fair, *ſhould* Soz *die*, it will be better (or it will be better for Soz *to die*) but my God, how *ſhall I die*, from me *dying* ſeems far removed indeed.

Ek

Ek din ka majra hy myñ ooṭha ṭha ſyr ko — ایک دن کا مجرا ہی میں اوٹھا تھا سیر کو

Dekhta ke,a *hoon* yih j,hugṛa bur ſuribazar hy. — دیکھتا کیا ہوں یہہ جھگڑا بر سرِ بازار ہی

JOSHISH.

The adventure of a day was thus,—I got up to take a walk, and what *did I ſee* but a fray at the market place.

Keuñ *kuṭa,a chahta* hy hulq ſe meree zubañ. — کیوں کٹایا چاہتا ہی حلق سے میری زبان

Why doſt thou want to get my tongue cut out by the root.

Luṛke ſub k,helne gy,e ya p,hirne ya nuhane. — لڑکے سب کھیلنے گئے یا پھرنے یا نہانے

The boys are all gone *a*-playing, *a*-walking, or *a*-bathing.

This form greatly reſembles our, to go *a*-ſmimming, *a*-walking, &c. pyrne jana, p,hirne jana, &c. in which the inflection, appears fully to expreſs the meaning of *a*, in theſe participles, as well as in the adverbs, *a*ſide, kinare; age, *a*fore, *a*front, expreſſed likewiſe by ſamne, *a*breaſt, *a*gainſt; neche, *a*down, *be*low; aṛe, bende *a*croſs, *a*thwart; teṛhe *a*wry, *a*ſquint; peech,he, *a*ſtern, *be*hind. From theſe I would infer, that our Grammarians ſeem all to have miſtaken the above participial *a*, completely, ſome calling it *at*, others *on*, whereas I am apt to ſuſpect that the form in, *a*-ſwimming, *a*-going, &c. is really the remains of a true infinitive, participial or verbal ſign or inflexion, meaning *to*, *about*, *on*, *at*, &c. either inherently, as in Latin, *natāturus*, *natante*, *natatum*, *natare*, and Hindooſtanee, pyrna, pyrne, pyrte, or adventitiouſly, as in our language, *to* ſwim, *for to* ſwim, *about to* ſwim, &c. in Hindooſtanee alſo, pyrne-*pur*, pyrne-*wala*, pyrne-*ko*, pyrte-*meñ*, and ſo on: The above will be almoſt confirmed by cloſely attending to many of our words compounded with *a*, and *be*, thus, *a*do, *to* do; *a*drift, drifting; *a*live, liv*ing*; *a*ſleep, ſleep*ing*; *a*way, *be*gone; *a*front, front*ing*; *a*going, to go; *a*loud, loudly; *al*moſt, moſtly. See Lowth page 95, and Johnſon's folio under the letter *a*.

I bad him do it, myñ ne ooſko kuha ṭha kurne (with or without) ko. I ſaw him do it, myñ ne ooſko *kurte* dek,ha ṭha. I heard him ſay it, myñ ne ooſ-

ko

ko kuhte sŏŏna t[illegible], i. e. while *doing* and *saying* it; and I queſtion much if *do* and *ſay* above, can be infinitives, as Lowth ſtates them in page 113, q. v. Such kuhna to yih hy mera qŏŏsoor tha, to confeſs the truth (it is this) it was my fault, is much better rendered by the aoriſt, *ſuch kuhoon mera* qŏŏsor tha, viz. *that I may confeſs*, &c. Dŏŏnee a ke waſte buhŏt mihnut *kurna* filwaqe zee adu douŕna hy nacheez pur, *to do* much for this world is in fact much *(to do)* ado about nothing.

RULE XIII.

The preſent, [g] and perfect participles, beſides their *uſe* in forming the various compound tenſes, as in other languages, are much uſed adjectively, as well as ſubſtantively, and are more ſubject to declenſion than the Hindooſtanee gerunds, theſe being moſtly expreſſed by the infinitive, as in Rule IX. This laſt even in its inflected form, followed by *wala*, or *hara*, is an agent, or preſent and future participle, according to the nature of the ſentence it occurs in, and without *wala*, it is moreover at times, a kind of participial concrete, or adjective like the other participles, and in both caſes it is more or leſs declinable, as a noun or attributive.

Chyn *dene* ka nuheen zer zumeen bhee nala — چین دینیکا نہین زیر زمین بہی نالا

Soton kee neend men kurne ko khulul ja,oonga. — سوتونکي نیند مین کرنی کو خلل جاؤنگا

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[g] Sŏŏntehee *uttar ne* yih rung o bo — سنتہي عطار نے یہہ رنگ و بو

Kuhne luga han re mee,an ho nu ho. — کہنے لگا ہان رے میان ہو نہو

On the apothecary hearing this complexion and ſcent, he ſaid, true O ſir, it can be no other but he.

In the above couplet, *uttar*, appears to have aſſumed *ne*, before the preterite of *lugna*, which is a neuter verb, and never requires this particle, unleſs perhaps, when preceded alſo by *this abſolute caſe* as above, or that *it* occaſionally admits of *ne*, like the perfect participle: Myn *ne* yih bat *ſŏŏnke* tŏŏmhare pas a,e,a, On hearing this affair I came to you; as this may probably be expreſſed alſo by; Myn *ne* yih bat *ſŏŏntehee* tŏŏmhare pas a,e,a: A mode of expreſſion ſimilar to the other, but neither ſo common, nor ſo elegant. *Ibn* i zee,ad *ne*, in the text page 234, proves this particle is not always in immediate contact with the noun, it really belongs to; on the contrary it may occur at a conſiderable diſtance, when the intervening words ſtand in cloſe conſtruction with ſuch a nominative: Thus, baghban i bagh nuwab ke *ne* kuha, the gardener of the viceroy's garden *ſaid* ſo.

My

My plaints think not of *giving* me reſt even in the grave, where I ſhall probably go to diſturb the ſleep of *the dead.*

Hoo,a dil ko myn kuhte kuhte deewanu — ہوا دل کو مین کہتی کہتی دیوانہ

Pur is bekhubur ne *kuha* kŏŏch,h nu mana. — پر اس بي خبر نی کہا کچھہ نمانا

I while conſtantly admoniſhing this heart became diſtracted, but the fool never minded my *advice.*

Tuqdeer ke *lik,he* ko imkan nuheen d,hona — تقدیر کي لکھي کو امکان نہین دھونا

Tuqſeer nuheen dil kee myn furz kee,a hona. — تقصیر نہین دل کي مین فرض کیا ہونا

SOUDA.

It is impoſſible to waſh out the *decrees* of fate, my heart is not to blame, and I muſt ſubmit to whatever may happen to me.

VI.

Kooche men ooſka g,ho,ra khawind ko *rota* p,hirta — کوچي مین اوسکا گھوڑا خاوند کو روتا پھرتا

Put,hron ke mare g,ha,el jagih bu jagih *girta* — پتھرونکي ماري گھایل جاگھہ بجاگھہ گرتا

Jub kot neeche akur ank,hen oopur ko *kurta* — جب کوٹ نیچي آکر آنکھین اوپر کو کرتا

Khawind ke *kate* ſir ko g,ho,ra chuhe ki jala. — خاوند کي کاٹي سر کو گھوڑا چھي کہ جالا

In the ſtreets his horſe wanders *lamenting* its maſter, and wounded with ſtones, *tumbling* over in different places, when it reached the bottom of the citadel, on *raiſing* up its eyes, the poor animal wiſhed to go and recover its owners *diſfigured* head.

O mee,an o *jane-wale* [illegible] oos my-khar ſe. — او میان او جاني والي کہیو اوس میخوار سي

SOZ.

O ſir, O *paſſenger*, p[illegible] that intoxicated beauty.

Id,hur dek,ho to kis naz u[illegible]e yar ata hy — ادہر دیکھو تو کس ناز و ادا سي یار آتا ہي

Muſceha kee *moo,e* oom[illegible]ata hy. — مسیحا کي موئي امت کو ہو کر سي جلاتا ہي

FIGHAN.

Behold here with what airs [illegible]ent my beloved approaches, ſhe animates with a touch of her foot even, the *deceaſed* flock of the M[illegible]

RULE XIV.

The abſolute caſe of the Latin, is here expreſſed by the noun (with or without *ke*,) and the inflection of the preſent participle, or by the preterperfect participle, which is thus elegantly uſed to connect the different members of a ſentence, inſtead of the conjunctive mood, with *jub*, when, &c. To mark the time or cir-

cumſtances with more preciſion, the verb is often repeated, or aſſumes the very emphatic particle, or affix *hee*, *ee*; and the *ne* alſo is compatible enough with the above preterite. See below.

Qutru i uſhk hoon pee,are mere nuzare ſe — قطرۂ اشک ہون پیاري میري نظاري سي

Keun khuſa hote ho *pul marte* d,hulja,oonga. — کیون خفا ہوتي ہو پل مارتي ڈہل جاؤنگا

SOUDA.

Why my miſtreſs be offended at my admiration of thee, I am but a ſolitary tear, that *in the twinkling of an eye*, muſt trickle away.

Eſhq ke beemar kee tuſhkhees meiñ *ho* laelaj — عشق کي بیمار کي تشخیص مین ہو لاعلاج

B,hool ſub qanoon i hikmut Boo ulee b,hee *ro* gy,a. — بہول سب قانون حکمت بوعلي بہي رو گیا

SOUDA.

In the definition of a love-ſick patients complaint, Avicenna himſelf *being* baffled, and *forgetting* the whole rules of art (or his own inſtitutes of phyſic) departed *weeping*.

Soonte-hee yih dil ko lugee oos ke choť — سنتہي یہ دل کو لگي اوسکي چوٹ

Kuhne luga upnee woh ďarhee *k,huſot*. — کہنے لگا اپني وہ ڈاڑہي کھسوٹ

SOUDA.

While hearing this, its conſequences ſtruck him forcibly, and *tearing* his own beard, he thus began.

Dek,h bo͝olbo͝ol ko ki ſhadabee,e go͝olſhun ke lee,e — دیکہہ بلبل کو کہ شادابي گلشن کي لیي

Jo nu ho ubr to *ro* roke lugawe burſat. — جو نہو ابر تو رو رو کي لگاوي برسات

SHUHEED.

Behold the nightingale when the vernal clouds ſeem unwilling to refreſh the roſe bed, *continuing her mournful note*, till they relent in ſhowers.

Kea kuha qaſid Zee,a *ſo͝ontehee jis ke* murgy,a — کیا کہا قاصد ضیا سنتہي جسکي مر گیا

Bat t,hee ko͝och,h ee,as kee ya hijr ka pygham t,ha. — بات تہي کچہ یاس کي یا ہجر کا پیغام تہا

ZEE,A.

What did the meſſenger ſay, *on the very hearing of which*, Zee,a almoſt died, it muſt have been a deſperate affair, or elſe the news of his beloved's departure.

III.

Ibni Zee,ad *ne* wañ gurdun kuťake ooſkee — ابن زیاد نے وہان گردن کٹاکي اوسکي

Woh lot,h koť pur-ſe neeche *dulake* ooſkee — وہ لوتہہ کوٹ پرسي نیچي ڈلاکي اوسکي

Woh

Wŏh loth sir-kutee-hoo,ee sub ko dek,hake ooskee — وہ لوتھ سر کٹی ہوئی سب کو دیکھا کی اوسکی

Deewar pur qile kee ruk,hwa,e,a ek b,hala. — دیوار پر قلعہ کی رکھوایا ایک بھالا

The ſon of Zee,ad having ſevered the head on the ſpot, when he tumbled the trunk down from the caſtle, and ſhewed the headleſs body to all the people, he fixed a ſpear on the walls of the fortreſs.

The *ne* above, may be ſaid to belong to the perfect participles, or to the cloſing perfect ruk,hwa,e,a, the ſenſe having been by them extended through the ſeveral members of the ſentence, and what is more, even ſuſpended till the full period evidently continued in the next ſtanza ends therein.

IV.

Sir oos bŏŏreedu tun ka b,hale oopur *churh,hake* — سر اوس بریدہ تن کا بھالی اوپر چڑھا کی

Khunjur ſe kata hoo,a khilqut ke tu,een *dik,hake* — خنجر سی کاٹا ہوا خلقت کی تئین دیکھا کی

Kuhne luga ki tŏŏm ſub yih dek,ho ſir *ook,hake* — کہنی لگا کہ تم سب یہہ دیکھو سر اوٹھا کی

Mŏŏſlim ke ſir ko myn ne kyſa *kee,a hy* bala. — مسلم کی سر کو مین نی کیسا کیا ہی بالا

After ſticking the head of this mangled corpſe upon the ſpear, which was cut off with a (dagger) cutlaſs, *when he pointed it* out to the ſpectators, he began ſaying, all of you *raiſing* your eyes, behold this, how I have exalted the head of Mŏŏſlim.

RULE XV.

The conjunctions *our*, *o*, *ou*, *ya*, *khŭ,a*, *chaho*, *b,hy*, *p,hir*, *nu*, *ki*, expreſſed or underſtood, and ſome others, connect ſimilar caſes, tenſes and moods; *ki*, *jo*, *ugur*, *ugurchi*, *to*, *pur*, with a few more, ſeem often to require the ſubjunctive, which reciprocates on many occaſions, with the indicative, infinitive, and imperative, the two latter alſo ofttimes occur for each other, and jointly in a very conciſe way, expreſs the meaning of *jo*, *ugur*, &c. which may be thus wholly omitted without altering the ſenſe at all.

XXI.

Dono yuteem maſoom sŏŏnkur huqeequt ooskee — دونو یتیم معصوم سنکر حقیقت اوسکی

Ootre durukht pur ſe *dek,hen* mŏŏhubbut ooskee — اوتری درخت پر سی دیکہین محبت اوسکی

Sat,h oos ke ooth,chulen to *dek,hen* shufuqut ooskee — ساتہہ اوسکی اوٹہہ چلین تو دیکہین شفقت اوسکی

Ghur men ruk,hegee *ya nu* jub wuqt hoga kala. — گہر مین رکہی گی یا نہ جب وقت ہوگا کالا

When theſe innocent orphans had heard her ſtory, they deſcended from the tree, *to try* her kindneſs, ſaying, let us go with her, *we ſhall* then *perceive* her attachment, and if ſhe will keep us in her houſe during the dark night *or not*.

Mudruſa

Mudrusa *ya* dyr tha *ya* kaba *ya* bŏŏt-khanu tha مدرسہ یا دیر تہا یا کعبہ یا بت خانہ تہا

Hum ſub hee myhman the wuhaſ too hee ſahib khanu tha. ہم سبہی مہمان تہے وہان تو ہی صاحب خانہ تہا

DURD.

It was *either* a college (church) *or* a ſynagogue, or a moſque, *or* a temple *was* there, and we were all gueſts alike, for thou alone waſt the Lord of the whole.

In theſe very liberal lines that would do honour to any writer, we ſee that the disjunctives here, as in Engliſh require the ſingular of the verb only.

Hum hoo,e tŏŏm hoo,e *ki* Meer hoo,e ہم ہوے تم ہوے کہ میر ہوے

Ooſkee zŏŏlfoñ ke ſub ŭſeer hoo,e. اوسکے زلفونکے سب اسیر ہوے

DURD.

Whether it be you, or I, or Meer, we are all alike captives of thoſe locks.

In the above, one *ki* as a disjunctive ſeems applicable to all the members of the ſentence.

Suhuj ſe a ſuba nazŏŏk-tuba bedar hota hy سہج سے آصبا نازک طبع بیدار ہوتا ہے

Mune kur gŏŏl kee kulee,oñ ko *khileñ* nuheen yar ſota hy. منع کر گل کے کلیونکو کہلے نہین یار سوتا ہے

Glide ſoftly by, thou ſweet breath of the morn, and where yon gentle maid is ſlumbering, tell the roſe-buds not *to expand*, while ſhe my charmer is aſleep (leſt their crepitation interrupt her repoſe).

Dozukh mŏŏj he qubool hy *a e* Mŏŏnkir *o* Nukeer دوزخ مجہے قبول ہے اے منکر و نکیر

Lekin *nuheen* dumagh ſuwal *o* juwab ka. لیکن نہین دماغ سوال و جواب کا

SOUDA.

Hell I can bear, O Mŏŏnkir and Nukeer, (the two ſepulchral catechiſts) but I have *not* patience for queſtion *and* anſwer, (examination).

Lal *o* gohur *jo pooch ho* put hur hyñ *our* panee لعل و گہر جو پوچہو پتہر ہین اور پانی

Rŏŏtbu nu in ko peſhi urbab himmutañ ho. رتبہ نہ انکو پیش ارباب ہمتان ہو

If you *really examine* rubies and pearls, they are mere ſtones *and* glitter, on which there can be no eſtimation among liberal minds.

Buhar a,ee hy *pur* uſsos we din ke,a b,hule lugte بہار آئی ہے پر افسوس وے دن کیا بہلے لگتے

Jo hota baghbañ mŏkhlis humara aſhna ſaqee. جو ہوتا باغبان مخلص ہمارا آشنا ساقی

YUQEEN.

The vernal ſeaſon hath begun, *but* alas! how pleaſant the days would prove to me, *if* the gardener *were* my friend, *and* the cupbearer my companion.

Moola

Moosa nuheen *ki* syr *kurooñ* kohi toor ka. موسی نہیں کہ سیر کروں کوہ طور کا

SOUDA.

I am not Moſes *to viſit* mount Sinai.

Degche jub yih chatkur chhore دیگچی جب یہہ چاٹ کر چھوڑی

Mooñh ko khane ſe moŕe to moŕe. موہہ کو کھانی سی موڑی تو موڑی

When he has licked the diſhes and left them, if he then leaves off eating, he may probably do ſo for good.

Yane ki byan *keejeeo* oufaf meeañ ka یعنی کہ بیان کیجی اوصاف میاں کا

Mushhoor *ho* toŕ ap kee yih khoobee e zatee. مشہور ہو تو آپ کی یہہ خوبی ذاتی

FIGHAN.

To wit that *I ſhould relate* the rare qualities of the gentleman, that this innate goodneſs of his worſhip *may become* notorious.

Peereejo too jawe *to* juw anee ſe yih *kuhna* پیری جو تو جاوی تو جوانی سی یہہ کہنا

Khooſh *ruheeo* meree jan jidhur hy too juhañ hy. خوش رہیو میری جان جدھر ہی تو جہاں ہی

O age, *if* thou canſt viſit youth again, then addreſs it thus; at the ſtage were thou art, O my darling, *do thou remain* contended there.

The conciſeneſs of the following phraſes cannot eaſily be imitated in our language, though applicable to moſt of the verbs in this. *Ana ho to aeo*, or *aeo to aeo*, come if you mean to come; *ho to ho*, perhaps it may be ſo, *hooa to hooa*, if it be ſo, why be it ſo: Nu *khaeo* to mut khaeo, don't eat ſhould you not like to eat; which may be alſo thus—nu khana to mut *khana*. See *ho* nu *ho*, in page 232, as this means alſo, *it muſt be he*, &c.

Jo wŏh nam o niſhañ *pooch he to* mera nam le *dena* جو وہ نام و نشاں پوچھی تو میرا نام لی دینا

Mugur muzmoon name ka mere zinhar *mut kuhna*. مگر مضمون نامہ کا میری زنہار مت کہنا

KHOOSHDIL.

If ſhe *ſhould aſk* my addreſs and direction, then give my name, but never *mention* a word of my letter's contents to her.

RULE XVI.

The interjections *ae*, *e*, *he*, *o*, *ure*, *re*, *ube*, *ujee*, *oho*, *ya*, *wah*, &c. precede the oblique of declinable nouns or nominative of indeclinables, while *a*, *ee*, *hŏt*, &c. (with ſome of the former alſo) for the moſt part follow, and thus form the

vocative caſe; which at times is either expreſſed ſimply by the nominative, or aſſumes two ſigns, as *aę* jana, O my beloved, &c. The imperative of verbs has the vocative ſigns in ſome inſtances, where too or tŏŏm muſt of courſe be underſtood.

Souda kuhe buhar men wuza i zumanu dekh — سودا کہي بہار مين وضع زمانہ ديکہہ

Aę waę waę bŏŏlbŏŏl o haę haę gŏŏh. — اي واي واي بلبل او هاي هاي گل

Souda may well ſay, behold the worlds condition! even in ſpring the nightingale ſings, oh alas! alas! and the roſebud ſighs, ah! wo is me!

Yar ſe hy lŏŏtf my ka *ah* yih ho wŏh nu ho — يار سے هي لطف مے کا آہ يہہ هووے نہو

Yih bhee koęe mujlis hy ſaqee *wah* yih ho wŏh nu ho. — يہہ بهي کوئي مجلس هي ساقي واہ يہہ هووے نہو

In the company of a miſtreſs, there is pleaſure in wine, alas! can this exiſt, and ſhe alſo not be preſent. Do you call that a banquet, *ha* cup-bearer, the one there, and not the other.

Sŏŏbuh dum jake chumun meiń kuha keęa ſote ho — صبح دم جاکي چمن مين کہا کيا سوتي هو

Aę gŏŏlo aęſh ſe biſhgŏŏftu eta hote ho; — اي گلو عيش سے شگفتہ ايتا هوتي هو

MULOOL.

Having reached the garden by break of day, the zephyrs whiſpered, what are you aſleep! O bloſſoms, and expanded with joy at this rate now.

Yih dŏŏnee,a ſheeſhu,i ſa,ut kee hy ret — يہہ دنيا شيشہ ساعت کي هي ريت

Ghutee jatee hy hur dum *chet re chet.* — گهٹي جاتي هي هر دم چيت ري چيت

SIKUNDUR.

This globe is a true ſand-glaſs, that is every moment decreaſing, *beware* then, O *beware.*

Gya ek din ooſke kooche meń naguh. — گيا ايک دن اوسکي کوچي مين ناگہہ

Luga kuhne chul bhag *be* phir nu ana. — لگا کہنے چل بهاگ بے پهر نہ آنا

SOZ.

I one day ſtrolled to her dwelling by chance, and ſhe called out, O get thee gone ſirrah, and never return here again.

Myń kuha ek boſu do ſahib — مين کہا ايک بوسہ دو صاحب

Sŏŏnte *hee* mooń h phiraęa *lo* ſahib. — سنتهي موہہ پهرايا لو صاحب

SOZ.

I ſaid, my dear, do give me a kiſs, on hearing which, *lo!* Sir ſhe cried, and turned her face away.

Bus

Bus ub teree taſeer *a,e ah* dek,hee — بس اب تيري تاثير اي آه ديکهي

Nu a,e,a wŏh kafir buhŏt rah dek,hee. — نه آيا وه کافر بهت راه ديکهي

SOZ.

Well I have felt thy effects, *O ſigh!* that cruel wanton hath not yet come, and I have long expected her.

Jub mur chŏŏke tub a,e ho rote muzar pur. — جب مر چکي تب آئي هو روتي مزار پر

Put,hur puře *ſunum* tere yſe pe,ar pur. — پتهر پري صنم تيري ايسي پيار پر

When I am fairly dead, you will come crying to my tomb, then *O my fair*, may the lightnings blaſt ſuch love as thine.

Oos alumi beghumee ſe lakur — اوس عالم بيغمي سے لاکر

Hain *zeeſt* b,hula muza *chuk,ha,e,a.* — هان زيست بهلا مزا چکها يا

ANONYM.

After forcing me from a world void of pain, true *O life! thou haſt made me taſte* a pleaſant cup here.

The laſt verb is the efficient or caſual of *chuk,hna*, to taſte; and has nothing particular in its conſtruction or formation from other active verbs ending in *ana*. See pages 99, 100, alſo 145, and another example in page 231, *kuřa,e,a chahta*, from the verb *kuřna*, to cut.

RULE XVII.

Interrogatives frequently occur explicatively, being mere affirmatives in the form of interrogation, a mode of ſpeaking ſo common in the Hindooſtanee, that ſome examples may be requiſite here, to prevent the miſconception, which learners are ſubject to, in ſuch caſes, and that they may not conceive, this phraſeology always diſreſpectful. The interrogative particles, the poſition of the words in a ſentence, or the tone and emphaſis thereof, will ſuppy in this, as in other languages, the want of an interrogative mode; the latter however are almoſt the only guides (when no particles are uſed) in the Hindooſtanee, except in ſome caſes, where like the Engliſh, the interrogation is marked by the nominative following the verb. Interrogatives are alſo with much elegance uſed comparatively, and to mark a very great or ſmall difference between two things.

Kuhaĭ wŏh raja kuhaĭ wŏh ranee. — کهان وه راجا کهان وه راني

Mulik.

Mulik Mŏŏhummud kuha kuha nee. ملک محمد کہا کہا نی

PUDMAWUT.

Where is that prince and where the princeſs? meaning: There is no ſuch prince nor princeſs, Mulik Mŏŏhummud has only related a ſtory.

Gŏŏl ko jo gŏŏl kuhoon to tere roo ko ke,a kuhoon گل کو جو گل کہون تو تیری رو کو کیا کہون

Dŏŏr ko jo dŏŏr kuhoon to is aiſoo ko ke,a kuhoon. در کو جو در کہون تو اس آنسو کو کیا کہون

MIRZA MUZ,HUR JANJANA.

If I term a flower a blooming roſe, then what ſhall I call thy cheeks? and ſhould I ſay that a pearl is a gem, then how could I name this lucid tear?

Ke,a *kuroonga myñ* too ſulamut ruh کیا کرونگا میں تو سلامت رہ

Tere durwaze ka *hoon* khak nuſheen. تیری دروازی کا ہون خاک نشین

SOUDA.

What ſhall I do with ſuch things? be thou preſerved, and I remain the humble duſt of thy threſhold.

XLV.

Oosne kuha ki lŭŕko bazee nu k,ha,oonga myñ اوسنی کہا کہ لڑکو بازی نکہاؤنگا میں

Tŏŏm ko eehañ ſe jeete lekur nu ja,oonga myñ تمکو ایہان سی جیتا لیکر نہ جاؤنگا میں

Koe tŏŏm ko *ch,heen lewe* to ke,a *kuma,oonga myñ* کوئی تمکو چہین لیوی تو کیا کماؤنگا میں

Bihtur hy tŏŏm ko maroon laha howe o lala. بہتر ہی تمکو مارون لا ہا ہوی و لالا

He ſaid, O ſtriplings, I will not be trifled with, nor ſhall I ſtir hence with you alive; *ſhould any one ſnatch* you from me, then what *would I earn*, it is better to kill you now (or that I ſhould kill you) for the profit and advantage which may enſue.

Kuhañ myñ our *kuhañ* undeſhu,e bos o kunar oos ka کہان مین اور کہان اندیشہ بوس و کنار اوسکا

Na b,huee yih khe,al i kham mŏŏj,h ſe ho nuheen ſukta. نہائی یہہ خیال خام مجہی ہو نہین سکتا

SOZ.

How far I am diſtant from even the thought of enjoying her dalliance and embraces; no friend, this is too vain an idea for me ever to think of, lit. *where* am I and *where* is even the thought, &c.

Kuhañ Raja B,hoj *kuhañ* Gunga telee. کہان راجا بہوج کہان گنگا تیلی

Is a common ſaying, when any body compares ſmall things with great, and means literally—*where* is the Indian Emperor *B,hoj*, and *where* the oilman called Gunga: That is, do not mention them together or on the ſame day. See, ſufur yſa hy *kuhañ* ka? in page 81.

RULE

RULE XVIII.

The negative particles *nuheeñ*, *nu*, *na*, *hurgiz-nu*, *kub hee-nuheeñ*, *ooñ hooñ*, *mut*, &c. come before the verb, though they certainly may be placed, almoſt at pleaſure after it, without injuring the ſentence in the leaſt: *Mut*, appears now and then to mean *leſt*; as a negative it ſeems to be reſtricted in great meaſure to the imperative or any mode uſed for this, and *ooñ hooñ*, to the ſolitary negation *no*, in anſwer to a queſtion. The latter greatly reſembles the negative horizontal ſhake of the head, which is common to moſt countries, the prohibitive preſſure of the finger, lips, or tongue between the teeth, peculiar to India, or the clink with the tongue that prevails as a negative ſign in many provinces thereof; though theſe have often a very different meaning, alſo to be learned from practice only.

Myñ to *nuheeñ* janta kŏŏch,h a,e hubeeb — مين تو نہين جانتا کچہ اي حبيب

[*b*] Pur mŏj,he mudqooq kuhe hy tubeeb. — پر مجہي مدقوق کہي ہي طبيب

I do *not* know any thing of it, O friend, but the doctor calls me hectic.

Ghous *nuheeñ* zalim i budkho hy wŏh — غوث نہين ظالم بدخو ہي وہ

Kuh *nu* tubeeb ooſko hulakoo hy wŏh. — کہہ نہ طبيب اوسکو ہلاکو ہي وہ

[*i*] Ghous ſhould *not* be his name, for the leech is blood thirſty, mention him *not* as a phyſician, he is a murderous quack.

[*b*] Or rather, I know nothing of it, &c. as may be ſeen fully explained in page 77, q. v. with note [*b*] there. I have long ago, in page 126, put the reader on his guard againſt confounding the negative *nu* and the enclitic *ne*, and ſtill give one caution more now. See alſo pages 206 and 215.

Luga *nu* dil ko kuheen kea sŏŏna nuheeñ *toa ne*. — لگانہ دلکو کہين کيا سنا نہين تو نے

Jo kŏŏ-h,h ki Meer ka is *aſhiqee ne* hal kee,a. — جو کچہ کہ مير کا اس عاشقي نے حال کيا

Place *not* thy affections any where, what! haſt *thou* not heard, the ſtate that this *love* has reduced Meer to. *Nu* like *mut* above, has perhaps occaſionally the meaning of *leſt* alſo.

[*i*] Souda is ſo inveterate againſt the old gentleman, that he will not allow him a good name in any ſenſe of the word, as *Ghous*, it ſeems ſignifies, a ſaint or holy man; he has alſo had a little aid from me, by *zalim i budkho*, an evil-minded tyrant, being rendered in the text, *a blood thirſty leech*, in compliance with the general bitter tendency of the ſatire, and the profeſſional alluſion preſerved in this way, which in our language could not have eſcaped Souda here.

Girih kholo *nu* zŏŏlfi yar kee ſhane ko *mut* chhĕŏ — گرہ کھولو نہ زلفِ یار کي شانیکو مت چھیڑو

Chhoote *mut* dil yih zunjeeroñ ſe deewane ko *mut* chhĕŏ — چھوٹي مت دل یہہ زنجیروںسي دیوانیکو مت چھیڑو

YUQEEN.

Touch *not* the comb, *nor* unfold the ringlets of my beloved's locks, and *leſt* this captive eſcape from theſe chains, do *not* you meddle with a madman.

Phir kuha kŏchh bhee wufa hy — پھر کہا کچھ بھي وفا ہي

To luga kuhne *ooñ hooñ*. [*j*] — تو لگا کہنے اوہوں

ANONYM.

I then ſaid, have you any attachment to me at all, on which ſhe replied, *no*.

RULE XIX.

Adverbs precede both their verbs and adjectives; when theſe laſt are uſed adverbially, and terminate in *a*, they agree in gender, with their nouns: Verbs in the perfect participle, or in the inflected preſent participle repeated, have the power of adverbs, and nouns alſo by repetition, or ſingly with a poſtpoſition or the particle *kur* expreſſed or underſtood become ſo. See page 161 for ample information on this ſubject.

Aye dil *ſhitab* chul ki tumaſhe kee rat hy — اي دل شتاب چل کہ تماشي کي رات ہي

Byŭha hy aftab nikul mahtab meiñ. — بیٹھا ہي آفتاب نکل ماہتاب مین

WULEE.

Depart *ſpeedily*, O my ſoul, for this is a glorious night, as my luminary of love is now enjoying the moon's leſs radiant beam.

Kuŕke *juhan* yih nalu,i atuſh fiſhaŕ mera — کڑکي جہان یہہ نالۂ آتش فشان میرا

Wuhan burq mooñh pu ḑ,hampe hy damun ſuhab ka. — وہان برق موہہ پہ ڈہانپي ہي دامن سحابکا

[*j*] It is not an eaſy taſk to find out appropriate examples when actually required, or even to recollect thoſe that have before occured, unleſs taken down for the particular purpoſe at the time, I can therefore add only one inſtance of a negative ſign, as deſcribed in the rule above, and which after all is perhaps a mere phraſe meaning, to deny, refuſe, &c.

Doa deta hoon to mŏŏk,hŕe teŕha kur chiŕata hy — دعا دیتا ہون تو مکہڑیکو ٹیڑہا کر چڑاتا ہي

Jo boſu mangta hooñ honŏ,h dantoñ ſe dubata hy. — جو بوسہ مانگتا ہون ہونٹہ دانتون سي دباتا ہي

SOZ.

When I bleſs her, ſhe makes wry faces and mocks me, and if I ſolicit a kiſs, ſhe (bites her lips with her teeth) ſays, *no*.

Wherever

[*k*] *Wherever* my heart-rending plaints blaze, *there* the lightning hides its leſs piercing flames, in the ſkirts of a ſheltering cloud.

Soſun ho byt,hee *woheen* neela libas upna kur — سو سن هو بيٹهي وهين نيلا لباس اپنا کر

Surnigoon nukhli ſunobur hoo,a kampa *thur thur* — سرنگون نخل سنوبر هوا کانپا تهر تهر

Shubbo *fil four* ſufed hogy,ee yih ſoonke khubur — شب فی الفور سفيد هو گئي يه سنکي خبر

Sub goolon pur hoo,ee matum kee ſiza *ſur ta ſur.* — سب گلون پر هوي ماتم کي سزا سر تا سر

MULOOL.

The cyanus *immediately* ſat penſive after putting on her dark blue robes, and the ſilver fir tree, with head reclined, ſhook *tremulouſly*; the ſweet flower of night alſo forthwith became white on hearing the diſmal tidings, and in ſhort on every bloſſom ſympathy ſpread its genial hue *completely*.

Chiritir to ſoono ub yyar ka toom — چرتر تو سنو اب يار کا تم

Zuburduſtee ſe mera dil lee,a hy — زبردستي سي ميرا دل ليا هي

Ch,hipa moo,heb mein kuhta hy ki o meeaN — چهپا موهب مين کهتا هي که او ميان

Humare hat,h meN butla to ke,a hy. — همارے هات مين بتلا تو کيا هي

SOZ.

Do you hear the legerdemain of this juggler, who has *forcibly* ſeized my heart in her hand, which on ſhutting, ſhe then cries, well ſir, tell me what is in this palm?

Kuhna sookhun i chund jo *rukhta hoN* ſuſahut — کهنا سخن چند جو رکهتي هون فصاحت

Nit tuba meree ſhooſtugee,e lufz pur atee. — نت طبع ميري شستگي لفظ پر آتي

FIGHAN.

To repeat a few words that *may have* ſweetneſs in them, my muſe is *always* tuned, and to the charms of expreſſion.

The auxiliary *hoN*, in this quotation, will illuſtrate what I long ago obſerved, in page 104, about the omiſſion of the mediate and final ſyllables, *doN*, *we*, *oo*, *o*,

[*k*] This example of an adverb of place, is inſerted with the view alſo, of ſhowing the correlative affinity, theſe generally preſerve with each other, as it holds good in thoſe of time alſo, and in fact depends on the original relative form of their derivatives, pretty fully explained in pages 77, 78, 79, and 161, q. v. They generally run thus, *kuhaN*, where? *wuhaN*, there, *juhaN*, in this place, *tuhaN*, in that place; *wobeeN*, then, *joheeN*, when, *tobeeN*, at that very time, being all more or leſs extended in ſuch correlative ſeries: For the whole, conſult the Dictionary under each reſpectively.

or *w*, only, in the aoriſt and future, of *hona*, and *jana*; but leſt the reader may not underſtand what I mean there, he can now attend to the aoriſt alſo thus, 1ſt. *hoñ* I be; 2d. *ho* or *hoe*, thou be; 3d. *ho* or *hoe*, he be; *hoñ* or *hoeñ*, we be; *ho*, you be; *hoñ* or *hoeñ*, they be; the future being likewiſe in the ſame way, *honga*, *hoga*, or *hoega*, *honge* or *hoenge*, *hoge*, without cauſing much, if any alteration in the application of theſe tenſes, as indefinite or future—See what has already been ſaid on this ſubject in pages 103, 104, and 144, with an example in page 133, from *Aeſh*, nu *hoñ* ughee,ar ſou. *Jana*, &c. have in like manner *jaoo*ñ, *ja* or *jae*; *jañ* or *jaeñ*, &c. occaſionally.

Joheeñ buhar gōōl kee qufus meñ khubur gy,ee — جوہیں بہار گل کی قفس میں خبر گئی

Bōōlbōōl bhee sōōñke *yſee* hee tuṙphee ki murgy,ee. — بلبل بھی سنکی ایسی تڑپھی کہ مر گئی

ANONYM.

The moment the news of ſprings return reached the cage, when the nightingale alſo heard it, ſhe fluttered *ſo violently*, that ſhe died with ſorrow.

Bhōōlkur bhee kubhee nu yad kee,a — بھول کر بھی کبھی نہ یاد کیا

Hum tere jee ſe *yſe* bhōōlgy,e. — ہم تیری جی سے ایسی بھول گئی

ZEE,A.

I am *ſo completely* effaced from your mind, that you never even *inadvertently* remembered me.

RULE XX.

The emphatic, enclitic, and expletive particles, ſo frequent in this language, commonly follow or adhere to the words on which the ſtreſs is laid, as alſo where the circumſtances are more accurately defined or where ſome inanity is to be prevented by the introduction of ſuch particles.—The repetition to which the various parts of ſpeech are ſubject (often with *kur*) ſeems another mode adopted in this language, to ſpecify more preciſely their action, time, &c. with other particulars, beſides its more evident uſe as a plural, or rather as a ſign of totality, extenſion, diminution, &c. See pages 83 and 86.

Jub

Jub *ki* wŏh aram i jan mŏŏj,h pas ſe jane luga — جب کہ وہ آرام جان مجھہ پاس سي جاني لگا

Doſto rozi mŏŏſeebut phir nuzur ane luga. — دوستو روز مصیبت پھر نظر آني لگا

ANONYM.

When my beloved was about to leave me, the days of affliction, O my friends, then began to return.

Seenu o dil huſrutoñ ſe ch,hagy,a — سینہ و دل حسرتون سي چھا گیا

Bus hŏŏjoom i ee,as jee g,hubragy,a. — بس ہجوم یاس جي گھبرا گیا

DURD.

My mind and breaſt are clouded with many ſorrows, *in ſhort*, with the violence of deſpair, my ſoul is diſtracted.

B,hure hyñ lak,h ſhikwe dil meñ mere pur mŏŏruwwut ſe — بھري ہیں لاکھہ شکوے دل مین میري پر مروت سي

[*f*] Tŏŏmhare rooburoo *to* ek *b,hee* moonh pur nuheeñ ata. — تمہاري روبرو تو ایک بھي مونہہ پر نہیں آتا

SOZ.

A thouſand reproaches are pent up in my breaſt, but from tenderneſs in your preſence, not *even* one of them can *then* reach my lips.

Hy khouf ugur jee meñ *to* tere *hee* ghuzub ſe — ہي خوف اگر جي مین تو تیري ہي غضب سي

Wur dil meñ b,huroſa hy *to* tere *hee* kurum ka. — ور دل مین بھروسا ہي تو تیري ہي کرم کا

DURD.

If my ſoul knoweth fear, *true*, it is of thy wrath *only*, and if my heart cheriſheth hope, *then* it is from thy mercy *alone*.

Pat pat kur ap looñawe — پات پات کر آپ لوناوے

Kala moonh kur jug dek,hlawe — کالا مونہہ کر جگ دیکھلاوے

[*f*] The uſe of this *to*, is not always very obvious to us, though it doubtleſs muſt be ſo to the natives, as they generally appear to feel its full force; and in caſes of negation, where there would be a harſhneſs, diſreſpect, or abruptneſs in the ſentence, or anſwer, this *to*, ſeems intended to undo theſe, as we ſay in Engliſh, no, *not I*, no, *indeed I did not*, often merely to cover the aſperity of the bald monoſyllable *no*, whence, nuheen *to*, na *na*, no *indeed*, no *truly*, &c. In fact we may conſider ſuch adjections neceſſary in moſt ſhort periods, to give them a roundneſs and poliſh, which they generally require, even in affirmative replies; thence, han *to*, hy *to*, for, yes *I have*, yes there is, &c. on which I ſhall cloſe the ſubject by obſerving, that anſwers in this way, loſe their abruptneſs, without repeating what is underſtood to complete the ſentence: Thus, is ſuch a perſon preſent: fulanu ſhukhs hazir hy? hy *to*, yes he is; for, han fulanu ſhukhs hazir hy; *Ki*, *bus*, *kur*, &c. ſo frequently ſeem to be uſed in converſation, as well as books, that a little attention and practice in reading and ſpeaking, will ſooner make them familiar, whether as mere expletive, or uſeful particles, than any rules I can form on ſuch a ſubject.

Tub lalun kee lalee pawe. تب لالن کي لالي پاوي

ANONYM.

After becoming covered with *leaves*, it ſheds the whole, and aſſuming a black appearance in the eyes of the world, it then acquires the ruby's luſtre.

The alluſions here are rather obſcure to thoſe who are unacquainted with the changes, that the *pulas* tree undergoes previous to its flowering, and their application by the poet, to the humiliation of a believer, before he can enter into the ſtate of the bleſſed.

Dil humara khanu,e ulla *kur* muſh,hoor t,ha دل ہمارا خانہ اللہ گر مشہور تہا

So bŏŏtoň ke eſhq meň ub yih *b,hee* bŏŏt-khanu hoo,a. سو بتونکي عشق مین اب یہہ بہي بتخانہ ہوا

ASUF.

My heart was well known, *as the very* tabernacle of God, and which in the worſhip of the fair, has now alſo become a temple for idols.

Jo koee is ſe mŏŏnkir ho جو کوئي اس سي منکر ہو

Such kur jano kafir ho. سچ کر جانو کافر ہو

SUDSEE MUSULU.

Whoever denies this, know *truly*, he muſt be an infidel.

Chuſh.m pŏŏr ab hooň myň je,oň a,eenu hŏŏbabee چشم پر آب ہون مین جیون آیینہ حبابي

Rŏŏk rŏŏk ke puŕgu,e hyň ch,hatee men ſub p,hup hole. رک رک کي پڑگئي ہین چہاتي مین سب پہپہولي

SOUDA.

I am an orb of tears, *but ſo pent up*, that like the fleeting (hemiſpherick) mirrour on the waves, my whole heart has become a veſicle burſting with anguiſh.

Buche be ab hyň our koonba *ſub,hee* murta hy بچي بي آب ہین اور کنبا سبہي مرتا ہي

Khunjir *ek ek* ke rŏŏkhſut ko gule milta hy. خنجر ایک ایک کي رخصت کو گلي ملتا ہي

The young ones were without drink, and *the whole* family were dying, when *each of them* as a parting ſalute, was forced to embrace a dagger.

Bola,e,a tŏŏj,he myň ne *kis kis* turuh ſe بولایا تجہي مینني کس کس طرح سي

Po too upnee zid ſe *nu a,e,a nu a,e,a*. پہ تو اپني ضد سي نہ آیا نہ آیا

SOZ.

In *how many* various ways I invited thee; but in thy ſpirit of contradiction thou *never never* once *cam'ſt near me.*

In Chapter VII. ſo much has been obſerved, on the formation of words by reduplication, that I have little to add on the ſubject here, though it in ſome meaſure

ſure belongs, if phraſeologically conſidered to the Syntax, I ſhall therefore give an example or two of theſe reiterated expreſſions, that ſeem ſo congenial and perhaps expreſſive to the natives of India. See pages 187, and 193.

Yih *mange tange* kee humaree ſuwaree — یہہ مانگي تانگي کي ہماري سواري

D,ŏŏree puhon cha,ee,o gaŕee humaree. — دھوري پہونچايو گاڑي ہماري

SUJJAD.

See that you conduct this carriage borrowed for my conveyance, to the end of the journey.

I ſhall take no farther notice of the play on the words here, than to obſerve that *d,hŏŏr*, proves a very uſeful particle meaning, *as far as, the length of*, &c. which has not hitherto been noticed.

Tu,ajjŏŏb ſe pŏŏch,ha ki *ſuch mŏŏch* hy yih — تعجب سي پوچہا کہ سچ مچ ہي يہہ

Wu ya ch,heŕne ko mere kŏŏch,h hy yih. — وہ يا چھيڑنے کو ميري کچھ ہي يہہ

HUSUN.

She aſked with wonder is this *really* true, or is it a tale to vex me with.

As many people who otherwiſe ſpeak very well, uſe a ſpecies of expletives called, *tukee,u-kulam*, much more innocent than our, *damn it*, &c. I ſhall preſent the following that are moſt common. *Ukela*, alone; *jo hy ſo*, what is, ſo is it; ke,a nam hy, what is its name; *lo jee*, well ſir; *b,hu,ee*, brother; *ſŏŏno ſahib*, hear ſir; *ſahib qiblu*, maſter my ſhrine; *ſahib mihrban*, kind ſir; *ſahib bundu*, ſir your ſlave; *b,hula mee,aň.*, well ſir; to which we may add a whole ſtring of ſuch words as, *bunde purwur*, *ghureeb nuwaz*, *huzrut ſulamut*, *ſahib mere*, *khyrſe*, *omr duraz*, may your life be long; ſeeing they are all introduced as *bywords* or ſpeech props, of individuals; often without any better meaning than *ſink it*, and ſuch words have with us, and our ſailors: Nay the lower claſſes of the natives ſometimes adopt worſe expreſſions, *ma ka loŭra*, *beŧee chod*, *joroo ka ŧuŧŧoo*, *beŧee ka bap*, *d,hee ka ŧuŧŧoo*, *mere poot*, and merely for the ſame purpoſe. The women in Hindooſtan have a ſtyle and dialect, in great meaſure peculiar to themſelves; ſo much ſo, that

that it is conſidered as unbecoming in a man to adopt it ; though *Fighan* and *Soz*, appear to have done ſo with conſiderable applauſe: *Mooa, nigŏra, moondee kala, ſoolee chŭrha, bijlee mara, golee leeya, tungree tooka, ankh phoola, mooa mara, ſudqe,* &c. *jaoon, waree jaoon, door par, chul chukhe, jootee ſe, bula ſe, ooee, nubee,* &c. *ſahib, ullah meean, ullah jee, murdooa, hyn hyn*, with many more are appropriated entirely to the *zunanee zuban*, feminine ſpeech ; and muſt be carefully avoided by the learner, ſince the famous *Ameer Khan* in the time of Mŏŏhummud Shah got the nick name of *Zunanu*, more from his always uſing the word *ooee*, ha! fy; than the ſtrange cuſtom he had of dreſſing as a woman, but which it ſeems did not at all diſqualify him from acting, in thoſe days, the part of a brave ſoldier, and an accompliſhed ſtatesman.

I can recollect only one word of this kind, among us at preſent; unleſs *dear me*, and ſuch others may be ſo.

" Green fields and ſhady groves and chryſtal ſprings."
" And larks and nightingales are *odious* things."

YOUNG.

And which Pope uſes alſo in the ſame way.

Lugee kuhne *hyn hyn* mera chhoŏr hath. — لگي کہنے ہين ہين ميرا چھوڑ ہاتھ
She ſaid *dear me*, let go my hands.

Kuha haye Nujmoon Niſa too hy jan — کہا ہاے نجم النسا تو ہي جان

Uree *tere fudya* meree mihrban — اري تيري صدقي ميري مہربان

Humen tere milne kee kub as thee — ہمين تيري ملني کي کب آس تھي

Ki jeene ſe upne bhee kŏŏchh eeas thee. — کہ جينے سے اپنے بھي کچھ ياس تھي

HUSUN.

Nujmoon Niſa ſhe cried, is this you my dear? Behold your devoted, my kind friend, when did I hope to ſee thee again, for in fact I was even deſpairing about my own life.

When I review the foregoing large collection of rules and examples, for the Hindooſtanee ſyntax, I cannot help feeling conſcious of having diſcharged my duty

duty ſo far well, as a Grammarian; at the ſame time I am perfectly aware, how much more muſt be done in this way, by the ſcholar himſelf, before he can acquire an adequate knowledge of that language, in which, as in the boundleſs ocean, no one will find coral, and pearls, without the trouble of diving often, and deeply for them; but for this operation, though I have in great meaſure prepared the apparatus, the learner alone, can qualify himſelf by conſtant practice, on which indeed his ultimate ſucceſs muſt neceſſarily more depend, than on any rules to be found in this work: — He may now peruſe the following few verſes from a celebrated moral ode by *Ŏŏdrut*, as a ſpecimen of the *Rekhtu*, or mixed language of Hindooſtan, which I ſhall tranſlate as literally as poſſible, and at the ſame time analyſe agreeably to the rules of conſtruction, in order to inſtruct the reader, how to do ſo himſelf, with any piece of writing in this dialect, that he may hereafter wiſh to attend to, as a ſtudent, tranſlator, or oriental linguiſt: As ſuch however, ſhould he aim at a very diſtinguiſhed place, he will find it adviſable to dip alſo occaſionally in the ſources themſelves, viz. the Arabic, Perſian, and Hinduwee tongues.

Is turuh ſe kul huwus turgheeb detee ṯhee mŏŏj̤he. اسطرح سي کل هوس ترغيب ديتي تهي مجهي

Kea-hee mŏŏlk i Room, kea-hee ſurzumeen i Roos hy. کياهي ملک روم کياهي سرزمين روس هي

In this manner, ambition was yeſterday giving me encouragement, how very charming the country of Greeee! and how truly grand the empire of Ruſſia!

It

Is, the proximate demonſtrative pronoun *yih*, *he*, *this*, &c. in its ſingular oblique, and governed by the poſtpoſition *ſe*, with, of, and here meaning *in*; *turuh*, manner, way, *modus*, a feminine noun from the Arabic, and like the Latin word or the Hinduwee *kur*, *ḏ̤hub*, *ŏoul*, very uſeful in the compoſition of many pronominal or adverbial particles, keuñ-*kur*, &c. already explained in pages 77, 79 and 161, q. v. *Is turuh ſe*, therefore means, in this manner, thus, ſo: *Turuh*, though ending in *uh*, is little ſubject to inflection in the ſingular, and belonging as it does to ſome nouns noticed in the notes on general declenſion, we may now venture to aſſert, that thoſe of this claſs terminating in *h*, ہ called *haę hŏŏttee*, ſeldom or never admit of ſuch a change in writing, as altogether to warrant the pronunciation that is

Gur mŏ,yuſſir ho to kis uſhrut ſe keejee,e zindugee گر میسر ہو تو کس عشرت سی کیجي زندگي

Ooſturuf awaz i tubl eed,hur ſuda,e koos hy وسطرف آواز طبل ایدہر صدائي کوس ہي

If they could be acquired, then with what delight you might enjoy life; on that ſide the melody of the lyre, on this the cheering ſound of the warlike drum:

Hearing

obſerved in ſpeaking them; for inſtance, *is ture ſe*, ſeems too full, and *is turih ſe*, even is not the thing required. *Kul*, (or according to the Hindoos, *kul,h*) yeſterday, is here an adverb, though with our own word, likewiſe a noun, but unlike it, ſignifies *to-morrow* alſo; conſult page 162. *Huwus*, ambition, deſire, is an Arabic word of the feminine gender, as is *turgheeb*, inſtigation, encouragement to evil; it here forms with *dena* (and *hona*, as the auxiliary ſign *was*) a compound verb, to inſtigate, in the imperfect of the indicative and feminine gender, *detee t,hee*, was giving; from the nominative *huwus*, being as above obſerved, feminine. *Turgheeb*, is an Arabic infinitive or verbal noun, and feminine by Rule II. in pages 42, 43, q. v. with note (*h.*): It comes from *rughbut*, deſire, which forms *raghib*, deſirous, *murghoob*, deſirable; like ſeveral of the Arabic vocables, enumerated in pages 188, &c. *Mŏŏj,he* is the inflection of the perſonal pronoun *myn̆*, I, with its affixed poſtpoſition *e*, and in this ſtate it greatly reſembles the Latin dative *mihi*, while, *mŏŏj,h ko*, bears a ſimilar relation to *ad me*, being the oblique of *myn̆*, with the poſtpoſition *ko*, but uſed indiſcriminately as a dative with mŏŏj,he above, [*m*]. Kee,a-*hee*, is a ſort of

neuter

[*m*] This *mŏŏj,he*, like our *me*, may prove a true oblique or dative inflection of *Myn̆*, and as with us account for, kitab *mŏŏj,he* de, give *me* the book, in neither of which are the particles *to*, *for*, *ko*, &c. neceſſary, the inflections themſelves or dative caſes, having that power as in Latin, in both languages. We have ſomething like this in the following lines of a celebrated Indian Sage, who in the humble ſtation of a Weaver, uttered ſentiments, and performed actions, that would have done honour to the moſt illuſtrious names; he was regarded with ſuch veneration by both Hindoos and Mŏŏſulmans, that they to this day, diſpute the honour of ranking him, each within the pale of their reſpective religions; while both parties affirm, that he was neither burnt nor interred, but that his body diſappeared of itſelf at night, leaving two flowers in its place, one of which the Mŏŏſulmans buried, while the Hindoos carefully committed the other to the flames. His tomb is ſtill to be ſeen near *Ujŏŏd,hee,a*, (the Hindoo name for the city of *Uwud,h* whence the country we call *Oud*) where people of all caſts aſſemble occaſionally, in great numbers out of reſpect to the memory of the ruſtic, but liberal and diſintereſted philoſopher. It is ſaid, that there are two apartments, one for each claſs of followers, who ſeem all to conſider Kubeer as a *Soofee* of the firſt rank and

character

Sŏŏnte-hee ibrut yih bolee yek tumaſha myn tŏŏj,he — سينتهي عبرت يهه بولي ايک تماشا مين تجهي

Chul dek,ha,ooñ too jo qyd i az ka muhboos hy — چل ديکهاؤن تو جو قيد آز کا محبوس هي

Hearing which, wiſdom thus addreſſed me, come along that I may ſhow thee a ſpectacle, O thou, who art a captive in the bonds of deſire.

She

neuter pronoun of *koun* quis, who, like *quid*, *quod*, what, with the energetic adjunct *hee*; it is on the whole, a curious, but very uſeful little vocable; in the oblique it ſeems to have at times *kahe*, but this in general is ſo blended with or loſt in the maſculine and feminine inflection *kis*, that it is not an eaſy taſk to diſcriminate the one from the other: *Ke,a-hee*, appears to be uſed as an interjection of praiſe, *ke,a-hee mŏŏlk i* what a charming country! the *hee*, conferring an energy on the expreſſion, that I have tried to preſerve in, *how very* charming! and *how truly* grand! for in fact, we ſhall frequently be obliged to tranſlate this word *ke,a*, by *how*, in many parts of our progreſs through the language. *Mŏŏlk i*, a country, an Arabic noun, (in the pl. *mumalik)* with the Perſian genetive ſign, *(i.)* called *izafut*, attached to it, that here exactly correſponds with our *of*. *Room*, the name which the Aſiatics confer on Greece, whence, Sikundur *Roomee*, Alexander the Grecian; though they certainly extend it beyond the limits of that empire. Ke,a-hee *ſurzumeen i* Roos hy, the firſt, and the *i* of the *ſecond*, have been before explained, *this* is a Perſian feminine word, compounded of *ſur*, the head, ſurface, or here probably, *the whole*; and *zumeen*, land, ground, &c. *Sur*, in compoſition, perhaps confers ſome kind of precedence or ſuperiority on the compound; whence I would conſider *zumeen*, as the object of tillage, culture, &c. *ſur-zumeen*, that of government or philoſophy, as a kingdom, climate, &c. *Roos*, the oriental name of Ruſſia, which though till lately little known in Europe as a great empire, has long held an elevated rank in the annals of Aſia; for indeed this *Roos*, Rooſee, muſt be the country or people we now call Ruſſia, &c. *Hy*, is the irregular auxilliary in the preſent tenſe of the

character for wiſdom, true piety and the moſt unbounded hoſpitality, as he who would frequently ſooner want himſelf than not entertain a ſtranger. Kaſee mure Kubeera Rame koun nihora. Should Kubeer die at *Kaſee*, (Bunarus,) what obligation is there *to Ram* then. This inflection may be traced through the pronouns, and will probably account for *kahe*, as inflected from ke,a (See pages 63, 66, &c.) though the, *kahe ko* manjut ho, &c. in 74, is rather againſt this conjecture.

indicative

Leguee yek bargee gor i ghureebaiſ kee turuf — لي گئي ايکبارگي گور غريبان کي طرف

Jis juguh jan i tumunna ſou turuh ma,yoos hy — جسجگہہ جان تمنا سو طرح مايوس هي

She conducted me at once towards the graves of the lowly dead, in which place the reſtleſs ſpirit of avarice, is every way fruſtrated.

Having

indicative, anſwering to the Latin *eſt*, is; the infinitive of which *hona*, greatly reſembles *eſſe*, to be. *Gur*, if, contracted from the Perſian conjunction *ugur*: *Mŏyuſſir*, is an Arabic word, much uſed to expreſs, attainable, procurable, &c. with *hona*, it forms the very uſeful verb, *to be got*, procured, had, found, &c. *Ho*, the contracted aoriſt of *hona*, in the third perſon ſingular, and governed by *gur*; the nominative of which, muſt either be each of the countries taken ſeparately, or *a wiſh* to get them may be underſtood to *ho*, as a ſort of optative mode thus: Gur (yih *arzoo)* mŏ,yuſſir ho, could this *(wiſh)* be accompliſhed, and what is equally probable, the ſingular aoriſt is compatible enough with two nominatives. See page 243. *To*, is a ſort of expletive indeclinable particle, but may be here rendered by *then*, *well*, *truly*, &c. See Rule xx, alſo, *ŧho*, under *number*, in the Dictionary, page 585, with which the *to* here has no connection whatever. *Kis*, the inflection of *koun* or *ke,a*, [*n*] what? governed by *ſe*, with; mentioned above. *Uſhrut*, delight, pleaſure, an Arabic noun of frequent occurrence in the Hindooſtanee, *aeſh-uſhrut*, generally expreſſing the luxury, diſſipation, enjoyed by the rich, the idle, and the gay, while they freely gratify their ſeveral paſſions for wine, women, &c. *Keejee,e*, is one of the irregularities of the active verb *kurna*, to do, which ought properly to be *kuree,e*, as ſtated in page 144. This form may be called its potential, precative, or optative mode, and ſeems in ſome reſpects, analogous to the Latin ſubjunctive tenſes, in *em* and *ſem*, which we expreſs by *might*, *could*, *would*, *ſhould*, &c. but it appears to agree with the third perſon only, and is on the whole, one of thoſe peculiarities of a language, which experience alone, can make the learner fully maſter of. In the

[*n*] Ke,a, what, has like our word, various applications, that uſe only can demonſtrate. *Ke,a* ſe *ke,a* oos ſe,akhir humara dil oodas hogy,a, *what* with this, and *what* with that, my ſpirits became dejected; but for which if we ſubſtitute *kŏŏch,h*, partly, ſomething, the meaning is conſiderably altered. Mout kiſee ko nuheeñ ch,hoŏrtee *ke,a* ghureeb ke,a omde pur *kis kis* huſrut ſe ye murte hyñ bu niſbut ghureebon kee death ſpares no one, *neither* (and *whether they be*) the low (and *or*) *nor* the high, but with *what* (*how much*) anguiſh theſe die, compared with the poor.

mean

Murquden do teen dek,hlakur lugee kuhne mŏŏj,he مرقدين دو تين ديکهلا کر لگي کهنے مجهے

Yih Sikundur hy yih Dara hy yih Kyka,oos hy يہہ سکندر ہي يہہ دارا ہي يہہ کي کاؤس ہي

Having pointed out two or three tombs, ſhe began to tell me, this is Alexander the Great, here lies Darius, and there the mighty Mede; Well,

mean time conſult pages 73 and 76, notes (v) and (a) alſo 104, 108, 112, 113, 135, 136, recollecting that this ſtrange imperſonal tenſe, (to which *ap*, *ko,ee*, or ſome other agent muſt be underſtood) in all regular verbs, is formed by adding *ee,e*, to the contracted infinitive; *ſuk*-ee,e, la-*ee,e*, *rola*-ee,e, ho-*ee,e*, *ja*-ee,e, mar-*ee,e*, *chul*-ee,e, kuh-*ee,e*: The whole aſſume *ga*, with little or no alteration in their meaning, whence keej*ee,e* in the preſent quotation, might have been kee-*jee,ega*, and *furma*-ee,ega, a,-*ee,ega*, though this *ga*, like *o*, perhaps at times confers a future ſignification, manee-*o*, ruhee-*o*. All theſe will be ſeen in the pages referred to, and I dare ſay that a minutes attention to each of them there, will now give the ſtudent a good idea of the words here treated of. *Zindugee*, is a Perſian word expreſſive of *life*, as a ſtate or condition, connected with the means thereof, thus, zindugee-*kurna*, to live well, enjoy life, is very different in its application, from zindugee-kaŭna, to ſpend ones days: The irregular Perſian verb *zeeſtun*, to live, gives *zeeſt*, life, mere exiſtence, the participle *zindu*, alive, living, aſſumes the *gee*, noted in page 169, to form the noun in queſtion, *zindugee*. *Oos*, is the oblique caſe of the remote demonſtrative, *wŏh*, he, *that*, &c. which muſt be governed by one or other of the poſtpoſitions, *pur*, *meň*, &c. underſtood; *oos*, in its remote capacity, applies to *Room*, and ſtands contraſted with *idhur*, *is turuf*, as applicable to Roos. *Turuf*, is an Arabic feminine noun, (pl. *utraf*) meaning a ſide, right or left, party, &c. whence *turuf-dar*, partial; few vocables are of greater utility in the Hindooſtanee, than this, as may be ſeen by referring to the adverbs of place in the Dictionary, *where*, *there*, thoſe ending in *ward*, and ſo on; adverting at the ſame time, to the reaſon juſt aſſigned, for its pronominal component parts appearing inflected; *kis*-turuf, *is*-turuf, &c. ſupply *ko*, *pur*, *meň*, *ſe*, &c. *Awaz-i*, voice, ſound, melody, a Perſian feminine noun, with the izafut *i*, ſtanding in conſtruction with the next word, *tubl*, a ſmall drum, but which I have termed a lyre, in contradiſtinction to the next inſtrument, and

Pooch,h to in ſe ki jah o muknut i dŏŏnee,a ſe aj پوچهہ تو ان سي کہ جاہ و مکنت دنیا سي آج

Kŏŏch,h b,hee oonke ſat,h ghyr uz huſrut o ufſoos hy. کچهہ بهي اونکي ساتهہ غیر از حسرت و افسوس هي

Well, aſk of theſe, whether at preſent even any part of the magnificence and ſplendour of their wordly poſſeſſions be left with them, excepting their ſad repentance and laſting regret.

as more characteriſtic of Greece; the word is Arabic, and better known here by *tublu*, which ſeems the Perſian mode of pronouncing and writing it, for they call the performer upon it, *tublu*-nuwaz: The diminutive *tubluk* is alſo in uſe among the poets. *Id,hur*, (for the meaſures ſake, *eed,hur*,) iſturuf, on this ſide, is an adverb of place, pronominally compounded, with *d,hur*, ſome old word like the Saxon and our *ther*, in hi*ther*, id,*hur*; ood,*hur*, thither; kid,*hur*, whither; jid,*hur*, whitherſoever; tid,*hur*, thitherſoever; which I have now exhibited in their relative and correlative relation to each other, and the pronouns *yih*, *wŏh*, *ke*, *jo*, *to*, ſee pages 77 and 78. *Suda-e*, a Perſi-Arabic noun, feminine by Rule 11. which means, *ſound*, *echo*, the affixed *e*, is the izafut *i*, (under the form it acquires, when attached to words ending in *a*, *o*, or *oo*,) that here joins ſuda-e with *Kōōs*, the large kettle drum, a word from the Perſian, which the learner muſt pronounce very long, that he may not confound it with *kŏŏs*. *Hy*, having been noticed already, we come next to *Sŏŏnte-hee*, the inflected preſent participle of the verb *ſŏŏnna*, to hear, reſembling the caſe called abſolute in Latin, and which ſignifies *on hearing*, *having heard*, to which the *hee*, gives the force of, the *very moment* ſhe heard, as will be ſeen in Rule xx. *Ibrut*, an Arabic *feminine*, ſignifying *terror*, *example*, &c. which I have perſonified alſo, as a *female*, under the name of *wiſdom*,

("We court fair wiſdom that celeſtial maid.") YOUNG.

to preſerve the conſiſtency of the feminine verbs that follow, which would have had an uncouth appearance with *ibrut*, tranſlated, *death*, or the King of terrors, as it certainly might have been done, and perhaps with more propriety: *Ibrut ke waſte*, occurs very often for *in terrorem*; and I think may occaſionally ſtand for *conſcience*, *virtue*, *religion*, *death*, &c. as monitors to mankind; for I do not yet know, one good common word to expreſs what we mean by conſcience, ſo little are the natives apparently acquainted with this monitory guard on their actions—*Yih*, this, and though rendered *thus*, in the tranſlation we need not enlarge on it now. *Bolee*,

is

A particular friend of mine, Lieutenant D. T. RICHARDSON, (whoſe extenſive knowledge of the Oriental languages and poetic talents, are far ſurpaſſed by the goodneſs of his heart,) obliged me with the above tranſlation freely verſified, and which I have now the pleaſure of ſubmitting to the public in his own words.

ONCE on a time, Ambition fired my mind,
And to its graſp the realms around conſign'd,
Behold!

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is the preterite feminine from *bolna*, to ſpeak, ſay, tell, agreeing with *ibrut*, as the ſubject, and engliſhed by, *thus addreſſed* me, that is, *ſaid what* follows. *Yek*, *ek*, the Perſian numeral *one*, repreſenting our indefinite *an*, *a*, preceding the noun, *tumaſha*, a ſight, ſcene, ſport, ſhow, ſpectacle, from the Perſian, whence *tumaſha-been*, a ſpectator, idler, &c. *Myn̆*, I, the firſt perſonal, and applicable to the aoriſt a little farther on. *Tŏŏj he*, has the very ſame relation to *too*, *tyn̆*, that *mŏŏj he*, formerly explained, has to *myn̆*, and cannot therefore require any farther illuſtration, it is governed by the following active verb. *Chul*, the imp. ſingular of *chulna*, to go, come, walk, &c. in the ſecond perſon, expreſſed by *too*, thou, which is juſt at hand. *Dek ha oon̆*, the preſent of the ſubjunctive, firſt perſon, (agreeing with the foregoing *myn̆*) from the cauſal verb *dek hana*, to ſhow, from *dek hna*, to ſee, though this generally has *dek hlana*, as in page 150, q. v. *Jo*, who, is the relative after its antecedent *too*, neither of which can poſſibly be difficult, in the preſent ſentence, ſince the neareſt verb *by*, takes the relative as its nominative. *Qyd i*, an Arabic feminine vocable with its izafut *i* to expreſs, captivity, bondage, bonds, priſon; whence *qydee*, a priſoner, *qyd-khanu*, a priſon-houſe: It is now and then in uſe, with its own original plural, thus, qyd *qŏŏdŏŏd*-kurna, to impriſon, throw into gaol. *Az*, a Perſian word for *deſire*, *paſſion*, but little uſed, except in poetical compoſition, it has the genetive or poſſeſſive ſign *ka*, after it, agreeing in gender, and number, with the maſculine ſingular— *Muhboos*, an Arabic participle, ſignifying impriſoned, a captive, &c. from *hubs*, impriſonment, priſon, and from this alſo *hubs-khanu*. *Hy*, the ſubſtantive verb *art*, to which *jo* is one nominative, and *muhboos* the other; becauſe the line could run thus, too chul *jo hy muhhoos*, &c. come thou *who art a priſoner*. *Leguee*, the preterite feminine of *lejana*, to tranſport, carry, with its inherent pronoun, *ſhe*: This verb is compounded of *lena*, to take, and *jana* to go, the irregular conjugation of which laſt, it very naturally follows,

Behold! ſhe urged, there Greece diſplays her charms;
Here Ruſſia great, amid the clang of arms;
There the ſweet muſick of the Lyre is found:
And here the warlike drum's inſpiring ſound.

Regions

follows, [o] *Yek bargee*, inſtantly; a Perſian adverb, reſembling our *at once*, *all at once*, being compoſed of the numeral *yek* and *bar*, a time, turn, with its affixed particle *gee*, as mentioned in page 170. *Gor i*, is the Perſian for a grave, and of the feminine gender; the *i* connects it with the following word, gor i *ghureeban*; which laſt ſeems applied, much in the way as we do *poor*, to a deceaſed friend, only in a more extended ſenſe and generally to *the dead*; expreſſed here by *the humble*, *lowly*, *poor*, *ghureeban*, being the Perſian plural of *ghureeb*, an Arabic word, that means a traveller, ſtranger, but in this country, it is moſtly applied to expreſs *harmleſs*, inoffenſive, quiet, humble, meek, poor, wretched; thence ghureeb-*purwur-nuwaz*, *kind to the* poor, cheriſhing ſtrangers, and on the contrary ghureeb-*mar*, oppreſſing or *oppreſſion of* the poor. Ujeeb *ghureeb*, and their plurals *ujaeb-ghuraeb*, apply to any thing wonderful, rare, ſtrange, rarities, &c. *Ghŏŏrbut*, is the noun, and ſignifies humility, meekneſs, indigence, like the abſtract *ghureebee*. *Gor*-iſtan, is a burial place, gor-*kun*, a grave-*digger*. *Kee*-turuf, *to*-wards, this has been in great meaſure pointed out above under *turuf*, and as it is a feminine noun, the reader will recollect why *kee*, is in that gender alſo. *Jis*, the inflection of the relative *jo*, which; with a poſtpoſition underſtood to it, and *juguh*, a place, a word that like *turuf*, *turuh*, and ſome more, is very uſeful in the compoſition of adverbs, and on the ſame principles. See *where*, &c. alſo the notes under the table, of general declenſion. *Jan-i*, is a Perſian word, and generally feminine, it means life, ſoul, beloved, and I have here expreſſed it by reſtleſs ſpirit as the beſt calculated for the ſubject, ſince the author means to ſay, that *a life*, ſpent in ambitious

[o] Theſe compound verbs in poetry, as well as in converſation, have their component parts ſometimes tranſpoſed and disjoined, which might puzzle the learner where he is not put on his guard, as to this circumſtance in ſuch caſes as:

Le deedu,i tur jid,hur *gu,e* hum

لي ديده ٥ تر جدهر گئي هم

Dubře jo the khŏŏſhk *b,hargu,e* hum. SOUDA.

دبري جو تهي خشک بهر گئي هم

Where ever I *carried* theſe guſhing eyes of mine, I *filled* the puddles that were drying up, with my tears.

purſuits,

Regions like theſe, The conquering ſword invite:
And ſuch ſubdued, would every toil requite—
With that ſhe ceaſed.—Then Wiſdom forward came,
And ſaid, Oh! captive in the bonds of fame.

Ah!

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purſuits, is every way fruſtrated in the grave. *Tumunna*, a feminine Arabic noun for *avarice*, covetouſneſs, whence *mŏŏtumunnee*, covetous. *Sou*, a hundred, but uſed here, with *turuh*, to expreſs *every* way, many *ways*; the numerals often occurring indefinitely, and hyperbolically, conſult page 94. *Mayoos*, Arabic participle, ſignifying diſappointed, from *ees as* or *yas*, deſpair, diſappointment, which may alſo be rendered by *mayooſee*. *Hy*, is; to which *jan*, is the nominative, and mayoos *its* participial adjective. *Murquděn*, is the Hindooſtanee nominative plural, of a feminine Arabic noun of place, *murqud*, a tomb, monument, *a place of reſt*, from *ruqd*, reſt, not uſed in this language. *Do teen*, numerals, expreſſing *two*, *three*, a few, with which *murquděn*, ſtands in concord plurally, but from the want of a poſtpoſition not in the oblique, though governed by the following active verb, in the preterperfect participle: *Dekhlakur*, having ſhown, after ſhowing, when ſhe had ſhown, from *dekhlana*, noticed already under *dekhaoon*: No part of the verb ſeems ſo uſeful, as this participle, which, like the other *ſŏŏnte*, above, reſembles the abſolute caſe, and produces in many ſentences, a conciſeneſs and force, that we cannot always imitate; beſides elegantly ſuſpending the meaning, through ſeveral members of a period, till it is finally cloſed, by ſome other tenſe. See Rule XIV. and the ſeveral examples there. *Lugee*, the feminine perfect of *lugna*, to begin, commence, get, have recourſe to, fall, ſet about, &c. which has its inherent pronoun; lug*ee*, ſhe began: *Kuhne*, the inflected infinitive *kuhna*, to ſay, tell, governed by *lugee*, or the poſtpoſition *ko*, underſtood, as we ſometimes hear, *rone ko luga*, he began to cry, or fell *a*-crying; though *rone luga* be more common, as all the infinitives here, can more eaſily diſpenſe with *ko*, in that mode, than ours can with *to*: (See Lowth pages 113, 114.) But this may be partly owing to *ko* being ſynonymous with *for*, and *na*, with *to*. Conſult Rule XII. on this head. *Lugee kuhne*, is probably an idiomatical expreſſion, peculiar to the oriental tongues; whence we may account for the ſcriptural phraſe "And the Lord ſpake unto Moſes ſaying." i. e. The Lord *began to ſay*. *Mŏŏjhe*, *me*,

Ah! quit Ambitions call, and with me tread,
The cypreſs grove, where lie the lowly dead.
There all the reſtleſs paſſions of mankind,
Quieſcent ſleep, " nor leave one trace behind."

See

to me, governed by *kuhne*, in the dative, which has been treated at large in the foregoing pages. *Yih*, this, agreeing with the verb *hy*, is, and *Sikundur* a proper name: *Yih Dara hy*, exactly as the laſt member, but for the ſake of variety, I have tranſlated it, *here lies Darius*, i. e. Codomanus, who was conquered by Alexander. *Yih Kykaoos hy*, Kykaoos being another Darius, the ſon of Hyſtaſpes, I have changed this part of the ſentence alſo; thus " and *there the mighty Mede.*" As objects of analyſis they both correſpond with *Yih Sikundur* [p]. *Poochho*, is the imp. ſingular of *poochhna*, to aſk, enquire; *to*, [illegible] expletive; *in ſe*, the plural oblique of *yih*, this, with its governing poſtpoſition *ſe*, from, of. *Ki*, is a troubleſome equivocal particle, that is at one time a conjuction like *ut*, at another, it becomes a relative pronoun like *qui*, and as in this place, it often appears almoſt to be a mere expletive to us. I imagine that it is intended to fill up the vacuity left, when the ſpeaker pauſes at the words he is about putting into another perſons mouth, whence it is called the *(kaf byaneeu)* explanatory *ki*, and may be engliſhed by *that*, or *whether*, &c. according to circumſtances as in the following examples. Jaoo malee ſe kuhdo *ki* wuqt bone ka apuhoñcha, go tell the gardener *that* the ſeaſon for ſowing is ſet in: Poochho *to* oos ſe *ki* too ne ub tug beej keuñ nuheeñ boa our poochho to *ki* aj beej boega *ki* nuheeñ, *alſo* aſk him why he has not yet ſown the ſeeds, and enquire *whether* he will ſow the ſeeds to day *or* not. *Jah*, a Perſian noun, it means *grandeur*, *pomp*, *dignity*, and is much joined with other ſimilar words, jah o julal, pomp and ſplendour, jah o huſhmut, grandeur and ſtate. *Alee-jah*, of exalted dignity, ſahib *jah*, præditus dignitate, *ſahib* muknut, *præditus* poteſtate. *O*, is the conjunction *et*, *and*; it occurs two times in theſe lines as a

[p] From the obſcurity, and confuſion, that have now ſhrouded the names of thoſe once illuſtrious kings, it is very difficult indeed, to diſcriminate one Potentate from another, whence we ſhall find that this ſame *Kykaoos*, is called alſo, Nimrod, and Pharaoh, in other works; but whether with more propriety, than by the name of Darius above, I cannot determine; a circumſtance, however, that ſo far coincides with the moral of the text, and the words of the wiſeſt of men. " Vanity of vanities, all is vanity and vexation of ſpirit."

copulative

See Philip's ſon, Darius or the Mede,
And aſk, that now, from lifes vain buſtle freed —

If

copulative of ſimilar words, but requires no farther elucidation here. *Muknut i*, an Arabic word, power, potency, puiſſance, &c. ſee *jah*, above. *Dŏŏnee a*, Arabic, *the world, univerſe*, it is feminine by Rule 11. on gender, and indeclinable by Rule 11. on declenſion, q. v. as this will account for its not being inflected though ending in *a*, by the poſtpoſition *ſe*, that immediately follows it. This word is of the moſt frequent occurrence in Hindooſtanee, with the ſame ſignification nearly that *world* has in our language, and its various derivatives preſerve ſimilar affinity. *Dŏŏnee awee*, worldly; *dŏŏnee a-dar*, *dŏŏnee a-puruſt*, a layman, worldly, wedded to the world: *Se*, of *ſam*, it may be underſtood to all the three ſingular aptotes, preceding it, as the Moraliſt wiſhes to inculcate, that not even the ſhadow of glory, nor a ſingle veſtige of all theſe heroes wealth remained, except the bitter reflection, that their former power and riches were now no more, or that theſe were not applied to nobler purpoſes. *Aj*, hodie, jam, nunc, to day, at preſent. *Aj rat*, and *aj kee rat*, to night, are by the Hindoos, uſed like our word, meaning, *this night*; while the Mŏŏſulmans generally underſtand by theſe very words *laſt night*, and expreſs *to night*, *this night*, by *rat ko*, i. e. at night, indefinitely. [q] *Kŏŏch'h*, a pronoun like quodquam, which has apparently, the ſame relation to ko ee, qui, quiſquam, that ke a, bears to *koun̄*, quis, it means *any*, *ſome*, &c. there are many

compounds

[q] As this confuſion of time, may be productive of miſchief, in caſes of evidence for capital offences, the reader will not I truſt, be diſpleaſed with the preſent digreſſion. Suppoſe a Mŏŏſulman were on his trial for murdering a Hindoo, on a Tueſday night, mungul kee rat, in our, and the Hindoos ſenſe of the word, all the witneſſes, if Mŏŏſulmans, and aware of the above circumſtance, could ſave the criminal though guilty, by ſwearing poſitively to his being far from the ſpot on *Mungul kee rat*; becauſe, this in their way of reckoning time, coincides with what we, and the Hindoos, call *Somwar kee rat*, Monday night; while our *Mungul kee rat*, on the other hand, is in fact, named *Bŏŏd'h kee rat*, by the followers of Mŏŏhummud, though we and the Hindoos, would certainly call this Wedneſday night of theirs, our Tueſday night, and vice verſa.—Now, in ſuch a caſe, an alibi might be clearly eſtabliſhed by the evidences upon oath, and that too without being guilty of perjury, as they are here ſuppoſed to know, that their different depoſitions, will be taken down, and tranſlated verbatim, as they make them, viz. *Mungul kee rat*, which we would interpret, as *Tueſday night*, and the alibi ſet up on this foundation, clears the priſoner, while it ſcreens the witneſſes alſo, becauſe they may ſafely ſay, we ſwore to his being abſent from the ſpot, where the murder was committed, on Tueſday night it is true, according to your ideas of the matter, yet

we

If aught, except remembrance ſad remains,
Of former greatneſs, or of vaſt domains.

compounds from it and koee, to be ſeen in page 77, that greatly reſemble thoſe formed from *quis*, *qui*, in Latin. *Bhee*, is a ſort of conjunctive ſyllabical adjection, which means *alſo*, *even*, very common in the Hindooſtanee, but at times perhaps, it may ſeem to us a ſuperfluous, though convenient expletive, like *to*, *hee*. *Oon*, is the oblique plural of *wŏh*, that, governed by the compound poſtpoſition, *ke ſath*, with, along with. *Ghyr uz*, a Perſian *prepoſition*, preceding the aptotes, husrut and ufsoos, which ſignifies, *beſides*, *except*, *ſave*; &c. *Huſrut*, ſorrow, regret, anguiſh, an Arabic noun, and agreeing in moſt reſpects with the Perſian word *ufsoos*, repentance, &c. which in ſome places, may be met with as an interjection. *Hy* the ſingular auxiliary *eſt*, to which *kŏŏchh* is the nominative, and *oonke ſath*, the governed caſe, like the Latin, *apud illos* quidnam ſit, *cum illis* quodquam eſt, or perhaps, *illis* quicquid ſit: And with this *hy*, cloſes our analyſis, which has been conſiderably amplified, not only to give the ſcholar an opportunity of ſeeing how fully this can be done, with any portion of the language he may yet analyſe himſelf, but alſo to allow of the inſertion of ſeveral uſeful particulars, that were not before diſcuſſed in this work.

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we undoubtedly meant no more by doing ſo, than that on your Monday night, the culprit was many miles diſtant from the place the crime was perpetrated at, upon your and the Hindoos Tueſday night.—If this propoſition can be reverſed, ſo as to affect the life of an innocent man, I tremble at the very idea of it, and ſhall feel truly happy indeed, if the preſent extended digreſſion put people in future more on their guard, in all matters depending upon time; particulary my military readers, who may yet be employed on the moſt important ſervices, whoſe ſucceſs muſt often depend, on the accuracy of the inſtructions, given in Hindooſtanee, to an inferior native officer.—In night attacks, ambuſcades, ſignals, ſallies &c. to be concerted ſome days previous to their execution, between a Mŏŏſulman and a Britiſh Officer, if the latter has ordered the former, to carry a particular operation into effect on *Mungul kee rat*, as Tueſday night, his expectations will evidently be anticipated one whole day, as the Mŏŏſulman according to his notion of time, will in this caſe do the duty required, upon Monday night. To point out the poſſible fatal tendency of ſuch a blunder, on particular occaſions, is a taſk that I ſhall leave entirely to the reader's own imagination, being much eaſier conceived, in its fulleſt extent, than deſcribed in a work of this kind.

CHAPTER.

CHAPTER IX.

OF PROSODY.

SECTION I.

OF ORTHOMETRY,

OR THE

LAWS OF VERSIFICATION.

THE poetical meaſures of the Hindooſtanee, have one common ſource with the Perſian, namely the Arabic; and as no Author that I recollect, has profeſſedly written on the application of its metrical rules to the Language we are now treating of, I ſhall endeavour to handle this ſubject as far as it relates to the *Rekhtu*, with all poſſible conciſeneſs and perſpicuity; producing at the ſame time with ſuitable obſervations on their nature and formation, a few ſpecimens from the various ſorts of verſe uſed by the beſt Poets, who have compoſed their ſeveral works in that mixed Dialect, alſo called ŏŏrdoo اردو, or the poliſhed language of the Court, and which even at this day pervades with more or leſs purity, the vaſt provinces of a once powerful Empire.

The Rythmical Genera amount in all to *Nineteen*, and if we add to theſe the نثر nuſr *mŏŏquffa*, *poetical* proſe, the very reverſe of our *Blank verſe*, which ſtrictly ſpeaking, does not I believe, exiſt in the modern compoſitions of India, the complete number will be *Twenty*. The Perſian Poets having excluded *five* from the number above, (in which the Indians have imitated them) I ſhall here

conſider *Fifteen* different kinds only; but before we proceed further, we muſt firſt attend to their component and ſimpleſt parts, a ſyllable (jŏŏz جز) and foot (rŏŏkn رکن) deſcribed at full length below.

Every moveable or continuous letter with a *diacrital point*, whether *this* coaleſces with the next vowel or not, is termed *jŏŏz*, and ſo far it agrees with our ſhort ſyllable in فعلن *fŭ-yŭ*-lŏŏn; whereas in فع *f*-yu, the *jŏŏz* is the ſimple letter ف *f*, whoſe vowel point (´ *u*) is loſt in the next ع *y* entirely, and theſe two joined in this way, form a ſort of half foot or *cæſura*, called *ſubub khufeef* سبب خفیف which is conſidered long, from the *yu* being ساکن *ſakin*, immoveable or intermiſſive, and marked ° above: Of this we have another inſtance with two letters, and an obvious diacritical point (*ŏŏ*) in lŏŏn لن which analyſed *l*, *mŏŏtuhurrik*, (continuous) لام متحرک yields one ſhort ſyllable (*jŏŏz*) *lŏŏ* like ours, with another in the letter *n* ſakin نون ساکن as a *jŏŏz* alſo; and is conſequently the *ſubub khufeef* or *cæſura* - - the two ◡ ◡ being rather more than equivalent to one. Whence the *Pyrrhichius* ◡ ◡ above, *fŭ-yŭ*, is called *ſubub ſuqeel* سبب ثقیل and may be deemed the firſt and ſimpleſt foot.

The next in order is termed وتد مجموع *wutud mujmoo'u* or *muqroon*, being triliteral, with the two moveable letters *near* or *joined* to each other, as in مُفا *mŭfa*, a true *Iambus*; in which *m* and *f* are continuous, while *a*, is *intermiſſive* (*ſakin*).

Trochæus, - ◡ is denominated by وتد مفروق *wutud mufrooq* it is triliteral, like the other, but with this difference, that the *mŏŏtuhurrik* letters *f* and *y* in فَا *fayu* are kept at a diſtance from each other by the intervening *a*, ſakin.

Two *cæſura* or *ſubub khufeef*, form Spondeus - -: and in this way one *ſubub ſuqeel*, make a - ◡ ◡ *Dactylus*, but the foregoing analyſis will be beſt underſtood from what follows.

◡ *Jŏŏz*

ORTHOMETRI

Standard Feet, their Character,

A.	Fyu,	فع	ubtur or mubjoor (alſo *ſubub khufeef*,)	ابتر یا مجبور
B.	[*] Fa,yu,	فاع	uzul mujdoo,u *and* uſrum (or *wutud muſrooq*,)	ازل یا مجدوع یا اثرم
C.	Fu,yul,	فعل	mujboob or muhzoof, mukhtoon, muqtoo, (and *wutud mujmoo,u* or *muqroon*,)	مجبوب یا محذوف یا مخبون مقطوع
D.	Fyulŏŏn,	فعلن	muqtoo,u, uſlum, (or two *ſubub khufeef*,)	مقطوع یا اثلم
D.	*Fyulan*,	فعلان	muqtoo,u mŏŏſubbu,	مقطوع مسبغ
E.	Fu,yool,	فعول	uhtum, muqſoor and muqbooz,	اهتم یا مقصور یا مقبوض
F.	Fu,yulŏŏn,	فعلن	mukhtoon muhzoof, (and *ſubub ſuqeel* with *ſubub khufeef*,)	مخبون محذوف
G.	Fu,yoolŏŏn,	فعول	ſalim, muhzoof,	سالم یا محذوف
H.	Fa,yilŏŏn,	فاعلن	ſalim, uſhtur *or* mutwee mukſoof, *and* muhzoof,	سالم یا اشتر یا مطوی مکسوف یا محذوف
I.	Mufyool,	مفعول	ukhrub,	خرب
J.	Mufyoolŏŏn,	مفعولن	ukhrum, muqtoo,u,	خرم یا مقطوع
K.	Fu,yulat,	فعلات	muſhkool, muqſoor,	شکول یا مقصور
L.	Fa,yilat,	فاعلات	muqſoor, mukſoof and mutwee mouqoof,	مقصور یا مکفوف یا مطوی موقوف
M.	Fa,yilatŏŏn,	فاعلاتن	ſalim,	سالم
M.	*Fa,yilee,ee,an*,	فاعلیان	ſalim mŏŏſubbu,	سالم مسبغ
N.	Fu,yulatŏŏn,	فعلاتن	mukhtoon,	مخبون
N.	*Fu,yulee,ee,an*,	فعلیان	mukhtoon mŏŏſubbu,	مخبون مسبغ
O.	Mŏŏftu,yulŏŏn,	مفتعلن	mutwee,	مطوی
O.	*Mŏŏftu,yulan*,	مفتعلان	mutwee mŏŏzall,	مطوی مذال
P.	Mŏŏſtufyulŏŏn,	مستفعلن	ſalim,	سالم
P.	*Mŏŏſtufyulan*,	مستفعلان	ſalim mŏŏzall,	سالم مذال
Q.	Mufa,yeel,	مفاعیل	mukſoof, muqſoor,	مکفوف یا مقصور
R.	Mufa,yilŏŏn,	مفاعلن	muqbooz, mukhtoon,	مقبوض یا مخبون
R.	*Mufa,yilan*,	مفاعلان	muqbooz mŏŏſubbu,	مقبوض مسبغ
S.	Mufa,yeelŏŏn,	مفاعیلن	ſalim,	سالم
S.	*Mufa,yeelan*,	مفاعیلان	ſalim mŏŏſubbu,	سالم مسبغ
T.	Mufyoolat,	مفعولات	ſalim mouqoof,	سالم موقوف
V.	Mŏŏfa,yilutŏŏn,	مفاعلتن	ſalim,	سالم
U.	Mŏŏtufa,yilŏŏn,	متفاعلن	ſalim,	سالم

which is called by the Arabians

represents in the following ſheets the *rocks* or foot

[*] Sometimes *fa'ul* is uſed for this foot in ſcanning, though in my opinion it is more like a *pyrrhichius* ⏑ ⏑ that trochæus. Eight of theſe feet found at full length in *Syfee*, but as they cannot well be explained in a work of this kind, the curious Perſian Scholars may conſult him. The firſt tha named *ibtida*, the laſt *zurb*, and the intermediate as above *buſbo*.

RICAL TABLE.

Quantity, and Names, with Remarks thereon.

ابتریا	-	*cæſura.*
ازل یا	- ᴗ	*trochæus* or *choreus.*
محبوب	ᴗ -	*iambus.*
مقطوع	- -	*ſpondeus.* See the remarks on the feet ending with *an.*
مقطوع	- -	
اهتم	ᴗ - ᴗ	*amphibrachys.*
مختون	ᴗ ᴗ -	*anapæſtus.* or *pyrrhichius* and *cæſura.*
سالم	ᴗ - -	*bacchius.*
سالم یا	- ᴗ -	*amphimacer* or *creticus.*
اخرب	- - ᴗ	*antibacchius.*
اخرم یا	- - -	*moloſſus.*
مشکول	ᴗ ᴗ - ᴗ	*pæon tertius* or *pyrrhichio-trochæus.*
مقصور	- ᴗ - ᴗ	*dichoreus.*
سالم	- ᴗ - -	*epitritus ſecundus* or *trochæo-ſpondeus.*
سالم	- ᴗ - -	
مختون	ᴗ ᴗ - -	*ionicus a minore* or *pyrrhichio-ſpondeus.*
مختون م	ᴗ ᴗ - -	
مطوي	- ᴗ ᴗ -	*choriambus, trochæo-iambus* or *dactylus and cæſura.*
مطوي مذ	- - ᴗ -	
سالم	- - - -	*epitritus tertius* or *ſpondeo-iambus.*
سالم	- - - -	
مکفوف	- - - ᴗ	*antiſpaſtus* or *iambo-trochæus.*
مقبوض	ᴗ - ᴗ -	*diiambus.*
مقبوض	ᴗ - ᴗ -	
سالم	ᴗ - - -	*epitritus primus* or *iambo-ſpondeus.*
سالم	ᴗ - - -	
سالم	- - - ᴗ	*epitritus quartus* or *ſpondeo-trochæus.*
سالم	ᴗ - ᴗ -	*iambo-anapæſtus* or *amphibrachys* and *iambus.*
سالم	ᴗ ᴗ - -	*anapæſto-iambus* or *pyrrhichio-amphimacer.*

whoſe quantity or meaſure is exactly and conſequently may be conſidered as the Latin

In the ſeries of feet ending with *an*, there is one letter more in each than in its antecedent correſponding foot, viz. *a*, which though a long letter, adds little or nothing to the quantity of the foot, it is thus found in; thence the Poets reckon both *fyulan* and *fyulŏŏn* as true ſpondees, when at the end of a verſe, though the former literally conſidered, is rather - - ᴗ than - -: I have therefore treated all ſuch correlatives as equal in quantity, which the learner will advert to in ſcanning, and recollect that words with the increment *a*, can occur at the cloſe of a hemiſtich only. Of this kind there are ſeven ſtandards in all, and to connect them with their own parallels, I have marked theſe with Italic, *D. M. N. O. P. R. S.* the whole being diſtinguiſhed in ſucceſſion alphabetically, for the ſake of brevity in all future references to theſe regulating feet, as in this way, S. will repreſent Mŭ fa yee loon, and *S. Mufa,yeelan*, including moreover their names, Salim, and *Mŏŏſubbu*, i. e. *final*, of which hereafter. The long vowels and dipthongs, *a*, *a,e*, *i*, *ee*, *o*, *oo*, *eu*, *ou*, are all conſidered as *ſubub khufeef*, or *cæſura*, becauſe even thoſe in which two letters are not evident, have a *humzu* ء or أ which the Arabic Grammarians eſteem equal in quantity to the other letter with which it is joined; of which there is an inſtance in *koee* كوئي above, but when *humzu*, has a diacritical point only, it is a mere *jŏŏz*, and *i* in *imrit* امرت requires the *m*, to form one *cæſura*, while the *rit* (two letters alſo) forms the other, *this word* being a *ſpondee*, in which as in all the reſt the *i* is not counted a letter, but a mere inherent ſound like *u*, *ŏ*, *ŏŏ*, in *ku*, *kŏ*, *kŏŏ*. *lŏŏ*, that often coaleſces with the next open vowel. Thus in *fa,yu* فاع the firſt *u* is completely drowned in *a*. The *wa,o madoolu* واومعدولہ or ſhort *ŏŏ* in *khŏŏſh*, *khŏŏd*, &c. is treated as a vowel point only, and *(w)* in *khŭab*, in *khŭaja*, *n̆* in *han̆*, *men̆*, *bŏŏnd*, and *h*, when inherent in the Hinduwee words, ſuch as *bha,ee*, *bha,t*, *kŏŏchh*, *gurh*, &c. are never treated as ſcanſible letters at all, whence the frequent poetical naſal *n*, in words that have it not ſo in proſe; *u*, ſtanding for ~ is not reckoned a letter in ſcanning, unleſs when at the end of a line, which applies to the *n*, alſo; circumſtances that muſt be particularly adverted to in the ſcanſion of Hindooſtanee poetry. Moſt of the Latin feet will be found in the ſeries here, the *Tribrachys* and *Proceleusmaticus*, with two or three more excepted; *the firſt* is in ſome authours ſtated as a diſtinct foot under the name of *faſilu kŏŏbru* فاصلہ کبرا or *fuzilu* فاضلہ and exemplified by *ſumukutoon* سمکتن with the *toon* as - a cœſura, and is evidently compoſed of a *ſubub ſuqeel* and *wutud mujmoo,u*: The reſt, eſpecially ᴗ ᴗ ᴗ ᴗ ſeldom perhaps never occur and when they do, it is eaſy to compoſe them from the more common feet, ſo - - ᴗ ᴗ is *Ionicus a majore*, or two *ſubub khufeef*, with one *ſuqeel*, i. e. *ſpondeo-pyrrhichius.*

on the whole of which we may obſerve as follows

When two conſonants are together, without a vowel point between them, they are nevertheleſs disjoined, or one is omitted; thus in ſcanning *Kriſhŏŏn*, *burd*, the Indians would ſay *kiſhoon*, not *kriſhoon* and *burda* not *burdu*. The ſame occurs in ſome words where two vowels join, though they do not coaleſce as dipthongs, whence ke,a, je,oñ, tepn̆, and others, are conſidered as *ki,a*, *ji,on*, or rather *je*, *te*, only, while the proſation of a conſonant is alſo often aided by adding the additional *u*. See the lines juſt quoted with the note upon them.

eſe feet are ſaid to be perfect and are called *ſalim*, the reſt being all imperfect and termed *mŏŏzahif*. Their names are Arabic entirely, and may be firſt that occurs in the beginning of a couplet is denominated *ſudur*, the ſecond, *eoroz*, and the intermediate *buſho*, while the firſt of the ſecond line is

Jŏŏz is a very ſhort ſyllable *bi, bu, bŏ̆*, &c. or a ſimple letter *ſ, n, i, u, o*, &c.

- Is compoſed of two letters, and called ſubub *khufeef, a ſhort* chord, from this *cæſura*, being only one long ſyllable, which is counted rather leſs than the next, named

◡ ◡ Subub *ſuqeel*, a long chord or *Pyrrhichius* which is always here a biliteral diſſyllable.

◡ – *Wutud muqroon* or *mujmoo,u*, a perfect *iambus*; and vice verſa

– ◡ *Wutud mufrooq*, is the Latin trochœus, both of which are triliteral diſſyllables.

– – Two *ſubub khufeef* form ſpondeus, as mentioned above, while

– ◡ ◡ dactylus, requires one of each *ſubub*, but the *ſuqeel* muſt be laſt of the two: To theſe I ſhall now ſubjoin an Epitritus primus, viz.

◡ – – – Compoſed of iambus, and ſpondeus, or one *wutud muqroon* and two *ſubub khufeef*.

The Arabians call a metrical foot, *rŏŏkn* رکن and have adopted a ſeries of words, as regulating ſtandards for their various feet ارکان *urkan*, which are uſed by the Poets when ſcanning verſes, in this way.

مفاعیلن	مفاعیلن	مفاعیلن	مفاعیلن
Mu ſa yee lŏŏn	mu ſa yee lŏŏn	mu ſa yee lŏŏn	mu ſa yee l ŏn
◡ – – –	◡ – – –	◡ – – –	◡ – – –
Zu ma ne ko	b hu la Sou da lo	ka ee kis tur	hu py ch ha pe
Ki oos za lim	ki kŏŏch h ſe kŏŏch h	hi hur ek *a*	nu men ſoo rut
ح ولی جہانی	کوئی کس طر	جہاں سودا	زمانی کو
ن نیت صورت	ی ہر ایک آ	کہ کچھ سی	کہ اوس طالم

Well Souda, how can any one divine the turns of fortune, whoſe unrelenting wheel is every moment changing from one ſtate to another.

But of this hereafter [*r*] as it is now time to exhibit the whole Arabic *Standard feet*, with their correſponding Latin names, I ſhall premiſe the former however, by obſerving, that the reader will recollect to omit the *y*, entirely in pronouncing *them*, *this y* being inſerted there merely to repreſent viſibly as a letter, the harſh conſonant ع which neither the Indians nor we can well articulate in ſuch vocables as عیفیو Fyu, &c. in the oppoſite Table, which the attentive ſcholar will now carefully peruſe before he goes a ſtep farther.

[*r*] The increment Italic *u*, in the lines above, as well as the contractions *ŏ* for *o* in *kŏŏ,ee*, *i* for *ee*, in k*i*, and for *y* in *hi*. will be accounted for by and bye. Though *a* be apparently one letter, it is in fact two, and being naturally long forms the *ſubub khufief*, which is always compoſed of two letters apparent or abſorbed, as the ا *alif*, called alſo *humzu*, is reckoned one, which is here loſt in the م *mud*, this forming in great meaſure ◡ *ŭ* || or ⏜ *a*. See the Remarks in the text.

I ſhall

I ſhall now proceed to diſcriminate the ſeveral Claſſes of verſe by the Roman letters I. V. and X. reſerving the figures 1, 2, 3, &c. for the different Species in each. The Arabians in counting the feet, include the whole of a diſtich, ſo that the verſe they call *mŏŏſummun* مثمن *octameter* has a *tetrameter* hemiſtich only, which the ſcholar will recollect when he comes to meaſures denominated *mŏŏſuddus* مسدس *hexameter*, &c. from the number of Arabic feet in one couplet, whereof each line, is not more than a *trimeter* of three ſuch feet.

I. Buhr i Huzij بحر هزج. is a kind of mixed verſe, chiefly compoſed of the *Epitrite* feet, and thus conſiſts of an alternate intermixture of *iambicks*, *trochaicks*, and *ſpondees*, from whoſe varied combination and arrangement, the numerous ſpecies in this claſs originate, moſt of which are employed by the Poets of India, in their Lyrick, Elegiack, and other metrical compoſitions. We may ſubdivide them into ten *Octameters* مثمن *mŏŏſummun*, and eleven Hexameters مسدس *mŏŏſuddus* (not to mention the twenty-four irregular ſpecies, introduced by the Perſians, and formed from the firſt foot, of this verſe) which have from ſixteen to twelve ſyllables in every line or hemiſtich, but as our ideas of ſyllabick diviſion differ widely from the Aſiatics, little dependance can be put on any particular number.

The Ten Octameters (*Mŏŏſummun*,) are as follows:

1 2 3 4 5
S. S. S. S. | S. S. S. S. | R. R. R. R. | R. R. R. R. | H. S. H. S.

6 7 8 9 10
I. S. I. S. | I. Q. Q. Q. | I. Q. Q. G. | Q. Q. Q. Q. | Q. Q. Q. G.

The Eleven Hexameters (*Mŏŏſuddus*) are,

1 2 3 4 5 6 7
S. S. S. | S. S. Q. | S. S. G. | Q. Q. Q. | Q. Q. G. | I. R. S. | I. R. Q.

8 9 10 11
I. R. G. | I. Q. G. | H. H. S. | H. H. Q.

The

The Perſian ſorts are all too complicated, and various for inſertion here, and as they are common to the other kinds of verſe, and entirely confined to the lighter and ſhorter ſpecies of poetry, called *Rŏŏbaee* رباعی from their being in tetraſtichs, I ſhall not burden the learner with them farther than to obſerve, they are all compoſed by multifarious tranſpoſitions, of S. I. R. Q. E. C. B. A. J. H. which repreſent the ſeveral feet as exhibited in the ſeries already. Thus S. ſtands for *mufa yeelŏŏn*, I. for *mufyool*, R. for *mufa yilŏŏn*, and ſo on.

II. Buhr i Rujz بحر رجز the iambick meaſure, and which likewiſe admits of ſpondees and trochiacks interſperſed in the form of *epitrite*, *choriambick*, and perhaps dactyle feet, whence the 6 *Octameters* and 3 *Hexameters* in this Claſs alſo, which is uſed but occaſionally by the Hindooſtanee writers, in hymns, pœans, ſatires, &c.

Mŏŏſummun — *Mŏŏſuddus*

1	2	3	4	5	6	7	8	9
P. P. P. P.	P. P. P. *P.*	O. O. O. O.	O. O. O. *O.*	O. R. O. R.	R. O. R. O.	P. P. P.	O. O. O.	R. R. R.

III. Buhr i Rumul بحر رمل the trochaick metre, which is diverſified with other long and ſhort feet, ſo as to form from their poſition 21 ſpecies, 14 of which are *Octameters*, and 7 *Hexameters* in this way.

Mŏŏſummun

1	2	3	4	5	6	7
M.M.M.M.	M.M.M.*M.*	N.N.N.N.	M.N.N.N.	M.M.M.L.	M.M.M.H	K.M.K.M.

8	9	10	11	12	13	14
K.M.K.*M.*	M.N.N.*M.*	N.N.N.*M.*	M.N.N.K.	M.N.N.F.	M.N.N.D.	M.N.N.*D.*

Mŏŏſuddus

15	16	17	18	19	20	21
M.M.M.	M.M.L.	M.M.H.	M.N.K.	M.N.F.	M.N.D.	M.N.*D.*

Many of theſe are in uſe like claſs I. in the compoſition of *Odes*, *elegies* &c. in the *Rekhta*.

IV. Buhr i Mŏŏnſuruh بحر منسرح or flowing verſe, is alſo a ſort of mixed Choriambick *meaſure* that is uſed for various purpoſes, though ſeldom introduced in the Hindooſtanee poetry: I need therefore barely add, that there are in it 8 ſpecies only, 6 *mŏŏſummun*, and 2 *mŏŏſuddus*, which depend on the different ſtations of A. B. H. J. L. O. in every one of theſe varieties.

V. Buhr i mŏŏzaru, بحر مضارع this like the foregoing is of a mixed nature, having the ſame number of 6 original feet, which are variouſly diſpoſed into 7 Octameter and 1 Hexameter ſpecies of Lyrical verſe, and theſe are all very familiar to the *Rekhtu* poets: They ſtand thus

Mŏŏſummun ——————————————————————— *Mŏŏſuddus*

1	2	3	4	5	6	7
I.M.I.M.	I.M.I.*M.*	I.L.Q.M.	I.L.Q.L.	I.L.Q.H.	Q.L.Q.L.	Q.L.Q.H.	I.L.Q.

VI. Buhr i mŏŏqtuzib بحر مقتضب is even leſs known than the IV. and has but two ſpecies in all, both of which are *Octameters*, compoſed of L. O. and J. any enlargement on them is therefore unneceſſary here.

VII. Buhr i Mŏŏjtus بحر مجتث is a little more uſed in the Hindooſtanee, than the above, there are 6 *mŏŏſummun* ſpecies formed from R. N. *N.* K. F. D. *D.* variouſly combined, ſome of which are occaſionally employed in the odes, elegies, &c. of India.

VIII. Buhr i Sureeu بحر سريع has but 2 varieties of *hexameter* (*mŏŏſuddus*) verſe, and ſeems not unlike that called the *anapæſtick* meaſure. The 1ſt has the feet O. O. L. and the 2d is O. O. H. though on the whole they are not of frequent occurrence in the poetical compoſitions of this country.

IX. Buhr i Judeed بحر جديد has no more than the *mŏŏſuddus* N. N. and R.

X. Buhr i Qureeb بحر قريب in this there are 4 *hexameters*, viz. from Q. M. I. L. and H. tranſpoſed in different ways, but hardly in uſe here.

XI. Buhr i Khufeef بحر خفيف ſeems a light anapœſtick metre, of which there are 6 *mŏŏſuddus* ſpecies, as follows.

1	2	3	4	5	6
M. R. N.	M. P. M	M. R. K.	M. R. F.	M. R. D.	M. R. *D.*

Which

which are pretty commonly employed by the Hindooſtanee poets, who uſe this meaſure when they have to inſert long difficult proper names, in their works, as this appears to admit ſuch with greater facility than any others.

XII. Buhr i mŏŏſhakil بحر مشاکل in the Rekhtu ſeldom, perhaps never occurs, and has juſt one *Hexameter*, thus, L. Q. Q.

XIII. Buhr i mŏŏtuqarib بحر متقارب heroick rhyme, in which are writen moſt of all the larger works in the Hindooſtanee, whether upon war, morality or romance; there are 9 ſpecies of it, 6 *octameters* and three *hexameters*, thus,

——————*Mŏŏſummun*——————						——*Mŏŏſuddus*——		
1	2	3	4	5	6	7	8	9
G.G.G.G.	G.G.G.E.	G.G.G.C.	D.G.D.G.	E.D.E.D.	C.G.C.G.	G.G.G.	G.G.E.	G.G.C.

In this meaſure, *Firdouſee*, the Homer of Perſia, has compoſed his immortal poem called the *Shah-namu*; and it has alſo been uſed by Sadee, in his elegant work the *Boſtan*, as well as by *Nizamee*, in the celebrated *Sikundur-namu*, not to mention the Pund-namu by Sadee alſo, with many others by various poets.

XIV. Buhr i Mŏŏtudarik بحر متدارک is uncommon in the Rekhtu, I may therefore only ſay, there are in it 4 *octameter* and 3 *hexameter* varieties, depending on the poſition of H. F. D. C.

XV. Nuſur Mŏŏquffa or Mŏŏſujju نثر مقفا یا مسجع a ſpecies of rhythmical proſe, in which the Qŏran is moſtly compoſed, ſimilar perhaps to that noticed by the learned author of the origin and progreſs of language, in part II. page 407, on the rhythm or numbers, &c. of the ancient proſe. We ſee it much adopted in the introduction to Epiſtolary correſpondence in this country, of which the expreſſions: Khan ſahib mŏŏſhfiq mihrban tuwujjo furma,e mŏkhliſan umeem ool lŏŏtf wul yihſan, ſa,ye-gŏŏſtur ne,azmundan ſulamut, &c.

خانصاحب مشفق مہربان توجہ فرمای مخلصان عمیم اللطف والاحسان سایہ گستر نیاز مندان سلامت

are familiar examples to the Perſian Scholar. We ſeldom meet with ſuch modulated proſe in the Hindooſtanee, except in ſome caſes of proverbial phraſes as

" Dheera

" Dheera ſo gumbheera taola ſo baola" and " Dheera kam ruhmanee ſhitab kam " ſhytanee" both nearly implying our " the more haſte the leſs ſpeed:" But theſe are too trivial to be dwelt upon as examples of much weight in this language.

In the following few ſpecimens of verſe, I ſhall confine myſelf to the three Claſſes that moſt commonly occur in the Rekhtu, ſince theſe will not only illuſtrate the ſubject ſo far, but alſo ſerve as a clue to all the reſt, and ſhould any of my readers be inclined to dive deeper into this part of Grammar than I have done here, he may conſult the works of *Syfee*, *Wuheedee*, *Jamee*, *Mirza Khan*, and *Unwuree*, *&c.* in Perſian, at his leiſure; and in theſe authors he will find as ample and minute information on the Orthometry of the Eaſt, as in many of the Greek or Latin didactick productions of this kind in thoſe languages.

مفاعیلن مفاعیلن مفاعیلن مفاعیلن

سجن میں رات سنکر ہر کسی کی پاونکا کھڑکا

اوٹھایا سر کو بالیں سی تو پھر دیورسی پہنکا

S.	S.	S.	S.
I. Mu fa yee lŏŏn	mu fa yee lŏŏn	mu fa yee lŏŏn	mu fa yee lŏŏn
Su jun myn̆ ra	tu ſŏŏn kur hur	kiſee ke pa	oṉ ka k,hutka
1ſt. ˘ – – –	˘ – – –	˘ – – –	˘ – – –
Ooṫ ha,ya ſir	kŏ̆ balee n̆ ſe	tŏ̆ p,hir deo wa	tu ſe puṫ ka.

See page 225 where this has already been quoted.

S.	S.	S.	S.
2d. Mu fa yee lŏŏn	mu fa yee lŏŏn	mu fa yee lŏŏn	mu fa yee lan
˘ – – –	˘ – – –	˘ – – –	˘ – – –
Mŏŏ la em ho	gu een̆ dil pur	bi rih kee fa	uten; kuṙ ee, an̆
Pu hir kuṫ ne	lu ge jin bin	mu kuṫ tee theen̆	hu men̆ g,huree,an
عتین گریان	برہ کی سا	گئین دل پر	ملا یم ہو
ہمین گریان	تکتی تہین	لگی جن بن	پہر کٹنی

The tedious intervals of abſent love, have at laſt become familiar to me, as I muſt now ſpend whole days without her, whom I formerly could not leave for a few hours.

مفعول	مفاعیلن	مفعول	مفاعیلن
I.	S.	I.	S.
6th. Muf ycol	mu fa yee lŏŏn	mufyool	mu fa yee lŏŏn
– – ˘	˘ – – –	– – ˘	˘ – – –
Ki,a kam	kee,a dil ne	doe wan i	kŏ̆ kia kuh ee,e
کو گنا کہئی	دیوانی	کیا دلنی	کیا کام

YUQUEEN.

What haſt thou done, O my ſoul? but alas! how can one chide a diſtracted mind? I.

I.	Q.	Q.	Q.
7th. Muf yool	mu fa yeel	mu fa yeel	mu fa yeel
Tŏŏk dek,h	fu num khan	u,i eſh qan	ki ae ſhekh
I.	Q.	Q.	Q.
8th. Muf yool	mu fa yeel	mu fa yeel	fu,yoo loon
Ji,oñ ſhum a	hu rum rung	chu muk ta hi	bŏŏ tañ ka.

SOUDA.

مفعول مفاعیل مفاعیل مفاعیل
تکدیکھہ صنم خان تعشق ان کہ اي شیخ
مفعول مفاعیل مفاعیل فعولن
حیون شمع حرم رنگ چمک تاہي بتان کا

Come O prieſt, and view for a little the temple of my idolatry, in which the beauty of my idols ſhines as conſpicuous as the torch of thy moſque.

In this firſt ode of Souda, we have a mixture of theſe different ſpecies of verſe, as it ſeems the two laſt are conſidered compatible enough with each other in the ſame poem, a freedom which is admiſſible, on many occaſions, but then theſe varieties that occur in any regular poetical piece of this kind, muſt reſemble one another ſo far as above; and they principally are the ſpecies here or that noted by Italic *D. M. N.* &c. in the Remarks oppoſite to page 263, with an increment *a* in the *foot*, *which* muſt be always *final*, as already ſtated in the place referred to.

Several odes, elegies, and larger poems have been written in *Rekhtu*, with great ſucceſs, in this meaſure entirely, ſuch as the Firſt Odes of *Souda*, *Wulee*, and *Durd*, the celebrated *Quſeedu*; "Hoo,a jub kŏŏfr ſabit hy wŏh tumgha,e Mŏŏſulmanee," and the *Baruh Maſa*, with moſt of the *Muſnuwee* poems by *Souda*, *Zukee*, &c. alſo the *Muſnuwee* of Meer Tuqee, in two romances that have been much admired in Hindooſtan. This firſt kind of verſe in one reſpect, reſembles our common *heroick rhyme*, as it is a meaſure that in fact appears to be often reſtricted to that variety which is termed *Muſnuwee*, from the very reſemblance I have mentioned, of every two contiguous lines rhyming together, at the ſame time I do not at all exclude other varietes from this firſt genus, nor do I wiſh to inculcate that the *Muſnuwee* is not in a great meaſure common to the whole, but of this anon.

	M.	M.	M.	L.
III.	⏑ ˘ ⏑ ˘	⏑ ˘ ⏑ ⏑	⏑ ˘ ⏑ ⏑	⏑ ˘ ⏑ ⏑
5th.	Fa yi la toon	fa yi la toon	fa yi la toon	fa,yi lat
	Aſh ee, an ko	mut oo ja ro	kur ki fu ree,a	do khu roſh
	M.	M.	M.	L.
	⏑ ˘ ⏑ ⏑	⏑ ˘ ⏑ ⏑	⏑ ˘ ⏑ ⏑	⏑ ˘ ⏑ ˘
	Ba gh ban̆ za	lim ub hee ſo	e,a hi a,e bŏŏl	bŏŏl khu moſh

فاعلاتن فاعلاتن فاعلاتن فاعلات

آشيانكو مت اوجارو كركه فريادوخروش

باغبان ظالم ابهي سو ياهي ايي بل بل خموش

Do not thus deſpoil thy own neſt by theſe noiſy plaints, huſh O fooliſh bird! the cruel gardener has juſt fallen aſleep.

V.	I.	M.	I.	M.
1ſt.	Muf yool	fa yi la toon	muf yool	fa yi la toon
	⏑ ⏑ ˘	⏑ ˘ ⏑ ⏑	⏑ ⏑ ˘	⏑ ˘ ⏑ ⏑
	Kum bol	na u da hy	hur chund	pur nu et na
	Mŏŏnd ja,e	chuſh mi a shiq	tou b,hee wŏh	lub nu k,ho le

SOUDA.

مفعول فاعلاتن مفعول فاعلاتن

كم بول نادان هي هر چند پر نه اتنا

مند جاي چشم عاشق تو بهي وه لب نكهولي

To ſpeak little is becoming, but ſtill never to this degree, that when a lover's eyes are cloſing, even then not to open thy mouth.

From the foregoing, the attentive ſcholar will be able to claſs almoſt any verſe he meets with properly, ſince by refering to the ſeries of feet in the Orthometrical Table, and to the claſſes in pages 264, &c. he will find out the proper name of any ſpecies exhibited above: Thus the laſt proves to be Buhr i Mŏŏzaru Mŏŏſummun *ukhrub* in Claſs or Genus V. and ſpecies 1ſt. q. v. page 266, and in this way we ſhall eaſily diſcover, that the following—

Hy mŏŏ tu wut	tin wŏh lu een̆	room ka
⏑ ˘ ⏑ ⏑ ˘	⏑ ˘ ⏑ ⏑ ˘	⏑ ⏑ ˘

هي متوطن وه لعين روم كا

is O. O. H. or the feet mŏŏftu,yulŏŏn, mŏŏftu,yulŏŏn, fa,yilŏŏn, and conſequently belongs to the VIII. Genus or Buhr i Suree,ŭ بحر سریع and 2d ſpecies named *mŏŏſuddus mutwee mukſoof*, as the two laſt occur among the names of the feet uſed here, ſee page 266 and the Table.

On Claſs XIII. without giving any example here, I may add, that in the Hindooſtanee among many others, the following Poems have appeared in this meaſure, viz. The *Surufraz-namu* by *Hadiq*; the *Saqee-namu* by *Durdmund*; the loves of *Kula* and *Kamroop*; with the charming Fairy-tale in the *Muſnuwee* by *Meer Huſun*. See pages 267 and 269.

It would require a volume to enumerate and deſcribe the infinite varieties of verſe that occur in the Perſian and Hindooſtanee authors, ſuffice it to ſay, that we have here given fifteen kinds, with their various ſpecies, as in this ſummary of the whole.

I.	21	
II.	9	
III.	21	
IV.	8	
V.	8	
VI.	2	
VII.	6	
VIII.	2	
IX.	1	
X.	4	
XI.	6	
XII.	1	
XIII.	9	
XIV.	7	
XV.	1	106
Common to them all		24
		130

The laſt have been already noticed in pages 265, &c. and it would be endleſs to enter upon them now, as their number is made by *Syfee*, to be no leſs than ten thouſand, few of which can be of much uſe to the learner of this or the Perſian languages. I have purpoſely omitted the *Pingul* or verſification of the true Hinduwee called B,hak,ha, as this in fact would have led us into a new labyrinth and dialect entirely, for which I muſt refer the reader to the *Tŏhfut ool Hind*, where he will find a full and tolerably accurate account of the ſubject in queſtion.

In the *Rekhtu*, as in the poetry of other nations, are many licences, of which the Poets conſequently take advantage, by adding or omitting a letter, by making one naturally ſhort, long, or vice verſa; and by ſubſtituting one for another, ſuch as *a*, for *u*, *i*, for *ee*, or *y*, *n̈*, for *n*, &c. as already obſerved in page 263, whence rat*u* for *rat*, oo,hay*a*, for *oo,ha,e,a*, kŏ for *ko*, balee*n̈* for *baleen*, ki,a for *ke,a*, hi for *hy*, with others noted

noted by Italics in pages 268, &c. and the licence, in Souda. " Jeed,hur hilen dø ubroo *ood*,hur numaz kurna:" Where ever two eyebrows move, prayers may be ſaid there. [*s*] Such are never conſidered as vitious, becauſe the beſt poets ſeem to adopt them on all occaſions, and indeed I queſtion whether they could manage their verſification well, if they had not a great deal of latitude in this way. For the words *couplet*, *ſtanza*, *verſe*, *fragment*, &c. ſee the Dictionary and Appendix, in which they have all been inſerted. The opening diſtich of a poem is called *Mutlu*, مطلع and is commonly in rhyme, though the ſubſequent lines be ſo only alternately: When the firſt four lines rhyme in this way, the ſecond couplet is named *Hŏŏſun mutlu* حسن مطلع and the poem goes on to the end; with alternate rhymes, while the intermediate verſes have none, as in the following ſtanza, which I have placed in the manner that verſes are written in the Rekhtu.

" How ſtill and peaceful is the *grave!*—that ſilent bed how *bleſt!*"
" The wicked there from troubling *ceaſe*,—and there the weary *reſt*."

The laſt couplet is termed *Muqtu* مقطع which differs from the reſt only in preſerving a very childiſh conceit by expreſſing the Author's Poetic agnomen, here termed *tukhullŏŏs* تخلص

Deewan means a collection of odes, elegies, and ſhort poems of various kinds whoſe couplets muſt terminate ſucceſſively with the ſeveral letters of the alphabet, till the whole are expended: Thus 6 or 8 *odes*, ſhall end agreeably to the rule adopted by the Hindooſtanee Poets with ا A, more or leſs with ب B, and ſo on with ت T. &c. to the end.

This abſurd affectation cramps their muſe ſo much, that they have often been obliged to eke the lines out, with an additional word which has a very diſagreeable monotonous effect, and in great meaſure reſembles our *o*, *ye*, *me*, *Sir*, &c. ſo uſeful in ſome ſpecies of verſe, or the *us* below.

" What terrible tempeſts aſſail *us*.—And mountainous billows affright,
" Nor power nor wealth can avail *us*,—But ſkilful induſtry ſteers right."

And we have an example of *me*, in the following Scottiſh ſong:

" The next time I gang oer the moor,—She ſhall a lover find *me*;
" And that my faith is firm and pure,—Tho' I left her behind *me*."

It is thus they are ſupplied with the whole ſeries of letters, becauſe like the verſes above, *us*, would furniſh the termination *s*, though the rhyme itſelf really

[*s*] Of which we have another inſtance in page 254, *eed,hur*, for *id,hur*, from Qoodrut.

end

end in *ail*, and *Sir*, for the ſame reaſon, placed after the conſonous words of any ſtanza, might eaſily complete a number of odes in *r*. Such ſyllabic additions or feet, form what is denominated the *rudeef* ردیف like the *ka*, below; while the real rhyme or *qafee,u* قافیہ entirely depends on other vocables more or leſs conſonant with each other, as the following from Souda.

Damun ſuba nu ch,hoo ſuke jis ſhuh *ſuwar* ka — دامن صبا نچہو سکي جس شہسوار کا

Puhoñ che kub ooſko hat,h humare *ghŏŏbar* ka. — پہونچي کب اوسکو ہاتہہ ہماري غبار کا

in which, being the *Mutlu* of an ode, the lines rhyme together; but this does not happen in the next—

Mouj i nuſeem aj hy aloodu gurd ſe — موج نسیم آج ہي آلودہ گردسي

Dil khak hoge,a hy kiſee be *qurar* ka. — دل خاک ہو گیا ہي کسي بیقرار کا

nor in the *Muqtu* here, which follows:

Souda ſhurab i eſhq nu kuhte t,he hum nu pee — سودا شراب عشق نکہتي تہي ہم نپي

K,heeñ cha nu too ne durd i ſur oos kee *khŏŏmar* ka. — کینچا نتو نہي دردسر اوسکي خمار کا

and in this the Poet Mirza Mŏŏhummud Rufee,u's *tukhullŏŏs*, or poetic ſurname *Souda*, (which ſignifies, *paſſion*, *love*, *madneſs*, &c.) neceſſarily occurs. Where ſtanzas have five verſes or when a tetraſtich *Rŏŏba,ee* [*t*] is accompanied with a chorus, or returning line, they are called *Mŏŏkhummus* مخمس of which we have

[*t*] And more properly *Mŏŏrubbu* مربع as this is applicable to any ſtanza of four verſes, whereas *Rŏŏba,ee*, beſides the ſpecification in page 265, ſeems reſtricted to ſuch as chime in the 1ſt, 2d, and 4th lines only, with the mere rhyme of which the 3d has no coincidence whatever. The *Murſee,u* مرثیہ or elegy appears frequently in tetraſtichs, where the three firſt lines end alike, while the fourth rhymes with the ſame line in the next ſtanza or *bund* بند as may be ſeen in the whole of *Miſkeen's* poem, the firſt (in page 126) excepted, as it is the *Mutlu*, and conſequently rhymes throughout that ſtanza, q. v. and alſo the cloſe or *Muqtu*, at the end of the preſent Section. Souda has an elegy "Yaro sŏŏno to khaliq ukbur ke waſte," and *Tuqee*, another "Joko,ee ghum i ſhuppeer mŏhibbon ko sŏŏna de" of a like nature; while on the contrary one written by *Ihſan*, has a *Mŏŏſuddus* or 6 lines in each ſtanza, the 4 firſt, and the two laſt of which rhyme ſeparately among themſelves: of this we have an example from *Mulool* alſo in page 220. It is rather ſingular, that the Indian Mŏŏſulmans have almoſt entirely devoted all their *Murſee,us* to the ſufferings of their favourite Mŏŏrtuza *Ulee* and his unhappy family, ſo much ſo, that they would deem it a ſpecies of ſacrilege to compoſe ſuch verſes upon any other perſon's death or misfortunes: In fact the veneration for *Ulee* is ſo great and prevalent in many parts of Hindooſtan, as to be little ſhort of downright idolatry, attended with a zeal and enthuſiaſm, which properly managed might prove highly propitious to the views that any daring and artful Chief under the patronage and banners of *Ulee* as a rallying or centre point, may yet adopt of innovating upon the religion, or of invading the poſſeſſions of others in this country; in which a reformed faith confined to pure Deiſm, with *Ulee* as their choſen and grand interceſſor would find innumerable proſelytes heated by a religious fury, and conſequently fit for the boldeſt interpriſes.

an example in this beautiful ode or *parody* (here named *tuzmeen*,) of *Yuqeen's* celebrated poem, by *Souda.*

Is jeene ſe bihtur hy ub mout pu dil *dh*uree	اس جينے سے بہتر ہي اب موت پہ دل دہر ئي
Jul bŏŏj,hee,e kuheeñ jakur ya ḏoob kuheeñ *muree*	جل بجھئي کہين جا کر يا ڈوب کہين مر ئي
Kis tour kuteñ rateñ kis turuh ſe din *bh*uree	کس طور کٹين راتاں کس طرح سے دن بہر ئي
Kŏŏch,h bun nuheeñ atee hy hyran hoon ke,a *kuree*	کچھہ بن نہين آتي ہي حيران ہون کيا کر ئي
Ke,a kam kee,a dil ne deewane ko ke,a kuhee,e.	کيا کام کيا دل نے ديوانے کو کيا کہئي

It will be better for me reſolutely to embrace death, than to lead ſuch a life, let me depart and periſh in the flames, or drown myſelf ſomewhere; for how ſhall I paſs the cheerleſs night, or where can I ſpend my lonely days: Alas! what muſt I diſtracted do, when there is no end of my woes.—Oh my ſoul, what haſt thou done? but why do I reaſon with a frantic mind?

In this and ſimilar poems, a full ſcope ſeems to be given to the metrical part of them, as ſeveral of the ſtanzas rhyme like the preſent, ſome have the *rudeef*, of unequal quantity with the others, and in ſhort little regularity is obſerved through the whole of this ode, except that all the ſtanzas have the ſame burden or chorus line, and like the one now quoted, they belong to the 6th ſpecies of genus I. *Buhr i Huzij*, as in page 268, q. v. When the ſtanza conſiſts of three couplets, or ſix hemiſtichs, it is then termed *Mŏŏſuddus* مسدس which and the aftermentioned *Mŏŏſummun*, have the connection with the ſame words already explained in page 264, of numerical affinity, but in the firſt inſtance as applicable to feet, and in this to hemiſtichs only. Where lines have a few words added to them as in Dean Swift's,

"You ſeem to praiſe to make amends—And yet before your ſtanza ends,
"*You ſtout me.*"

This ſpecies of ode has the name of *Mŏŏſtuzad* مستزاد, and is met with in *Wulee*, though the coincidence is not very exact.

Hy nuqſh kuťaree ka tere jame ke oopur—*a,e Hind ke banke.* Conſult his *Deewan* for this, and others of the ſame kind. *Turjee-bund* ترجيع بند is applicable to thoſe poems that have a ſort of chorus or returning line repeated at conſiderably longer intervals than in the *Mŏŏkhummus* quoted above. *Qitubund* قطع بند is uſed for the couplet that ſuſpends the ſenſe of one part to the *ſubſequent lines* of the poem, like this, "Souda jo kub,hoo goſh ſe himmut ke ſŏŏne too—Muzmoon yihee hy jurus i dil kee fighan ka." and which are "*Huſtee ſe*, &c. in page 81, q. v.

Mŏŏſullus

Mŏŏſullus مثلث may occaſionally be found applied to ſtanzas of three lines each, and when a fourth from any other poet is added, the whole is termed of courſe *Mŏŏrubbu.* *Mŏŏſummun* مثمن a ſtanza of eight lines has often three rhyming couplets followed by one generally borrowed from another author, but with a different ending, and ſometimes in a foreign language like this, " Ya illahee myn̆ kuhoon̆ kis ſitee upna uhwal," which ſee in Souda. *Muſnuwee* مثنوي we may juſtly conſider as rhyming verſe, but which equally applies to Heroic, Lyric, Hudibraſtic, or Doggerel, where every diſtich rhymes in regular ſucceſſion, and is conſequently adapted occaſionally to the various purpoſes of each, being at the ſame time ſometimes in one meaſure, and at other times in another, as already obſerved in page 269, though the true heroic rhymes certainly occur oftener in the *Buhr i Huzij* بحر هزج or Iſt Claſs, *Buhr i Rumul* بحر رمل or III. and *Buhr i Mŏŏtuqarib* or XIII. than in the reſt. The *Quſeedu* قصيده *Ghuzul* غزل and *Qitu* قطع are all varieties of the ode, the firſt is longer, more various and ſolemn than the others, often reſembling a hymn or monody, though occaſionally uſed for ſatirical compoſitions alſo, the next ſeems the true ode, and the laſt a fragment, or very irregular ſpecies of the ſame, that may with propriety be named a *Rhapſody*: A term perhaps applicable alſo to many of the *Rŏŏbaee.*

As moſt of theſe lyric poems are ſet to muſick, and ſung by the Indian muſicians, dancers, &c. at the ſplendid entertainments of the Eaſt, I may here obſerve, that the chorus line, " Kea kam keea dil ne deewane ko kea kuheee" before quoted, belongs to one of the odes or ſongs exhibited lately by Mr. Bird, in his meritorious attempt to illuſtrate the preſent ſtate of this divine art in Hindooſtan, whoſe votaries ſhould therefore conſult his uſeful work for information on the ſubject in queſtion, which though intimately connected with this part of our labours, cannot be attended to here, were I even able to treat of it at all to my own ſatisfaction; I ſhall nevertheleſs add, that whatever progreſs the ancient Indians may have made in this ſcience, the moderns ſeem in their vocal and inſtrumental performances, generally to ſacrifice the charms of melodious harmony " to the natural expreſſion of ſtrong paſſions"; but whether this ſhould be really conſidered as an excellence or defect, muſt be left to the deciſion of thoſe who are qualified to judge, with more propriety than I poſſibly can. The Mŏŏſulman performers called *Kulawunt*, *Quwwal*, *Dhaŕee*, &c. not

not only ſet the Perſian and Rekhtu *ghuzul*, ode, *murſeeu*, elegy, *ŧuppa*, a glee, *kheal*, a catch, *qoul*, an air, *turanu*, a ſymphony, to muſick; but the Hinduwee (*dhŏŏrpud*, *geet*, *kuřka*, &c.) ſongs alſo, being chiefly guided in the modulation of all theſe by the Sunſkrit *Rag* and *Ragnee*, which may be conſidered as primary and ſubordinate modes or tunes, whereon the whole muſical ſyſtem of India ſeems to have been originally founded, and which has been in great meaſure adopted by the Mŏŏſulmans alſo; I ſhall therefore ſubjoin a table of their names with ſome curious deſcriptive particulars concerning them, as they ſtand in the popular tranſlations of the *Ragmala*, an allegorical ſyſtem or ſeries of muſical modes, as follows.

Rag. راگ	*Ragnee.* راگني	*Deſcription, Time and Seaſon.*	*Pŏŏtr.* پتر
I. *Bhyroň.* بهيرون	*Bhyruwee.* بهيروي	Time the morning; Seaſon, autumn. Figure, a beautiful damſel with lovely countenance, fine eyes, flowing hair, complexion orient, form delicate; the drapery ſcarlet above and white downwards, with a garland of *chumpa* flowers round her neck. She is ſeated on the pinnacle of a hill among full blown lillies, worſhipping the noted ſymbol of Muhade,o (Jupiter Genitor) in his generative capacity, and chaunts a love ſong which ſhe alſo accompanies with the Cymbal.	*Hurkhu.* هرکهو
Muſt be ſung at the dawn of the day in the autumnal ſeaſon only, and is repreſented in the *Ragmala* under the figure of *Muhade,o* or Olympian Jove. His face is comely, but covered with aſhes, and long lank matted hair is ſeen falling down from his head, whence the *Gunga* flows, and this *Rag* or muſical demi-god iſſues from the Deity's mouth, who holds a trident in his hand, and has a bull by his ſide, with other emblems of divinity familiar to the Hindoos.	*Byraree.* بيراري	Time, towards the evening; ſeaſon as above. Figure, a handſome nymph, with fragrant ebon locks, and bracelets on her arms, ambroſial flowers adorning her ears, while ſhe ſeems in ſportive dalliance with her ſwain, or according to others, is employed in fanning flies from his face.	*Tiluk.* تلک
		Seaſon and Time as in *Bhyruwee*, whom the preſent Ragnee reſembles greatly in beauty and perſon, but her veſture is wholly yellow, and ſhe has moreover ſtreaks of ſaffron on different parts of her body, and is like *Byraree* toying with her lover.	*Pooree,a.* پوريا
	Mudhmadh. مدهماده	See *Byraree*; a beauteous female cloathed in red garments and armed with a trident, her ears are ornamented with the noon flowers, and ſhe appears enraged while ſhe ſits complaining of and expecting her ſweetheart, at the ſame time ſhe runs over her roſary in honour of *Muhade,o*.	*Madho.* مادهو
	Sindhuwee. سندهوي	Like the laſt as to time and ſeaſon, with charming features, obſcured however, by aſhes rubbed over the face like a *Jognee* or female mendicant. Her hair is in matted treſſes tucked up on the head like a ſmall coil. In the left hand ſhe holds a trident, and in the right the water lilly, her drapery is of a ſaffron colour, and her body is marked with ſtripes of ſandal wood, on the forehead ſhe has a line of muſk.	*Sooho.* سوهو
	Bungal. بنگال		*Bulneh.* بلنيه
			Mudh. مده
			Punchum. پنچم

Which have all their appropriated ſeaſons as follows:— He has attached to him the five following Nymphs, or— And produce the accompanying offſpring, or—

Rag. راگ	*Ragnee.* راگنی	*Description, Time and Season.*	*Poŏŏr.* پور
II. *Malkous.* مالکوس	*Toŏree.* توڑی	The forenoon, 2d winter, a fair and gentle maid; drapery violet and white, her body covered with streaks of saffron and camphor. She is represented singing and playing on the *Been* or Indian Lyre, upon a verdant plain, where the wild deer are so delighted and captivated with the melodious harmony of her voice and lute, as to stand with heads declined all listening by. [v]	*Maroo.* مارو
Is adapted to the 2d winter, and the last watch of the night: It proceeds either from the mouth of Muhadeo or *Kanh* the Indian Apollo. The figure is a robust florid stately man, cloathed in blue garments, armed with a club and glorying in the vigour of his youth. His neck is adorned with a string of pearls or human skulls, and he seems in dalliance and gambols with a number of damsels.	*Gouree.* گوری	Time, late in the afternoon; season as above. Figure, a mellow girl, who is a charming brunette, elegantly shaped and with the sweetest voice. She appears dressed in white robes, has pendants and mangoe blossoms in her ears, Her voice is supposed to faulter from the juice of the grape, while singing wanton airs of love and wine, till at last she is unable to proceed with her song.	*Mewaŭr.* میواڑ
	Goŏŏnkulee. گونکلی	The dawn of day in the 2d winter. Figure, a woman, who in the absence of her lover has by her wailing and mourning reduced herself to a very emaciated state. She is constantly weeping, and with dishevelled hair sits reclined brooding in anguish over her forlorn condition, at the foot of a *Kudum* or *ball-flower* tree.	*Bui huns.* ہنس
	Khumb,hawutee. کھنبہاوتی	After midnight, and in the 2d winter also. Figure, a graceful airy wench, and with a delightful voice; she is supposed to be joyfully employed night and day singing, dancing and playing on musical instruments. Drapery, green above and scarlet downwards, her body is covered with the richest jewels, and her forehead is ornamented with a perpendicular streak.	*Purbul.* پربل
			Chundruk. چندرک
			Nund. نند
	Kŏkubu. ککب	Time and Season nearly as above. Figure, a luscious plump lady, with wanton glances, having just left her bed-fellow, which is perceptible from her manner and appearance. Her garments are partly rent, and the garland of flowers seems so far discomposed, that many of them have been torn off.—The langour and suffusion of her eyes too plainly indicate the vigils of the by gone night, the fond remembrance of which however, spreads a glow of pleasure over her bewitching face.	*Bhurwŭr.* بھرو *Khokhur.* کھکھر

[v] Surely, no *Caledonian* can peruse this, without recalling to his mind, a parallel image, in these innocent pastoral lays of his own native Plains:

" He tun'd his pipe and reed sae sweet;—The flocks stood listening by:
" E'en the dull cattle stood and gaz'd,—Charmed with his melody."

And without remarking the general coincidence of such charming strains.—

" O the broom the bonny bonny broom;—The broom of Cowden knows:
" I wish I were with my dear swain,—With his pipe and my ewes."

with

Rag. راگ	*Ragnee.* راگنی	*Deſcription, Time and Seaſon.*	*Poötr.* پتر
III. *Hindol.* ہندول Intended for the gay ſeaſon of ſpring, and in the morning. He is ſaid to have emanated from the body or navel of *Brubma*, and ſeems a very comely youth of radiant ſunny hue: He is ſeated in a ſwing with his lovely nymphs, who gently move it, & paſs the time with him in merriment and wanton dalliance; ſinging & playing on muſical inſtruments love ſongs to pleaſe him, with which he is highly delighted, and returns their careſſes with an ardour that the united charms of beauty and muſick muſt naturally excite.	*Ramkulee* رام کلي	Seaſon the ſpring; Time the dawn of day. Figure, a captivating female, radiant complexion, dreſs cerulean, and ſtuded with jewels, a longitudinal line of muſk divides her brow, and ſhe ſits in fond expectation of her ſwain, who falls at her feet, and implores forgiveneſs of the infidelity he has been guilty of during the night, for which ſhe taxes him, and will not be appeaſed by his ſubmiſſion Period as above, only the day is ſuppoſed to be well advanced, including all that portion we call morning. A fair Amazon, aſpect fierce and body crinigerous, with a drawn ſword in her hand; her arms and breaſt are like thoſe of wreſtlers covered with aſhes, while ſhe ſeems to cruſh her enemies by the muſcular ſtrength of thoſe parts alone. The admirer of this virago appears rivetted to her ſide, but more from the terrour of her power to puniſh, than any charm ſhe has wherewithal to pleaſe. In the *Ragmala*, this *Ragnee* is repreſented as an adept in all the gymnaſtic exerciſes.	*Chundribimb.* چندربمب
	Deſakh. دیساکھ	Seaſon, &c. much as before. An amiable damſel, blooming as a roſe and fairer than a lilly, delicately formed and features the moſt pleaſing, which have every advantage from a profuſion of rich ornaments, and a ſcarlet habit. Her neck is moreover adorned with a garland of fragrant flowers.	*Mungul.* منگل
	Lulit. للت	In Time, &c. like *Deſakh*. A jetty maid, of ſlender make and dreſſed in crimſon, at the ſame time ſet off with jewels, &c. ſhe is ſeated on the ſpot of aſſignation, expecting the arrival of her gallant there.	*Sobha.* سوبہا
	Bilawul. بلاول	Seaſon as before, time midnight. A forlorn deſerted love-ſick laſs. diſtracted by the abſence of her lover, which ſhe bitterly bewails in dreary ſolitude. The flowery garland ſuſpended over her heaving boſom, appears withered and parched by the ardency of her paſſion, which has already made her the wretched prey of pining grief.	*Anund.* آنند
	Puřmunjuree. پرمنجري		*Binod.* بنود
			Purdhun. پردہن
			Goura. گورا
			Bibhas. ببہاس

Which have all their appropriated ſeaſons as follows: He has attached to him the five following Nymphs, or and produce the accompanying offſpring, or

with the ardent feelings that actuate ſeveral of the damſels of Hind, as repreſented in the text above: Nor can the genuine ſons of *Scotia* with indifference learn, that their own free bleak heaths and lowly broom, have cheriſhed a ſweeter, nobler, more natural ſtyle of muſick, than ever pervaded the fertile, ſpendid, and umbrageous regions of India: In which no gorgeous trappings of theological allegory, can ever exalt this ſcience ſo high, as the captivating ſimplicity and wildneſs of the *Scottiſh* notes and ſongs have evidently done.

Rag. راگ	*Ragnee.* راگني	*Deſcription, Time and Seaſon.*	*Pŏŏtr.* پتر
IV. *Deepuk* دیپک	*Deſee.* دیسي	The ſummer, in the forenoon. A handſome woman, ruddy complexion, and cloathed in green robes, ornamented with precious ſtones, &c. the warmth of whoſe youth and the impetuoſity of whoſe deſires impel her to approach the couch of her ſweetheart, who is thus challenged by her fond advances to an immediate proof of his ability to give her ample ſatisfaction and juſtice.	*Kŏŏntul.* کنتل
To be ſung in the hot weather or ſummer, and exactly at noon. He is the offſpring of the ſun, and repreſented of a flame or orange colour, with crimſon garments, and a ſtring of large pearls round his neck, riding upon a furious elephant, and attended by many females. Others deſcribe him as extinguiſhing a taper, and darkening his appartments, that the prying eye of curioſity may not put him to the bluſh, by witneſſing his amours with his train of attendants.	*Kamŏd.* کامود	Time, &c. much as before. A graceful female, orient colour, drapery above white, down wards red, and ſo inflamed with love, that ſhe ſits weeping and diſtracted on the plain, waiting dejectedly the arrival of her ſwain, whoſe long abſence keeps her in dread and ſuſpence for his return	*Kumul.* کمل
	Nut. نٹ	Afternoon, ſeaſon as above. A roſy youthful nymph adorned with jewels, and mounted on a ſteed in a riding habit, with a drawn ſword in the field of battle, where ſhe hews her foes down on every ſide of her, like another *Camilla*.	*Kuling.* کلنگ
	Kidara. کدارا	Seaſon ſummer, Time midnight. Figure, a mendicant, with long matted hair, and cloathed in pink coloured garments, with a ſnake entwined in his hair, from which the Gunga ſprings—a creſcent adorns his brow, and he ſits with cloſed eyes while he worſhips Muhadeo with profound reverence and reſpect [u].	*Chumpuk.* چمپک
	Kanhŏ'a. کانہڑا OR *Kurnatee.* کرناٹی	Time the evening. A handſome fair man, with a line of camphor down his forehead — He carries a ſword in his right hand, and with the left extracts the tooth of an Elephant, which he alſo preſerves in his hand — a bard ſtands before him repeating his praiſes.	*Koŏsŏŏmbh* کسنبھ
			Ram. رام
			Lŭhil. لہل
			Himal. ہمال

[u] It is not eaſy to account for the introduction of this and other male figures here, unleſs it has happened from ſome jumble or confuſion of the various ſyſtems of muſick, known to the Hindoos, with each other, by *Mirza Khan*, whom I have followed, or the *Brahmuns* who inſtructed him. So it is, however, in the copy of the *Tohfut ool Hind* in my poſſeſſion, which ſeems accurate enough for conveying the popular notions and ideas of the Hindoo muſick, as I muſt leave the taſk of a learned and ſcientific detail of this heavenly art to thoſe who are verſed in it and the *Sunſkrit* language: A knowledge that has hitherto been almoſt entirely confined to the facerdotal order, whoſe manner of pronouncing the ſeveral names of the *Rags* and *Ragnees* even, is ſo different from the common uſage of the Hindooſtanee dialects, that neither a *Mŏŏſulman* nor *lay Hindoo* could well underſtand them, I have therefore adhered in this reſpect to the general and current pronunciation of India, which will account for its not proving orthodox *Sunſkrit*. The reader of taſte and curioſity in oriental literature may in the mean time peruſe a luminous and

Rag. راگ	*Ragnee.* راگني	*Deſcription, Time and Seaſon.*	*Poötr.* پوتر
V. *Sreerag.* سري راگ	*Malſuree.* مالسري	Seaſon winter, time the forenoon. A roſy dame, fine perſon and cl[illegible] yellow, diverting herſelf apart from [illegible]d under the ſhade of a mangoe grove, alo[illegible] with a merry groupe of her female companions.	*Sindho.* سندهو
Reſtricted to the winter's afternoon. He proceeds from the womb of the earth, and is a florid graceful man, cloathed in white, or as ſome ſay red, and adorned with a necklace of amethyſt and falſe diamonds. He holds the lotos flower in his hand, while ſeated on a ſplendid throne before which the muſicians are ſinging ſongs to amuſe him.	*Marwa.* ماروا	Towards evening, in the above ſeaſon. A maid decked out in gorgeous apparel, with a garland of flowers round her neck, and ſitting at the appointed rendezvous, fondly expecting her paramour, on whoſe account the doors are properly ſecured, to obviate future interruption.	*Maloo.* مالو
	Dhunaſree. دهناسري	Time, the forenoon. A lovelorn female in red apparel, who is quite caſt down with the pain of ſeparation from her beloved, and weeps alone under the *Moulſuree* tree.	*Gound* گوند
	Buſunt. بسنت	As before—as alſo on the ſpring feaſt called *buſunt*. A freſh ruddy graceful male, dreſſed in ſcarlet, with a crown of Peacock's feathers on his head, and ſome mangoe bloſſoms in his hand, and intoxicated with the vigour [illegible] youth. A garland of flowers is ſu[illegible] his neck and he appears ſporting [illegible] among ſinging and dancing girls: in his left hand he holds a *pan* of beetle, while he pla[illegible] [illegible]e or lyre, ſurrounded with his nymphs, dancing and ſinging with mirth and glee in the midſt of them, reſembling in theſe reſpects *Kriſhoon*, or the *Indian Apollo*.	*Goonſagur.* گن ساگر
		[illegible]me, &c. as above. A dark coloured delicate damſel, with white veſtments, and her body ſtreaked with camphore, with the legs and arms entwined by ſeveral large ſnakes: Her long hair is formed like a turban on her head, ſhe is ſeated in the water, on a plain at the top of a mountain, or according to others, quite naked, except the parts that ſhe covers like mother Eve with an apron of leaves.	*Koombh.* کنبهه
			Gumbheer. گنبهير
			Sunkur. سنکر
	Uſawuree. اساوري		*Bihagŕa.* بهاگڑا

Which have all their appropriated ſeaſons as follows:— He has attached to him the five following Nymphs, or— And produce companying offſpring, or.—

and elegant treatiſe on the preſent ſubject, in the 3d volume of the Aſiatic Reſearches, by a Man whoſe loſs he will with me for ever deplore, but who, it is to be hoped, has left a ſpirit in this country, that (like the harp of Oſſian, among the wilds of Morven,) will for ages preſerve by emulation, enquiry, and improvement his dying notes on the banks of the *Gunga*, and in the groves of *Hindooſtan*. The treatiſe before referred to, is thus cloſed by the late Sir William Jones. "I muſt now *with reluctance* bid farewell to a ſubject, which I *deſpair* of having leiſure to reſume." Alas! the inexorable tyrant death, whom neither muſick nor genius can move, has too ſoon taught us to conceive ſomething prophetick in the above apprehenſion, and on ſuch an occaſion, we cannot help lamenting that deſtiny, which has cruelly converted the foſtering cradle of Sir William's early and merited fame, to a dreary, cold, and premature tomb. Religion may and does teach all of us reſignation to the divine will, but where is the mortal who can without a ſigh, reſign worth and learning in the vigour of manhood to the ſile[illegible]ve? Let us now cloſe this ſad digreſſion, with a fervent wiſh, that the aſhes of our *Britiſh Pundit* may yet Phœnix-like produce a ſucceſſour in India, worthy of the great name he bore.

Rag. راگ	*Ragnee.* راگنی	*Deſcription, Time and Seaſon.*	*Pöötr.* پتر
VI. *Megh.* میگھ	*Tunk.* ٹنک	Seaſon, the rains, Time midnight. Figure, a maſs diſtracted by the abſence of her favoured lad; ſhe is ſpreading for herſelf a bed of lotos leaves, that their cool verdure may aſſuage the pain of diſappointment, but on which ſhe ſeems nevertheleſs toſſed and tormented with the pangs of love.	*Jalundhur.* جالندھر
	Mular. ملار	As before. A beauteous maid, but who from the departure of her ſwain, has become feeble and wan with ſorrow: She is adorned with ornaments formed by the jeſſamine flowers, and ſits weeping and wailing in a ſolitary corner, while ſhe tunes a plaintive air on the lute, in fond remembrance of her lover.	*Sarung.* سارنگ
	Goojree, گوجری	Time the morning, and ſeaſon as above. A bewitching damſel, ſlender waiſted, with a harmonious voice and ſkilled in ſong. Drapery above ornaments and ſcarlet downwards, ſtudded with many jewels.	*Nutnaraen.* نٹ نارائن
	Bhopalee. بھوپالی	Evening, in the rainy ſeaſon. A lovely roſy female, in white clothes, whoſe body is ſtreaked with ſaffron: She has a garland of flowers round her neck, and richly covered with rich ornaments, leans upon a pipe, the heart, round whoſe neck ſhe has amorouſly caſt her fair arm; her hands, &c. are painted or tinged with the *hina*, and ſhe appears entirely occupied in the enjoyment of pleaſure and delight.	*Sungrah hurun.* سنگرا ہرن
		Time, the laſt watch of the night, Seaſon as the reſt. A charming fair woman, with a fine jetty mole on her face, which is oval, her breaſts rival the pomgranate in beauty, and her ſkin the lilly's hue: Her teeth are elegantly formed, and ſhe wears a ſtring of pearls round her neck, her body is ornamented with fragrant *ſundul* and rich jewels, and alſo painted with the well-known *hina*. She is ſporting with her paramour, and exerting all her blandiſhments upon him.	*Kullee an.* کلیان
			Gujdhur. گجدھر
			Gundhar. گندھار
	Deſkar. دیسکار		*Suhana.* سہانا

He has attached to him the five following Nymphs, or——Which have all their appropriated ſeaſons, as follows:——And produce the accompanying offſpring, or——

The wet or rainy ſeaſon, and in the laſt watch of the night, before the firſt dawn of day. He is ſaid by ſome to proceed from the head of *Bruhma* and by others from the ſky. His figure is ſeemly, but of a dark complexion, and his long hair is gathered into a knot, which he wears tucked up behind. His hand is armed with a Sword.

The above is an *eaſy tranſlation* from the *Tohfut ool Hind* of the *Mut* or muſical ſyſtem, according to *Hunooman*; there are ſeveral others in that learned and curious work, but as *Mirza Khan* did not conſider them important enough for a full explanation, I do not conceive they merit inſertion or notice here, farther than to enumerate them thus, *Söömeshöör*, *Bhurt*, *Hunooman*, *Parbutee*, *Söörſutee*, *Döörga*, *Wayu*, *Ses*, *Narud*, *Kulinath*, *Töömbur*, *Kuſhp*, *Sardool*, *Kouhul*, *Uſwatar*, *Haha*, *Hoohoo*, *Rawun*, *Diſha*, *Urjoon*, to theſe add *mut*, ſyſtem, ſo *Bhurt-mut*, &c. On this head the ſcholar may look back to note (*u*) in page 279, for all the information I can afford upon it, or he may conſult the work itſelf that I have juſt mentioned.

The following free verſion of an Ode from Souda, was inſerted in the Aſiatick Miſcellany [illegible] very incorrectly that I have judged it neceſſary to introduce the [illegible] or occaſional examples in the courſe of this Grammar, where it will be [illegible] ely exhibited with a literal tranſlation to each couplet thus—

Diſtichs. *Pages.*

I. II. III. IV. V. VI. and VII. will be found ſucceſſively in 39. —. —. 122. 270. 246. 134. q. v.

I.

Like the roſe, deareſt maid, if thou wantonly ſhow;
Each charm which thoſe bluſhes betray,
To thy boſom, from flowers wont the nightingale go?
And there, his fond heart give away.

II.

At the dawn, ſee! my fair [illegible] banquet renew;
Hark! Philomel ſings from the grove;
"Fly ye zephyrs and waſh with the pureſt dew,
"Yon bloſſoming cups for my love.

III.

Not a grape can I find in this vineyard below,
With one drop of celeſtial wine.
Nay the heart which I have, is ſo ſoured with woe;
I wiſh it had never been mine.

IV.

Why thus peeviſhly threat, "[illegible] you well, I go hence"
My faireſt—at once diſappear;
The morn's wretchedneſs now, is leſs fell than ſuſpence;
Whoſe train, are hope, paſſion and fear.

V.

That meek ſilence becomes thee we dare not deny,
Yet ſtill may the Fair ſympathiſe:
Surely none of the ſex, can mute, ſullen, ſtand by
Her lover, when cloſing his *eyes*.

VI.

[w] Wo is me! what dire anguiſh this boſom aſſails?
Dry fountains!— with tears flow amain,
Ere my heart like thoſe orbs toſſed on waves before gales,
Burſts hapleſs a bubble of pain.

VII.

Has not Souda one friend that will kindly enjoin;
"Go viſit thy goddeſs to night,
"And waſh every ſorrow away, on her ſhrine,
"With floods thou wilt ſhed in her ſight.

[w] In the former verſion theſe lines run ſo.

VI.

Ah! remark how much *mine* are immerſed in tears
Like dew-loaded bloſſoms of morn:
As a cloud before gales diſuniting appears,
My heart is diſtracted and torn.

Which was owing partly to an [illegible] meaſure to my not underſtanding the original ſo well as I do now: The [illegible] page 246, and can thence judge how far I have done it juſtice above. It was my intention [illegible] the Grammar to give the remaining verſes of *Souda's* ſatire on *Shekhjee*, but as the Bank is now likely to ſwell beyond all bounds, the learner can have recourſe to the author's collection or *Dewan* for that Poem, in which he admirably expoſes the folly and conſequences of uniting age with youth in the holy bands of matrimony. The ſtyle and deſign will be evident enough by referring to the ſtanzas given in page 54, q. v.

The

The Scholar will not perhaps be diſpleaſed with a ſpecimen of his own language, rendered into the Hindooſtanee proſe, as he will thus perceive how far the two idioms differ in theſe examples of the beautiful ſoliloquies that the immortal Shakeſpeare puts in the mouths of the famous Cardinal Wolſey and Prince Hamlet; both of which I have tranſlated into the polite dialect, as literally as was conſiſtent with perſpicuity, and the ideas of the natives on ſuch ſubjects; at the ſame time avoiding as far as I could all difficult uncommon words that might look more like pedantry than judgment. From the evident inferiority and flatneſs of the tranſlations, the reader will at once ſee how difficult it often is to preſerve the beauty and ſpirit of an original, and may thus reconcile the inſipidity of many examples throughout the preſent work from the Hindooſtanee in Engliſh, with conſiderable elegance and merit in the former language.

Farewell, a long farewell, to all my greatneſs!
This is the ſtate of man; To day he puts forth
The tender leaves of hope, to-morrow bloſſoms,
And bears his bluſhing honours thick upon him:
The third day, comes a froſt, a killing froſt;
And—when he thinks, good eaſy man, full ſurely
His greatneſs is a-ripening—nips his root,
And then he falls, as I do. I have ventur'd,
Like little wanton boys that ſwim on bladders,
Theſe many ſummers in a ſea of glory;
But far beyond my depth; my high blown pride
At length broke under me, and now has left me,
Weary, and old with ſervice, to the mercy
Of a rude ſtream, that muſt for ever hide me.
Vain pomp and glory of this world, I hate ye,
I feel my heart new opened. O, how wretched
Is that poor man, that hangs on princes favours!
There is, betwixt that ſmile we would aſpire to,
That ſweet aſpect of Princes, and our ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again.

Khŏŏſha a,e ŏmdugee le ub ek mŏŏddut khŏŏſh ruhee,o. Yihee inſan kee halut hy, je,o ñ ũrukht aj mŏŏla,em patoñ ŏmmed ke ſe ſurſubz hoo,a; o kul mŏŏrad ke ſŏŏrkh ghŏŏnchoñ ſe ſhigŏŏfta-roo hoo,a, o rung bu rung turuqqee ke phoolon pur a,e,a: Teeſre din yſa ek jarŏŏra ata hy, ha,e kyſa ſukht jarŏŏra—ki jis wuqt oos nadan bechare inſan ne yuqeen jana, ki ub meree bŏŏzŏŏrgee ka phul puk ta hy,

خوشحالي عمدگي لي اب ايک مدت خوش رهيو
يهي انسان کي حالت هي جيون درخت آج
مالايم پاتون اميد کي سي سرسبز هوا و کل مراد کي
سرخ غنچون سي شگفته رو هو اورنگ برنگ
ترقي کي پهولون پر آيا و تيسري دن ايسا
ايک جارا آتا هي کيسا سخت جارا که جس
وقت اوس نادان بيچاره انسان نے يقين
جانا که اب ميري بزرگي کا پهل پکتا هي

tub-

tub ooſko wŏh ſŏŏk,hata hy juŭ tuk, tou wŏh girta hy meree turuh. Myñ ne dureeˌaˌe ſhan meñ kuˌee ek mouſum gurma ke, jyſe chˌhoŭe ſhokh luŭke, jo ghuŭoñ pur pyrte hyñ, upne thˌa ke hud ſe buhŏt pure azmaˌeˌa; akhir mere neeche phoola hooˌa bŏŏlund ghčŏroor ka ghuŭa manjˌh dˌhar meñ phooŭa, • mŏŏjˌh zuˌeef peer murd khidmut-ruſeedu ko khooñkhar dˌhare kee mouj pur, ki wŏh nit mŏŏjˌhe ŭoobhoˌe rukˌhegee chˌhoŭa. He nacheez jah o julal is juhan ke, ub mere tuˌeeñ nufrut hy tŏŏm ſe, keuñke myñ upna dil fil hal mŏˌnuwwur paˌeˌa. Hy hy wŏh kyſa kum bukht ghureeb admee hy, joki afra rukˌhta hy padſhahoñ kee tuwujjŏˌiat pur, jis ſheereeñ tubuſŏŏm our khŏˌſh muddi nuzur ko ſulateenoñ kee hum bu khahiſh takte hyñ, in donoñ o upnee zillut ke urſe meñ zeeˌadu jañ kundun o tuſhweeſh hy, ourtoñ ke dil o luŭaˌeeˌoñ ke mydan ſe. Ghuruz jub wŏh bekus upne durje ſe girta hy, ibleez kee turuh girta o pˌhir hurgiz ocˌhne ka nuheeñ.

تب اوسکووہ سکہاتا ہي جرٗ نک تو وہ گرتا ہي ميري
طرح مين ني دریاي شان مين کئي ايک موسم
گرما کي جيسي چہوئي شوخ لڑکي جو گہروندون پر
پيرتي ہين اپني تہا کي حد سي بہوت پري
آزمايا آخر ميري نيچي پہولا ہوا بلند غرور کا گہڑا
مانجہہ دہار مين پہوٹا و مجہہ ضعيف پير مرد خدمت
رسيدہ کو خون خوار دہاري کي موج پر کہ وہ نت
مجہي ڈبوئي رکہي گي چہوڑتا ہي ناچيز جاہ و جلال
اس جہانکي اب ميري تين نفرت ہي تم سي
کيونکہ مين اپنا دل في الحال منور پايا ہي ہي وہ
کيا کم بخت غريب آدمي ہي جو کہ آسرا
رکہتا ہي پادشاہونکي توجہات پر جس شيرين
تبسم اور خوش مدنظر کو سلاطينونکي ہم
سخواہش تاک تي ہين ان دونو و اپني ذلت کي
عرصہ مين زيادہ جانکندن و تشويش ہي عورتونکي
دل و لڑايونکي ميدان سي غرض جب وہ بيکس
اپني درجہ سي گرتا ہي ابليس کي طرح گرتا
و پہر ہرگز اوسہني کا نہين

To be, or not to be, that is the queſtion:—
Whether 'tis nobler in the mind, to ſuffer
The ſlings and arrows of outrageous fortune;
Or to take arms againſt a ſea of troubles,
And, by oppoſing end them?—To die—to ſleep—
No more?—and, by a ſleep, to ſay we end

The

The heart ach, and the thouſand natural ſhocks
That fleſh is heir to—'tis a conſummation
Devoutly to be wiſh'd. To die;—to ſleep;—
To ſleep! perchance, to dream; Ay there's the rub;—
For in that ſleep of death what dreams may come,
When we have ſhuffled off this mortal coil,
Muſt give us pauſe: There's the reſpect,
That makes calamity of ſo long life:
For who would bear the whips and ſcorns of time,
The oppreſſors wrong, the proud man's contumely,
The pangs of deſpis'd love, the laws delay,
The inſolence of office, and the ſpurns
That patient merit of the unworthy takes,
When he himſelf might his quietus make

With a bare bodkin! Who would fardels bear,
To groan and ſweat under a weary life;
But that the dread of ſomething after death,—
The undiſcovered country from whoſe bourn
No traveller returns—puzzles the will;
And makes us rather bear thoſe ills we have,
Than fly to others, that we know not of!
Thus conſcience does make cowards of us all;
And thus the native hue of reſolution
Is ſickly'd o'er with the pale caſt of thought;
And enterprizes of great pith and moment,
With this regard, their currents turn away,
And loſe the name of action—

Jeena, khwŭah nu jeena, ſuwal yihee hy:—Ki bihtur hy dil meñ burdaſht kurna quhr-aloodu qiſmut ke ſulakhŏŏn o teer barañ ko, ya ſunmŏŏk,h duſt bu ſhumſher hona dureea,e mŏŏſeebuton ke o tumam kurna oon koſ—Murna;—kea ſona hy;—kŏŏch,h our nuheen?—Yih kuhna ki ek neend ſe hum mulmeſ kurte durdi dil, our huzar ſudmat ſulkee jin ka mŏŏtuhummil hur ek mŏŏtunuffis hy, mŏŏrad ek hy jiſko bu arzoo chuha chahee,e.—Murna—dŏŏrŏŏſt—ſona hy: Hañ—Sona hy!—Sha,ed,—Supna dek,hna—Eilwaqe ſuddirah yihee hy—Ki jub hum ne iskŭſhmukuſh dŏŏnee,awee ſe nujat pa,ee, tub oos mout kee neend meñ kyſe khwŭab nuzur awenge; yihee tuſhweeſh hum ko khouſo rija meñ ruk,htee hy: Imte,az yihee hy jo uzeeıt kee ihañ tuk ŏmr duraz kurtee hy: Willa koun ſuhta zumanehee kee kootuk o ihanut, zalim ka zŏŏlm, mughroor kee hiqarut, jigurſozee eſhq kham kee,

جینا خواہ نہ جینا سوال یہی ہی کہ بہتر ہی دل مین
برداشت کرنا قہر آلودہ قسمت کی فلاخن و تیر باران
کو یا سنمکھ ہہ دست شمشیر ہو ناور یا مصیبتونکی
و تمام کرنا اونکو مرنا کیا سونا ہی کچہ اور نہین یہہ کہنا کہ
ایک نیند سی ہم ملمیٹ کرتی درد دل اور ہزار صدمات
طبکی کہ جنکا متحمل ہر ایک متنفس ہی یہہ مراد
ایک ہی جسکو بآرزو چاہا چاہئی مرنا درست سونا ہی
ہان سونا ہی شاید سپنا دیکہنا فی الواقعہ
سد راہ یہی ہی کہ جب ہمنی اس کشمکش
دنیاوی سی نجات پائی تب اوس موت کی
نیند مین کیسی خواب نظر اوینگی یہی تشویش
ہمکو خوف و رجا مین رکہتی ہی امتیاز یہی ہی جو
اذیت کی اینہا تک عمر دراز کرتی ہی والا کون
سہتا زمانی ہی کی کو تک و اہانت ظالم کا ظلم
مغرور کی حقارت جگر سوز ی عشق خام کی

deree udalut kee, ghŏŏroor ohde padſhahee ka, our lat pyzar mŏŏbtuziloñ kee, jo ſabir qudr ungeztee hy; hurgah wŏh ap upnee mukhluſee kur ſukta hy khalee ek ch,hooree ſe! Koun boj,h ooṫ,hata, dŏŏk,h b,hurne our lohoo panee kurne ke lee,e beech mŏŏkuddur zindugee ke; jo bad murg ke kiſee cheez kee duhſhut nu hotee—Wŏh mŏŏlk undek,ha jiſkee munzil ſe ko,ee mŏŏſafir p,hirta nuheeñ — yihee ikhte,ar i insan ko g,hubrata hy, o hum ko ſuhata hy we khurabee,añ jo moujood hyñ, pyhle is ke ki b,hageñ ouroñ kee turuf ki we namaloom hyñ! Yooñhee ibrut hum ſub ko bŏŏz-dila bunatee hy, our iſee turih uſſ rung istŭqlal ka p,heeka hoo,a jata hy fikr ke zurd uks ſe, o buṙe umr zee-bal nutee,ju-awŭr is khutre ſe upne qusdoñ ſe kunee,ate hyn our oonhoñ ſe madoom hota hy fi,al ka zikr b,hee.

دیري عدالت کي غرور عہدي پادشاہي کا اور لات
پیزار مبتذلونکي جو صابر قدر انگیز تي ہي ہرگاہ وہ آپ
اپني مخلصي کر سکتا ہي خالي ایک چھوري سي
کون بوجھہ اوٹھاتا دوکھہ بھرني اور لوہو پاني کرني کي
لیي بیچ مکدر زندگي کي جو بعد مرگ کي کسي
چیز کي دہشت ہوتي وہ ملک اندیکھا جسکي
منزل سي کوئي مسافر پھرتا نہین یہي اختیار
النسانکو کھراتا ہي و اسکو سہاتا ہي وي خرابیان جو
موجود ہین پہلي اسکي کہ بھاگین اورونکي طرف
کہ وي نامعلوم ہین یون ہي عبرت ہم سبکو بیدلا
بناتي ہي اور اسي طرح اصل رنگ استقلال کا
پھیکا ہوا جاتا ہي فکر کي زرد عکس سي اور بدي
امرذي یال نتیجہ آور اس خطرہ سي اپني
قصدونسي کنیاتي ہین اور اہون سي معدوم
ہوتا ہي فعل کا ذکر بھي

Miſkeen's elegy will on the whole, prove ſo very uſeful to the learner, that I ſhall not only here point our where to find the ſeveral ſtanzas ſcattered over this work, but alſo add thoſe which have not yet been inſerted in it: This will enable the ſcholar to copy and collect the complete poem readily into one place, when he can tranſlate at his leiſure, ſuch ſtanzas as I have left below, for ſo neceſſary an exertion of induſtry in him; and he muſt ſoon perceive, that an effort of this kind, will conduce more to his real improvement and progreſs in the Hindooſtanee, than a thouſand curſory peruſals of all the rules I have given, or can furniſh on that language; particularly if after forgetting my tranſlation, he occaſionally attempts this himſelf, and corrects it afterwards from mine, or what would be ſtill more laudable *vice verſa*.

STANZAS.		PAGES.
I. II. III. IV. V. VI. VII. VIII. IX. X. XI. XII.		126. 202. 234. 235. 287. 233. 216.—.198.—.—.—.
XIII. XIV. XV. XVI. XVII. XVIII. XIX. XX.		217. —.—.129. [x] 125. 70. 218. —.
XXI. XXII. XXIII. XXIV. XXV. XXVI. XXVII. XXVIII. XXIX. XXX.	found ſucceſſively in	235. 287. 88. 165. —.—. 59.—.60. 287.
XXXI. XXXII. XXXIII. XXXIV. XXXV. XXXVI. XXXVII. XXXVIII.		167.—. 127. 288.—.45.—. 46.
XXXIX. XL. XLI. XLII. XLIII. XLIV. XLV. XLVI. XLVII. XLVIII.		46.—. 203.—. 288. 205. 240. 87.—. 288.
XLIX. L. LI. LII. LIII. LIV. LV. LVI. LVII. LVIII. LIX.	will be	288. 289. 123. 230. 85. 289. 200.289.—224. 289.
LX. LXI. LXII. LXIII. LXIV. LXV. LXVI. LVII. LXVIII. LIX. LXX.		290. —. —. —. —. 291. —. —. —. 214. 291.

Suppoſe the reader wiſhes to find ſtanza IV. he muſt look to the figures on the left hand, and in the fourth ſeries he will ſee 235; in which page he will meet with the ſtanza required, and in this way, XXIV. XXV. XXVI. by taking the correſponding ſeries in the ſame line, belong to page 165; the —. —. being conſidered as *ditto, ditto.* Stanzas V. &c. on the above principle, occur in page 287, and conſequently here they are:

V.

Kooſe ke log ſare oos lot,h ko nij,hate
Gurdun kuŭa puŭa d,huŭ ja jake dek,hate
Qile ke burch,he oopur jiſdum nuzur oochate
B,hale oopur d,hura hy ſir hy jo kaŭ ďala.

کوٹھے کے لوگ سارے اوس لوتھہ کو نیچہاتے
گردن کٹا پڑا دہڑ جا جا کے دیکھہ آتے
قلعہ کے برچھی اوپر جس دم نظر اوچاتے
بہالے اوپر دہرا ہے سر ہے جو کاٹ ڈالا

XXII.

Jo wŏh lejane-walee g,hur legu,ee buchoŭ ko
Beebee ke tu,eeŭ ſoona,e,a buchoŭ ke hadiſoŭ ko
Jo oon beebee ne dek,ha in ſir-k,hoole buchoŭ ko
Ku,ee bar upne tu,eeŭ ko oon pur ſe war ďala.

جو وہ لیجانے والے گہر لگئے بچونکو
بی بی کے تین سنایا بچونکے حادثونکو
جو اون بی بی نے دیکہا اس کہولے بچونکو
کئی بار اپنے تین کو اون پر سے وار ڈالا

XXX.

Do do tumache mare pooch,ha ki ſuch kuho tŏŏm
Kyoŭ g,hur mere meŭ akur by,he ho koun ho tŏŏm
Buche ro,e ki jeeta hum ko ugur ruk,ho t ŏm
Dŏŏk,h upna kuh ſŏŏnaweŭ hum purjokŏŏch,h hy jala:

دو دو طمانچے مارے پوچہا کہ سچ کہو تم
کیوں گہر میرے میں آکر بیٹہے ہو کون ہو تم
بچے رویئے کہ جیتا ہمکو اگر رکہو تم
دکہہ اپنا کہہ سناوین ہم پر جو کچہہ ہے جو الا

[x] In page 125, the ſtanza is marked XVI. inſtead of XVII. and in page 129, XV. for XVI. which the reader will rectify.—For all above LXX. conſult pages 292 and &c.

Jub

XXXIV.

Jub din hoo,a tub ooſne ſhumſh.er kurke ooree,an — جب دن ہوا تب وسني شمشير کرکي عريان

Buchon-iz g,hur ſe ıaṙha o band,hee oonkee zŏŏlfan — بچونکو گھر سي کاڑھا اور باندھي اونکي زلفان

Zŏŏlfan j,huťuk j,huťuk ke kun puťee,an ťoot chulee,a ń — زلفان جھٹک جھٹک کي کنپٹيان ٹوٹ چليان

Ja ńkundunee ſe puhoń cha buchoń ka ah o nala. — جان کندني سي پہونچا بچونکا آہ و نالا

XXXV.

Baba ko t,he bŏlate ki e baba too kid,hur hy — بابا کو تھي بلاتي کہ اي بابا تو کدہر ہي

Hum pur hy mar puťtee yih kounſa nugur hy — ہم پر ہي مار پڑتي يہہ کونسا نگر ہي

Jin ne humeń hy pukŕa yih kounſa kuťur hy — جنني ہمين ہي پکڑا يہہ کونسا کٹر ہي

Zŏŏlfaň j,huťuk j,huťuk ke hum ko hy mardala. — زلفان جھٹک جھٹک کي ہمکو ہي مار ڈالا

XLIII.

Pyhle bŏlake na,ee zŏŏlfaň moonda humaree — پہلي بلا کي نائي زلفان مڈا ہماري

Nu khas beech hum ko lechul tub ek baree — نخاس بيچ ہمکو ليچل تب ايک باري

Kuhee,o ki ek buſtee myń ne hee douŕ maree — کہيو کہ ايک بستي مين ني ہي دوڑ ماري

Bund,hoo,oń ko bechta hooń malik hooń nuheeń dulala. — بندہوؤنکو بيچتا ہون مالک ہون نہين دلالا

XLVIII.

Haris ne kŏŏch,h nu mana buchoń ka bilbilana — حارث ني کچھہ نہ مانا بچونکا بلبلانا

Kuhne luga ki ſeek,ho tŏŏk upna ſir moondana — کہني لگا کہ سيکھو ٹک اپنا سر مونڈانا

Gurdun j hookake mara tegha lohoo lohana — گردن جھوکا کي مارا تيغا لہو لوہانا

Dono ka baree baree ſir tun ſe kaťdala. — دونو کا باري باري سر تن سي کاٹ ڈالا

XLIX.

B,ha,ee huŕe ke d,huŕ ne kur pe,ar ka irada — بھائي بڑي کي دھڑني کر پيار کا ارادا

Ch,hoťe ke d,huŕ ko lee,a kurke bughul kŏŏſhada — چھوٹي کي دھڑ کو ليا کر کي بغل کشادا

Ch,hoťe ke d,huŕne ŏŏlfut kur oos ſe b,hee zee,ada — چھوٹي کي دھڑني الفت کر اوسي بھي زيادا

Maťee meń ap gir gir ooſka budun ſumb,hala. — ماٹي مين آپ گر گر اوسکا بدن سنبھالا

Oon

LV.

Oon dono ſir kuṫoñ ke dono mile hooe tun — اون دونو سر گتونکي دونو ملي هوئي تن

Duree,a meñ jub ḍoobakur wuhaiṉ ſe chula wŏh dŏŏſhmun — دريا مين جب ڈبا کر وهانسي چلا وه دشمن

Sir toobŏre men ḍale ruſſee ka kurke luṫkun — سر توبڑي مين ڈالي رسي کا کر کي لتکن

Koofe turuf wuhañ ſe kee,a lu,een ne chala. — کوفي طرف وهانسي کيا لعين ني چلا

LIV.

Ibni Zee,ad Buſree Koofe meiṉ hy jo a,e,a — ابنِ زياد بصري کوفي مين هي جو آيا

Ibni Mu,awee,u kee foujoñ ko hy bŏla,e,a — ابنِ معاوِيه کي فوجون کو هي بلايا

Ibni Ulee ſe luṙne Kurbul meiṉ hy b,heja,e,a — ابنِ علي سي لڑني کربل مين هي بهيجا يا

Ub kooch hoo,a hoga do roz t,ha aṫala. — اب کوچ هوا هوگا دو روز تها ائا لا

LVI.

P,hir jo ſhŏŏmar kee,a ch,hubees din hoo,e t,he — پهر جو شمار کيا چهبيس دن هوئي تهي

Mŏŏſlim o oos ke beṫe Koofe meiṉ wuhañ moo,e t,he — مسلم اور اوسکي بيٹي کوفي مين وهان موئي تهي

Be ſhŏŏrb al i Hydur be khanomaiṉ hoo,e t,he — بي شرب آل حيدر بي خان وهان هوئي تهي

Murne ko upna usbab oos roz t,ha nikala. — مرني کو اپنا اسباب اوس روز تها نکالا

LVII.

Tub yih kuha ki b,ha,ee,o Mŏŏſlim to murchŏŏka hy — تب يهه کها که بهايو مسلم تو مر چکا هي

Sir kaṫne ka b,hee din kul tuk mŏŏj,he d,hura hy — سر کاٹنے کا بهي دن کل تک مجهي دهرا هي

Toŏm ko ihaiṉ ſe b,ha,ee,o ooṫ,hjanahee b,hula hy — تمکو ايهانسي بهايو اوٹهه جانا هي بهلا هي

Ubtuk hy door toŏm lo ſhumſher our b,hala. — ابتک هي دور تم لو شمشير اور بهالا

LIX.

Bano ke tu,eeñ khubur hoo,ee bahir yih kŏŏch,h hy tudbeer — بانو کي تين خبر هوئي باهر يهه کچهه هي تدبير

Furee,ad kur pŏkaree ki e mere ſhah i Shubbeer — فرياد کر پکاري که اي ميري شاه شبير

Myñ jeeke ke,a kurooñgee jub hongee raṉḍ dilgeer — مين جي کي کيا کرونگي جب هونگي راندٔ دلگير

Mera hy koun mŏŏj,h ko dewega raṉḍ ſala. — ميرا هي کون مجهکو ديويگا راندٔ سالا

LX.

Gur tŏŏm ko a-bunee hy khunjur se ashna,ee — گر تمکو آبني هي خنجر سے آشنائي

Pus meree gor tŏŏm ne keed,hur ko hy k,hoda,ee — پس ميري گور تمني کيدهر کو هي کهودا ئي

Gur tŏŏm ne shane oopur shumshershee ooth,a,ee — گر تمني شاني اوپر شمشير هي اوٹهائي

Meree bhee gor khatir lete chulo koodala. — ميري بهي گور خاطر ليتي چلو کودالا

LXI.

Ufghur ko hath,on oopur dekhla kuha ki shaha — اصغر کو ہاتهون اوپر ديکهلا کها که شاها

Ub yih tŏŏmharee pugree pehchanne luga tha — اب يهه تمهاري پگري پهچاننے لگا تها

Pus myn kise kuhoongee aja mee,an ke baba — پس مين کسي کهونگي آجا ميانکي بابا

Jis dum hŏŏrukhŏŏrukke murjawega yih bala. — جس دم هر کهر کے مرجاويگا يهه بالا

LXII.

Ku,ee roz se yih buchu mŏŏjh ma kee sŏŏnke butee,an — کئي روز سي يهه بچا مجهه ما کي سنکي بتيان

Tha ub tŏŏmhen bŏlata hath,on keo band,h moot,hee,an — تها اب تمهين بلاتا هونکي باندهه موتهيان

Kis ko buta,oongee myn baba tera yih mee,an — کسکو بتاونگي مين بابا تيرا يهه ميان

Jub ro ro jan dega moot,hee,an bunane-wala. — جب رو رو جان ديگا موتهيان بنانے والا

LXIII.

Jo bete mangee gu,ee hoo,ee ooskee dek,hake soorut — جو بيٹي مانگي گئي هوئي اوسکي ديکهکے صورت

Ro ro kuha ki dek,ho mŏŏrj,ha,ee ooskee moorut — رو رو کها که ديکهو مرجهاهي اوسکي مورت

Yih sŏŏntee t,hee ki hogee ek din teree muhoorut — يهه سنتي تهي که هوگي ايکدن تيري مهورت

Ub oos buchee ko upne jee ka pŭrega lala. — اب اوس بچي کو اپني جيکا پڑيگا لالا

LXIV.

Wŏh jo meree Sukeena muzloom pe,aree bete — وه جو ميري سکينه مظلوم پياري بيٹي

Eed,hur ood,hur se tŏŏm ko hur dum t,hee a lipŭtee — ايدهر اودهر سي تمکو هر دم تهي آلپٹتي

Myn kis kee as oopur ponch,hoongee ank,hen ooskee — مين کسکي آس اوپر پونچهونگي آنکهين اوسکي

Jub wŏh huth,egee umma baba ko ja bŏla la. — جب وه هٹيگي اماباباکو جابلا لا

Mera

LXV.

Mera yuteem Abid beemar tup se julta. میرا یتیم عابد بیمار تپ سي جلتا

Do shukhs hyn oothate tukeeye se tub nikulta. دو شخص ہین اوٹھاتي یکیہ سي تب نکلتا

Jub qyd beech hoga phir nunge paon chulta. جب قید بیچ ہوگا پھر ننگي پاون چلتا

Kis ko kuhoongee mere buche ko ja chheŕa la. کس کو کہونگي میرے بچے کو جا چھوڑا لا

LXVI.

Pus meree purde-poshee is men hy mere surwur پس میري پردہ پوشي اسمین ہي میري سرور

Myn murke ja sumaoon toom age gor undur مین مرکي جا سماؤن تم آگي گور اندر

Jub toom nu hoge sir pur keya dekhoongee myn jeekur جب تم نہوگي سر پر کیا دیکہونگي مین جیکر

Din rat ro ro meree ankhon men hoga jala. دن رات رو رو میري انکہون مین ہوگا جالا

LXVII.

Yoosoof peechhe Zulekha muhtee ugur sulamut یوسف پیچہي زلیخا رہتي اگر سلامت

Bad uz jo oos ke jeetee rotee bhee ta qeamut بعد از جو اوسکي جیتي روتي بہي تا قیامت

Woh oos ka murna soonkur murgyee uz mulamut وہ سکا مرنا سنکر مرگئي از ملامت

Myn hoon ub bhee se murtee a e mere shah wala. مین ہون ابہي سي مرتي اي میري شاہ والا

LXVIII.

Bano jigur julee se yih soonke durd sara بانو جگر جلي سي یہہ سنکي درد سارا

Shuk ne kuha ki bano koochh bus nuheen humara شک نے کہا کہ بانو کچہہ بس نہین ہمارا

Mera tumhara ullah hy shurm rukhne hara میرا تمہارا اللہ ہي شرم رکہني ہارا

Tuqdeer pur nuzur kur mut kur too ah o nala. تقدیر پر نظر کر مت کر تو آہ و نالا

LXIX.

Bhaee uzeez shuhke sub qutli am ho ke بہائي عزیز شہر کي سب قتل عام ہوکي

Dhur kuŕgyee siron se neze muqam hoke دہر کٹ گئي سرون سي نیزے مقام ہوکي

Namoos ke sirache ho intizam hoke ناموس کي سراچي بي انتظام ہوکي

Uhli hurum ko ghur se ooreyan i sur nikala. اہلِ حرم کو گہر سي عریان سر نکالا

Jis

LXXI.

Jis mangee hoo,ee buchee ka bano ko ghum luga t,ha — جس مانگي هوئي بچيکا بانو کو غم لگا تها

Be,ahee gu,ee t,hee oos wuqt our bap mur gy,a t,ha — بياهي گئي تهي اوسوقت اور باپ مر گيا تها

Shamee,on ne oosko be'ee zewur puhina dee,a t,ha — شاميون ني اوسکو بيٹي زيور پهنا ديا تها

Ch,hinwa lee,a t,ha sub kŏŏch,h budd,hee ho khw'ha mala. — چهنوا ليا تها سب کچهه بدهي هو خواه مالا

LXXII.

Kŏŏlsoom ko jo bahur ŏŏree,ani sur by't,ha,e,a — کلثوم کو جو باهر عريان سر بهايا

Zynnb ro,ee ki p,hir do ooska jo kŏŏch,h china,e,a — زينب روئي که پهر دو اوسکا جو کچهه چهنايا

Be'ton' moo,ee buhin pur oos ne hee jee jula,e,a — بيٹون موئي بهن پر اوسني هي جي جلايا

Mere moo,e buchon' kee hy yih ghureeb khala. — ميري موئي بچونکي هي يهه غريب خالا

LXXIII.

A,e loot'lene,wale purdeduron' ke surdar — اي لوٹ ليني والي پردي درونکي سردار

Mŏŏj,h Zynub oopur etna ihsan kur too ek bar — مجهه زينب اوپر اتنا احسان کر تو ايکبار

B,hawuj buhin kee khatir do chadura' hyn' durkar — بهاوج بهن کي خاطر دو چادران هين درکار

Yih p,her do to jano' mŏŏj,h ko dee,a do shala. — يهه پهير دو تو جانو مجهکو ديا دو شالا

LXXIV.

Kuhne luga wŏh zalim kie ourut i zee,an' kar — کهني لگا وه ظالم اي عورت ايذان کار

Myn' ne puhchana too hy is g,hur men' sub kee surdar — مين ني پهچانا تو هي اس گهر مين سبکي سردار

Tŏŏk sub se age chulkur ho oont pur too uswar — تک سب سي آگي چل کر هو اونٹ پر تو اسوار

Yoon' jan qydee,on' ka tŏŏj,h ko hoo,a risala. — يون جان قيديون کا تجهکو هوا رسالا

LXXV.

Abid yuteem ke tu,een' dur runj o natuwanee — عابد يتيم کي تين در رنج و ناتواني

Bund,hoo,on' ka peshwa kur furma,e,a sarbanee — بندهونکا پيشوا کر فرمايا سارباني

Beemar pa buruhnu kanton' pu rah janee — بيمار پا برهنه کانٹون پر راه جاني

Tha hur qudum men' ek ek ungoor ka sa ch,hala, — تها هر قدم مين ايک ايک انگور کا سا چهالا

Bano

LXXVI.

Bano jo laj ke tu,een rotee thee ſhah ke age — بانو جو لاج گيتين روتي تهي شه کي آگي

G,hur ſe dojuřke niklee ſhamee ſipuh ke age — گهر سي او جر کي نکلي شامي سپه کي آگي

Wŏ.n qatil obs ko leke oos roo-ſeih ke age — وه قاتل اوسکو ليکي اوس روسيه کي آگي

Jis ne my yuteemoň Mŏŏlim ka g,hur tha chala. — جسنے ميں يتيمون مسلم کا گهر تها چالا

LXXVII.

Oos ne kuha ki juldee jullad ko pŏkaro — اوسني کہا که جلدي جلّاد کو پکارو

Yih jo k,huřa hy luřka is ka b,hee fir ootaro — يہه جو کهڑا هي لڑکا اسکا بهي سر اوتارو

Jo ourta'n k,huřee hyn faqoň ſe inko maro — جو عورتان گهڑي هين فاقونسي انکو مارو

Ya'inke tu,een pila,o ab i numuk oobala. — يا ان کو تين پلاؤ آب نمک او بالا

LXXVIII.

Baze jo mominon ne a'ňſoo wuhaň buha,e — بعضي جو مومنون نے آنسو وان بهائي

Kuhne luga ke mŏŏ,h ko aňſoo ubus dek,ha,e — کهنے لگا که مجکو آنسو عبث ديکهائي

Oos roz tŏŏm kuhaň the dŭrmee,an kyoň nu a,e — اوس روز تم کهان تهے درميان کيون نه آئے

Jis din luřa Ulee ſe huzrut nubee ka ſala. — جسدن لڑا علي سے حضرت نبي کا سالا

LXXIX.

Yih zŏŏlm ibtida ka oos ne ſunud pukuř kur — يہه ظلم ابتدا کا اوسنے سند پکڑ کر

Al i Ulee ko ku,ee din ruk,hwake qyd undur. — آلِ علي کو کئي دن رکهوا کي قيد اندر

B,heja Yuzeed ke pas humrah deke luſhkur — بهيجا يزيد کي پاس همراه دي لشکر

Too oos ke tu,een ſumuj,h le,oon ka ſutane-wala. — تو اوسکي تين سمجهه ليے اونکا ستانے والا

LXXX.

Jub we ſutane-wale khooſh hoo,e oon ke dŏk,h pur — جب وے ستانے والے خوش هوئے اونکي دوکهه پر

Kuhne luge ki ub to hoo,ee arzoo mŏ,yuſſur — کهنے لگے که اب تو هوئي آرزو ميسر

P,hir Abideen ko jo kŏŏch,h kuhna tha oos ne kuhkur — پهر عابدين کو جو کچهه کهنا تها اوسنے کهه کر

Rŏkhſut kee,a Mudeene kurne ko ah o nala. — رخصت کيا مدينے کرنے کو آه و نالا

lxxxi.

Tab ub nuheen jo Miſkeen yih durd oghum ſoonawe	تاب اب نہین جو مسکین یہہ دردوغم سنوي
Dhurke ulum zudon ko zer, du ulum ſoonawe	دہرکي الم زدون کو زیر دو الم سناوي
Lekin yih ek miſra hur ſoobuh dum ſoonawe	لیکن یہہ ایک مصرع ہر صبح دم سناوي
Mooh ſhameeon ka kala ſurwur ka bol bala.	مو ہہ شامیون کا کالا سرور کا بول بالا

SECTION II.

OF ORTHOEPY OR THE *RULES OF PRONUNCIATION.*

The ſounds of the letters have been already explained, and although a due attention to the whole of the firſt Chapter and Notes on the Elements, will it is hoped, throw the neceſſary light on the preſent ſubject, I ſhall nevertheleſs add a few obſervations by way of ſummary in this place; which poſtponed and miſplaced as they certainly are here, may ſtill prove of conſiderable ſervice to the inquiſitive ſcholar. None of the Vowels, as I have repreſented them, can well prove ambiguous in quantity, becauſe all the full vocal ſounds *a, e, ee, o, oo, ou, y,* are long by nature, while the others *u, i, ŏ, o͝o,* as ſymbols of the diacritical points or contracted vowels, are in the ſame manner ſhort. Theſe with the conſonant or liqueſcent prefix *y*, form *ya, yu, ye, yi, yo, yŏ, yoo, yo͝o, you*, formerly diſcuſſed, but which cannot be the worſe of a little further elucidation now. The whole are placed in the above ſeries, that every long vowel may be eaſily contraſted with its correlative ſhort one, *a, u; e, i;* and ſo on: Thus the *i*, anſwers pretty well both for the ſhort *ĕ* of *ke, of*, in *ki, that*, and the contracted *ee* of *deen* دین, in *din*, دن, a day, which muſt not however be pronounced ſo lightly as in our word *din*, a noiſe, being rather *dĕĕn*; but as this might create a diſtinction where there was very little difference, I have continued *i*, as the ſhort *ĕ* or *ĕĕ*; eſpecially ſince I have found it moſt convenient to note only the extreme long and ſhort ſounds of a vowel, leaving the intermediate gradations of quantity to the learners own ear almoſt entirely; and in this I have been greatly guided by the acknowledged powers of the original Aſiatic letters themſelves. In ſome few inſtances, they have perhaps

perhaps carried me too far, as in the words *khood*, خود *khoosh* خوش which though ſpelt ſo in the Perſian, are notwithſtanding no more in pronunciation than *khŏŏd*, *khŏŏſh*; ſee page 2 and 16, note (*k*) where circumſtances are ſtated that the reader can always hereafter advert to. Y, as a ſeparate independent vowel ſtands in this work for the very ſound that *eye*, the organ of ſight, and *I*, the pronoun or letter have in Engliſh, and is undoubtedly a true diphthong compoſed of *a*, *e*, of which enough has long ago been ſaid in page 21, to account for the difficulty in catching the real power or quantity of this ſingular amphibious letter, if the expreſſion on the elements of ſpeech be allowable to one that appears both vowel and conſonant occaſionally. *Yee*, [*y*] is omitted in the above ſeries, from this combination appearing to me nearly incompatible, and not eaſily articulated like the reſt; all of which muſt be ſimple enough except *you*, as this will be read *yoo*, like the pronoun *you*, in our language, though I mean to expreſs by theſe very letters the ſound that *ewe* has in this fine ſong, which we had an opportunity of quoting in the foregoing pages:

"O the broom the bonny bonny broom—The broom of Cowden *knowe* (*nauz*).
"I wish I were with my dear ſwain—With his pipe and my *yowe* (*youz*).

I would therefore ſpell it with *ou* of *vough*, as above *youz*, agreeably to the Proſpectus in page 5, q. v. *Yoo*, throughout the Dictionary has been generally denoted by *eu*, although on the whole, I ſtill think *yoo* would have been better, as already hinted in

[*y*] Our Grammarians teach us, that the article *a*, ſhould precede words beginning with conſonants, while *an*, muſt be appropriated to thoſe with vowels or *h*, mute; *a man*, *a horſe*, *a youth*, but were this alone to make *y*, a conſonant, the *e*, *i*, or *u*, in *a Eunuch*, *a Unicorn*, *a Union*, will prove conſonants alſo, as *an*, in all ſuch words, ſeems at leaſt to me unneceſſary, no hiatus being there which is not deſtroyed by the liqueſcent ſound we are here treating of. That *i*, and *y*, however, have a tendency to become conſonants, is clear from what occurs in pages 22 and 14, q. v. The compound ſound of *y*, is confirmed by the Perſian orthography in many inſtances, and among the reſt ی *a*, *e*, *i*, which differs ſo very little from *ya*, *ye*, *yi*, as to make me prefer the former mode to the laſt, in almoſt every word, but *yſa* ایسا *Iagru* and its derivatives, which I write *yſa*; from an idea, that the diphthong in this is ſomewhat ſhorter than in the others: When e my *la*, *e*, *r* لیر *khaa* خیا (*pa*, *a*) پا, inſtead of the *lya*, *khia*, *pya* or *pia*, in different works; ſome of which in the courſe of my own, I may have inadvertently followed, but the ſimilitude of ſound is ſo great, that an ordinary ear in converſation will hardly diſcriminate them from each other, and conſequently an errour in ſuch caſes, or in *oo*, *o*, *ŏŏ*, *ŏ*, *w*, *v*, &c. can hardly be attended with great inconvenience on any occaſion. Where two or more vowels appear diſjoined ſo, *kina e u*, they muſt all be diſtinctly yet quickly articulated in ſucceſſion as they ſtand here, *a e-u*; and in this way, combinations that look rather difficult will be found upon trial quite eaſy; but I muſt confeſs they have generally a ſtrong tendency to coaleſce thus, *kina yu*, like our gen*ial*, on*ion*, &c.

page

page 21. The full and contracted vowels may both become in ſome meaſure ſhort or long alternately, when the accent is placed on the one or the other, and as they all are more or leſs ſubject to this variation of quantity, the reader is here preſented with the firſt or the vowel *a*, as a ſpecimen of what might be remarked of the reſt alſo, and which he can apply accordingly to them when neceſſary. In the infinitive of verbs like *ána* آنا *jána* جانا *khána* کھانا *lána* لانا the final *a*, is ſhorter by poſition than the firſt, which by accent becomes rather long, and this happens likewiſe in ſuch words as, *ága* آگا *ára* آرا *áſhna* آشنا but is reverſed in the preterites *marā* مارا *palā* پالا &c. alſo in *arám* آرام *abád* آباد *aſán* آسان *babá* بابا *awáz* آواز and in many others, juſt as the accent may be on the firſt, ſecond, third or laſt ſyllable. The rules for this, and conſequently quantity, have hitherto proved ſo vague and unſatisfactory in this language to myſelf, that I ſhall leave the ſcholar greatly to his own judgment and experience in theſe matters, leſt I either miſlead him, or what is equally bad, diſtract his attention too much with minutiæ, that after all cannot be treated with great preciſion, even if they were conſidered important enough by ſome to deſerve it. With regard to the vowel *a*, let me ſubjoin that the *u*, in this work is always conſidered the ſhorteſt poſſible ſound of *a*, and might be expreſſed by *ă*, were this even ſhort enough for the purpoſe. We perhaps have it ſo in the word id*ea*, and a few others, but the *u*, in *run*, *ſun*, &c. in my humble opinion comes neareſt the mark, and by dropping the *n* of theſe, we have *ru*, *ſu*, i. e. *ră*, *ſă*, which can be troubleſome only when final, in words like *purdu* پردہ *duſtu* دستو, to be diſtinctly prolated dus*tă*, pur*dă*, and on no account *duſtoo*, *purdoo*; on this however, the reader may conſult the notes in page 19, and wherever he meets with *u*, at the end of *mujmoo*ع مجموع *ſa*ع ساع *tuſdee*ع تصدیع *ruwunnu* روانو &c, it ſhould be treated as the lighteſt ſound of *a*, in diarrhœ*a*, mann*a*, ſubpæn*a*, urethr*a*, and others, merely as it were to give utterance to the preceding conſonants, or after the vowels *ſa*ع to articulate the minuteſt vocal power (ſa)*u*. This has the very ſame relation to *a*, that the *i* of *ſilly*, bears to *e*, and *ee*, but the *i*, is more familiar as a termination to us, from its frequent occurence under the form of *y* final, whence I would write the example above *ſilli*, according to my plan of orthography. It ſeems evident enough that both *a* and *ee*, have in reality three diſtinct quantities, of

which

which theſe give the longeſt, while *u* and *i*, yield exactly the ſhorteſt, leaving the intermediate *ă* and *ĕĕ*; but which, for reaſons already aſſigned, I have not introduced into my ſyſtem, as a thing in fact more calculated for the theory than the practice of ſounds in a language like the *Hindooſtanee*: A word, that with *Moonſhee*, *Qazee*, *Mŏŏftee*, *Deewanee*, *Buhiſhtee*, &c. confirms what is obſerved about the *ee*, *i*, and *y*, as many people write *Moonſhy*, *Cazy*, *Mufti*, and *Deewany*, &c. no doubt from the coincidence of ſuch ſounds with each other. Our *e*, in where, there, has alſo three gradations of quantity, the loweſt of which I ſuppoſe ends likewiſe in *i*, and have given an inſtance in the foregoing page, q. v. and the notes from *(g)* to *(i)* in 12, and 15. So far the vowels. No uſeleſs conſonants have been admitted, and each has its own diſtinct independant power; *X*, I would denote by *ks*, if requiſite, and to prevent all ambiguity in this department, ſoft *c*, is ever expreſſed by *s*; hard *c*, by *k*, ſo that *c*, never occurs except in the compound *ch*, of *church*, for which *tſh*, we have no ſeparate character in the Roman Alphabet; and this being the caſe with *gh*, *kh*, *ſh*, *zh*, I have been obliged to adopt theſe compounds alſo, as the neareſt to the original, for which we ought long ago to have been furniſhed with appropriate ſymbols in the languages of Europe, if every rational literary improvement of this kind had not been proudly deſpiſed as beneath the dignity and notice of men of letters themſelves; but of this we have ſpoken more fully in the Preface. The ع *a,en*, is a very extraordinary vowel-conſonant, of which we have no parallel in Engliſh, unleſs it may be thought to bear a faint reſemblance in the Hindooſtanee to *y*, *i*, in *year*, *onion*, *ycleped*, *ye*, &c. becauſe among ſimilar inſtances عي written *yeed*, may be as well put down merely *eed*, ſince the better informed natives even, cannot pronounce this word any thing like an Arab, without an effort and guttural exertion that will not anſwer in common converſation, I have therefore avoided marking ع *a,en*, otherwiſe than by its neareſt correſponding *vowel* among us: As a conſonant, according to our ideas of one, it never yet has fallen in my way, though I can eaſily reconcile this being ſo in Arabic, when I perceive *yerk* and *jerk*, ſignifying the ſame thing in our own language; conſult page 11, and the note *(e)* there. When two conſonants have no intervening vowel, eſpecially at the end of words they are very apt in prolation to aſſume one; which will account for ſuch deviations as *gurum*, *nurum*, *uſul*, for *uſl*, &c. or *vice verſa*; but

theſe at the worſt can do very little harm, and are ſo apt to occur, that *Kriſhn*, is in various parts of India, *Kriſhŏŏn*, *Kriſhun*, and *Kriſhin*, though the firſt alone coincides with the true *Sunſkrit*, orthography and pronunciation, *Kriſhna*. In poetry, the number and quantity of the conſonants in any verſe, ſeems a matter of as much moment, as the long and ſhort ſyllables are in ours; in many of which there may be found ſix letters to one ſingle ſyllabic foot; it is not an eaſy taſk therefore to reconcile their and our rules for ſcanning, quantity, &c. with each other, on the ſubject of poetic meaſure, which has been nevertheleſs given at full length in the former ſection, and to which the learner can at leiſure refer.

Emphaſis, cadence, and the general tone of ſpeech, depend ſo much on the nature of the diſcourſe, or the paſſion, and feelings of the ſpeaker, that I dare not venture to give even general rules here, on a ſubject ſo intricate and nice in every language, farther than to adviſe the ſtudent to ſpeak the Hindooſtanee, wirh a clear and articulate pronunciation, and to obſerve the ſame energy, ſpirit, ſympathy, depreſſion, action, &c. he would adopt in parallel caſes in his own native language; at the ſame time carefully avoiding every thing like affectation, and a conſtrained imitative modulation of the voice, to what people falſly conceive the manner and ſtyle of the Indians. The propriety of this will prove conſpicuous to whoever attends to their better ſort of people, as they certainly ſpeak with a freedom, eaſe, and animation, that are quite inconſiſtent with that faſtidiouſneſs of delivery, which ſome ſcholars affect to copy and learn from the natives, as the ſole criterion of ſpeaking the Hindooſtanee with elegance and preciſion. See pages 19, &c.

The proper colloquial uſe of the perſonal pronouns, is rather difficult to explain, from the great variety that exiſts in this particular only, and from the confuſion of ſingular and plural numbers, that has been the natural conſequence of ſuch diverſity of addreſs to ſuperiours, equals, inferiours, friends, &c. diſtinctions which are not leſs troubleſome than odious at the beſt, both in converſation and conduct to thoſe we meet with. Any particular mode in this reſpect may ſubject us alternately to the reproach of being unpolite, arrogant or ſervile, as the medium is indeed not eaſily obſerved in our intercourſe with the

multifarious

multifarious inhabitants of this widely extended country. At the courts, and in the capital cities of the Mŏŏſulman Princes in India, the ſingular *myn̆* I, and its caſes, are moſtly in uſe among polite people when talking of themſelves, while they invariably addreſs others *tŏŏm*, &c. in the plural, or rather *ap*, &c. in the third perſon, reſerving the ſingular *too*, thou, for objects of adoration, familiarity, affection, inferiority and contempt. The poets ſeem to uſe theſe ſingular and plural pronouns indiſcriminately, which will account for their *hum* we, being often rendered by our *I*. When a native of rank applies *myn̆* to himſelf, *tŏŏm* and *ap*, to the hearer, it would be only common civility and politeneſs to treat him in the ſame manner; but to hear an inferiour or even equal, introduce himſelf under the royal ſtyle of *hum*, *we*, *humara*, *our*, and in that event to perſiſt in the humble ſtrain of *myn̆*, *mera*, *mŏŏjhe*, is really a ſpecies of ſelf degradation, that I truſt the manly ſpirit of a Briton never will ſubmit to, except in caſes where ignorance or inadvertency may lead him aſtray; becauſe even ſmall points like this, after all may be found of more conſequence in our daily tranſactions with the Hindooſtanees, than we have hitherto been aware of. We have heard much of the "thread of opinion" without ſeeming to underſtand, what the Great man who uſed this expreſſion, wiſhed to inculcate by it, and I may venture to affirm, that the moſt evident thing to weaken this thread is the faſhionable debaſement of our own countrymen in India, which has prevailed to ſuch an alarming degree of late years, that the natives themſelves mark it with aſtoniſhment, and time may yet diſcover, whether the ſentimental, equalizing and depreſſing notions of the modern ſyſtems in Europe, have originally been dictated by finiſhed hypocriſy, or ſound policy; and whether they be at all applicable to Britiſh ſubjects, in a diſtant empire, which the ſword alone can permanently ſecure to Great Britain; let her laws and rule of conduct to the natives be humane even to impotency, in a quarter of the Globe too, where on the one hand, mercy and forbearance will be conſtrued generally into fear, and on the other, multiplied forms of Juſtice into the worſt ſpecies of tyranny. No relaxation of the reins of Government, no milky mildneſs of conduct, no deluſive preference of the natives to our own countrymen, will ever conciliate them ſo far as to prevent their taking complete advantage of any ſiniſter event that may befal us as a People, whom they will *always conſider as Aliens* in this country; let Philanthropiſts

or

or ſycophants think or ſay what they pleaſe to the contrary; And if an opportunity fatal to us do offer, theſe very harmleſs Indians will embrace it and expel us accordingly, perhaps the ſooner in conſequence of that ſame lenity and great indulgence, which your outragiouſly honeſt men ſwear muſt have a different effect. This is undoubtedly a plauſible doctrine that probably has anſwered and may yet ſerve the temporary purpoſes of a choſen few, but which will ultimately terminate in the humiliation and extinction of the Britiſh name in this conquered portion of their empire: I do not mean by this digreſſive effuſion to commend injuſtice or oppreſſion, on the contrary, I very fervently implore, the moſt ſignal vengeance of heaven and earth on all who forget their oaths, and their country, ſo far as to ſqueeze or oppreſs the inhabitants of India of whatever denomination or colour they may be. Let us be rigidly juſt to them, and ourſelves alſo, by conſtantly recollecting that We are foreign Conquerors, and not one to ſome thouſands, which laſt number muſt ever be taught to fear and reſpect the firſt, in a country like Hindooſtan, before they can poſſibly even *pretend to love them*, and I muſt repeat that the above circumſtance alone does *alienate* the natives ſo much from us all, that no conceſſions nor benevolence on our part can obliterate the idea from their minds, nay they would ſoon have a quite contrary effect, did not the diſcordant intereſts of the Aſiatics ſo far preſerve us. To return to our ſubject: If action be the eſſence of oratory, we muſt admit that the people here are all orators from the plough tail, to the foot of the throne, as few nations can be more animated in that reſpect than they ſeem to be; and I have frequently noticed with admiration, the uncommon facility and fluency with which the loweſt Indian expatiates upon any topick he is intereſted about; nor is he apt to be confuſed or embarraſſed when detected in the commiſſion of a crime. His anſwers even then are in general ſo pertinent and plauſible, accompanied with ſuch vehement proteſtations of innocence, or fervent imprecations on actual guilt, that a man is often at a loſs what to think of a tranſaction which bears on the face of it every mark of iniquity, and which a clown of our's would at once acknowledge, by awkwardly ſcratching his head, while conſcience claps her padlock on his tongue.

CHAPTER X.

CHAPTER X.

ON

MISCELLANEOUS SUBJECTS.

(PARTLY EXTRACTED FROM THE FIFTH VOLUME OF THE ASIATICK RESEARCHES)

THE inhabitants of Hindooſtan, commonly reckon and divide Time, in the following manner, which exhibits a Horography ſo imperfect however, that its inaccuracy, can only be equalled by the people's general ignorance of ſuch a Diviſion, that with all its imperfections and abſurdities, muſt nevertheleſs anſwer the various purpoſes of many millions in this country; I ſhall therefore explain and illuſtrate ſo complex and difficult a ſubject, to the beſt of my ability and information from the natives, without preſuming in the diſcuſſion here to encroach on the province of the Chronologiſt or Aſtronomer, who may yet inveſtigate this matter with higher views, while my aim, is in the mean time, perhaps not leſs uſefully confined, to ordinary caſes and capacities entirely.

60 *Til* or *Unoopul*, (a ſub-diviſion of time, for which we have no relative term but *thirds*, as the ſeries next to [z] *ſeconds*) are one *Bipul*.

60 *Bipul*, (which correſponds progreſſively only, with our *ſeconds* or moments) one *Pul*.

60 *Pul*, (correlative as above, in this ſexageſimal ſcale with our *minutes* or *primes*) one *Ghuŕee*: and

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[z] On this principle, one minute of ours, being equal to 24 *puls*, and one moment to 24 *bipuls*; it is neither eaſy nor neceſſary to trace and mark the coincidence of ſuch diminutives any farther; I may, however add, what the *Furhung Kardanee* contains, relative to theſe horal diviſions, as follows: —

4 *Reňoo*, conſtitute 1 *Puluk*; 16 puluks, 1 *Kaſt,ha*; 30 kaſt,has, 1 *Kula*; 30 kulas, 1 *Guhun*; 60 guhuns, 1 *Dand*; 2 dunds, 1 *Ghuŕee*; 30 *dunds*, 1 *Din*; 60 *Dunds*, Din o rat. From this Work it is evident, that there exiſt various modes of dividing time in India, becauſe a little farther on, the Author ſtates the following alſo, viz.

60 *Zurru*, 1 *Dum*; 60 dums, 1 *Lumhu*, &c. which as well as the many local modes in uſe, it would be ſuperfluous to enumerate, I ſhall therefore attend only to the former, ſo far as they agree with our text. The *Kaſt,ha* is equal to 4 *tils*, the *Kula*, to two *bipuls*, the *guhun* and *pul* are the ſame, ſo are the *dund* and *(kuchee) g,huŕee*, but the learner muſt advert to the *g,huŕee* in this note, being *pukkee*, or two of the former, as this diſtinction is frequently uſed, when they allot only four *g,huŕees* to the *pukur*, and *pukkee* or *double* is always underſtood.

60 *Ghuŕee*, (called alſo *ḍund*, which we may here tranſlate *hour*) conſtitute our twenty-four hours, [a] or one whole day; divided into 4 *Puhur din*, diurnal watches; 4 *Puhur rat*, nocturnal watches.

During the equinoctial months, there are juſt 30 *ghuŕees* in the day, and 30 alſo in the night; each *ghuŕee* properly occupying a ſpace, *at all times*, exactly equal to 24 of our minutes; becauſe 60 *ghuŕees* of 24 Engliſh minutes each, are of courſe 24 Engliſh hours of 60 Engliſh minutes each. For nations under or near the Equator, this Horological arrangement will prove convenient enough, and may yet be adduced as one argument for aſcertaining with more preciſion, the country whence the Hindoos originally came, provided they are, as is generally ſuppoſed, the inventors of the ſyſtem under conſideration here. The farther we recede from the line, the more difficult and troubleſome will the preſent plan appear; and as in this country, the artificial day commences with the dawn, and cloſes juſt after ſunſet, it becomes neceſſary to make the *puhurs* or *watches* contract, and expand occaſionally, in proportion to the length of the day, and the conſequent ſhortneſs of the night, by admitting a greater or ſmaller number of *ghuŕees*, into theſe grand diurnal and nocturnal diviſions alternately, and according to the ſuns progreſs to or from the Tropicks. The ſummer ſolſtitial day, will therefore conſiſt of 34 *ghuŕees*, and the night of 26 only, or *vice verſa*; but what is moſt ſingular in the Indian horometry, their *ghuŕees* are unequally diſtributed among the day and night *watches*; the former varying from 6 to 9 in the *latter*, *which* are thus prevented from any definite coincidence with our time, except about the Equinoctial periods only, when one *puhur* nearly correſponds to 3 Engliſh hours. I ſay *nearly*, becauſe even then, the four middle watches have only 7 *ghuŕees*, or 2 hours 48 minutes of ours, while the extremes have 8 *ghuŕees* apiece, or 24 Engliſh minutes more than the others,

[a] *Lumbu*, and *Dum*, perhaps anſwer to our *minutes* and *ſeconds*, as the conſtituent parts of the *Saut* or hour, 24 of which are ſaid to conſtitute a natural day, and are reckoned from 1 o'Clock after midday regularly on through the night, alſo up to 24 o'Clock the next noon, as formerly was the caſe and which is ſtill obſerved in ſome places on the continent, or like our's from 1 afternoon to 12 at midnight, and again from 1 after midnight to 12 o'Clock the next noon. Whether thoſe few who can talk of the *Saut* at all, have learnt this entirely from us or not, is a point rather dubious to me, but I ſuſpect they have it from the Arabians, who acquired this with other ſciences from the Greeks.

and

and consequently agree with our 3 hours 12 minues; while at other times, the *puhur* is equal to no less than 3 hours 36 minutes: A fact, which I believe, has never yet been stated properly, though many writers have already given their sentiments to the publick on the subject before us, but they were probably misled by saying, 4-3s. are 12-hours for the day, and the same for the night, without considering, the sexagesimal division we must first make of the whole 24 hours or 8 watches, 4 of which during both equinoxes having *7 ghuřees* only give 28, & the other 4 extreme watches consisting at these periods also of 8 ghuřees each, form 32—60 in all; not 64 *ghuřees*, [b] as some calculators have made it, who were not aware that the *ghuřee* or *dund*, never can be more nor less than 24 of our minutes, as I have proved above, by considering that 24 multiplied by 60, or 60 by 24, must be alike, and which I shall make still more evident hereafter. In judicial and military proceedings, the present enquiry may sometimes assume considerable importance, and as an acquaintance with it, may also facilitate other matters, I have endeavoured to exhibit the Indian horometrical system contrasted with our own, upon a dial or horal diagram calculated for one natural day of 24 hours, and adjusted to both the equinoctial and solstitial seasons, comprising four months of the twelve, that these may serve as some basis or data for a general coincidence of the whole, at any intermediate period, until men who are better qualified than the author to execute such a task, with precision, condescend to undertake it for us. He is even sanguine enough to hope that some able artist in Europe, may yet be induced to construct the dials of clocks, &c. for the Indian market, on the principles delineated here, and in Persian figures also; but we must now proceed to an explanation of the Horal Diagram, adapted to the Meridian of Puřna, the central parts of the Bunarus Zumeendaree, and the middle latitudes of Hindoostan. The two exteriour rings of this circle, contain the complete 24 English hours, noted by the Roman letters, I. II. III. IV. &c. and the minutes are marked in

[b] One of those vulgar errours, originating in the crude and superficial notions which none take the trouble to examine or correct, and being thus implicitly adopted, are not soon nor easily eradicated nay this very idea of *sixty-four* may be supported from an old distich.

Aṯh puhur *chouńsuṯ ghuřee*, khuřee pokaroon pee.
Jee nikse, jo pee mile; nikus jaṯe yih jee.

But I answer, the Bard seems a sorry Astronomer, or he would not have followed the erroneous opinion of there being 8 *ghuřees* in each of the eight *puhur*, and 64 in the natural day; though this prevails among the illiterate Indians uncontraverted to the present hour, and were I not to expose it here, might continue a stumbling block for ever, and in this random way have we also imbibed the doctrine that 4 *puhur*, of three hours each, are twelve of course, and 8 of these must give our 24. A brief but incorrect mode of settling this account.

figures

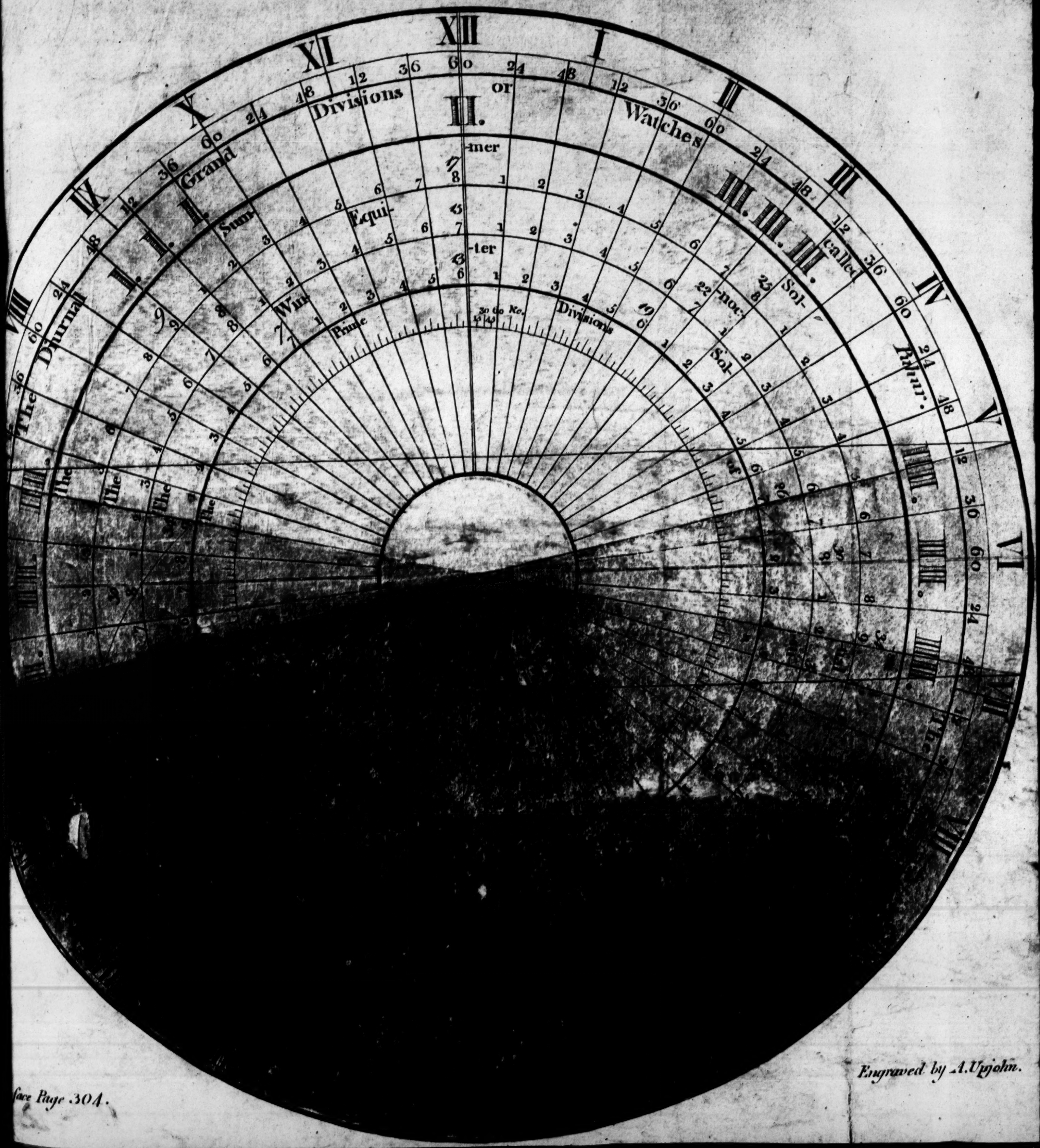
figures 24, 48, 12, 36, 60, agreeably to the ſexageſimal ſcale, whereon the equidiſtant interſections of this dial are founded, the meridional ſemicircles of which, repreſent our ſemidian watch plates, and for obvious reaſons with the modern horary repetition. See the note [a] in page 302.

I have diſtinguiſhed the eight (4 diurnal and 4 nocturnal) watches or *puhurs* from I. to IIII. by Roman letters alſo, with the *chime (gujur)* or number of bells ſtruck at *each*, in open inclining figures below the *puhur* letter to which they belong, and in the ſame reiterated way, but theſe inſtead of ranging from the meridian, like the Engliſh hours, commence with the equatorial and tropical lines alternately, as their ſituation and ſpaces muſt regularly accord with the riſing and ſetting of the ſun, at the vernal and autumnal equinoxes, as alſo at the ſummer and winter ſolſtices. The days then differ in length alternately from 34 to 26 *g,hŭrees*, as noted by the chime figures of every watch, all of which will be more evident from the mode of inſerting them, and the manner that the plate has been ſhaded, to illuſtrate theſe circumſtances fully: II. *puhur* however, never varies, and being upon the meridional line, it of courſe conſtantly falls in with our XII. day and night. The fourth ring from the circumference, ſhows the *g,hŭrees*, when the day is longeſt running with the Sun to the Top, and from this to VI. P. M. for theſe ſubdiviſions of the day, and in the ſame manner by the bottom onwards for thoſe of the night, throughout theſe concatenated circular figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 1, 2, &c. q. v. in the plate. Still more interiour appear the equinoctial *g,hŭrees*, and on the ſame principles exactly—within theſe come the winter ſolſtitial *g,hŭrees*, ſo clearly marked, as to require no further elucidation here, except that in the three ſeries of convergent figures now enumerated, the reader will recollect when he comes to the higheſt number of *g,hŭrees*, in any *puhur*, to trace the *latter* and its chime or number of bells out, by the *g,hŭree* chord. For inſtance, when the days are ſhorteſt, begin 48 minutes after VI. A. M. and follow the coin-

cident

THE

Hindoostanee Horal Diagram.



face Page 304.

Engraved by A. Upjohn.

cident line inward to the centre, till you reach 9, and 34 for the rising *ghuřee* and *gujur* of the night, thence go round in ſucceſſion upwards with the day *ghuřees* 2, 3, 4, 5, 6, 7, the chord of which laſt terminates 36 minutes after IX. and has 7 upon it for 7 bells, and I for *ek puhur din*, the firſt watch of the day. In this way the whole may be compared with our time; allowing not only for the different meridians in this country, but for the ſeveral intermediate periods, and the difficulty of preciſely aſcertaining the real riſing of the ſun, &c. Near the centre, I have inſerted the prime diviſions or *puls* of every *ghuřee*, viz. 60, thus — 15, 30, 45, 60; in two ſpaces only, becauſe theſe are the invariable conſtituent minute parts of the *ghuřee* at all ſeaſons of the year, and conſequently apply (though omitted to prevent confuſion) as in the plate, to every one of the horal ſections delineated there, into which the whole dial is equally divided. The intelligent Scholar may now conſult the Diagram itſelf, and I truſt with much ſatisfaction, as it in fact was the firſt thing that gave me any accurate knowledge of the *arrangement* and *coincidence* of the *Hindoſtanee* with the Engliſh hours, or of the rules on which *their* economy is founded. I certainly might have traced out, and inſerted the whole, for a complete year, had not the apprehenſion of making the figure too intricate and crowded for general utility, determined me to confine it to the elucidation of four months only; eſpecially as the real and artificial variations, will appear under the ſeveral months in the ſubſequent pages, whence the learner will have it in his own power to note the exact horal coincidences at any given period, by extending the preſent ſcheme only a little farther, becauſe the natives never add nor ſubſtract a *ghuřee*, until the two *puls* of which it conſiſts are accumulated, but with their uſual apathy contribute and reduce the conſtant encreaſing and decreaſing temporal fract[illegible] or from the ſeveral *puhurs* with little or no preciſion: Nay they often [illegible]ſe to the laſt of the diurnal or nocturnal ſubdiviſions for this purpoſe, [illegible] and Horologiſt

giſt himſelf is about to inform them, that now is the time to wait for the whole of their loſt minutes, before they proceed on a new ſcore, at the riſk perhaps of making the cloſing *g,hŭree* of the day or night, as long as any two of the reſt. On the other hand, when they have previouſly galloped too faſt with time, the ſame ill fated hindmoſt *g,hŭree* may be reduced to a mere ſhadow, that the *G,hŭree,alee* may ſound the exact number, without regarding its diſproportion to the reſt, in the ſame *puhur* at all. So much this, and ſimilar freedoms have been and can be taken with time in Hindooſtan, that we may frequently hear the following ſtory: While the faſt of *Rumuzan* laſts, it is not lawful for the *Mŏŏſulmans*, to eat or drink in the day, though at night, they not only do both, but can uninterruptedly enjoy its other pleaſures alſo, and upon ſuch an occaſion, a certain *Omra*, ſent to enquire of his *G,hŭree,alee*, if it was ſtill night, to which the complaiſant *Belman* replied, in the true ſtyle of oriental adulation: "Rat to ho chŏŏkee mugur peer mŏŏſhid ke waſte do g,huŭree myĭn luga ruk,hee "Night is paſt to be ſure, but I have yet two hours in reſerve for his worſhip's conveniency." The apparatus with which the hours are meaſured, and announced, conſiſts of a ſhallow bell-metal pan, named from its office *g,hŭree-al*, and ſuſpended ſo as to be eaſily ſtruck with a wooden mallet by the *g,hŭree,alee*, who thus ſtrikes the *g,hŭrees* as they paſs, and which he learns from an empty thin braſs *cup* (*kŭtoree*) perforated at bottom, and placed on the ſurface of water, in a large veſſel, where nothing can diſturb it, while the water gradually fills the *cup*, and ſinks it in the ſpace of one *g,hŭree*, to which this hour cup or *kŭtoree* has previouſly been adjuſted aſtronomically by an aſtrolabe, uſed for ſuch purpoſes in India. Theſe *kŭtorees* are now and then found with their requiſite diviſions, and ſubdiviſions, very ſcientifically marked in *Sunſkrit* characters, and may have their uſes for the more difficult and abſtruſe operations of the Mathematician or Aſtrologer; but for the ordinary occurrences of life, I believe the ſimple rude horology deſcribed above, ſuffices (perhaps divided into the fourths

of

of a g,*hu*ŭ*ree*) the Aſiatics in general; who by the bye, are often wonderfully uninformed reſpecting every thing of this kind. The whole indeed appears, even to the better ſorts of people, ſo perplexing and inconvenient, that they are very ready to adopt our diviſions of time when their reſidence among or near us puts this in their power: Whence we may in great meaſure account for the obſcurity and confuſion, in which this ſubject has hitherto remained among the Indians themſelves, and the conſequent glimmering light, that preceding writers have yet afforded in this branch of oriental knowledge, which really ſeems to have been ſlurred over, as a drudgery beneath their notice and diligent enquiry entirely. The *firſt g,hŭree* of the *firſt puhur*, is ſo far ſacred to the Emperour of Hindooſtan, that his *G,hŭree,alee* alone, ſtrikes *one* for it, the ſecond *g,hŭree* is known by two blows on the *G,hŭree,al*, and ſo on, one ſtroke is added for every *g,hŭree* to the higheſt, which (aſſuming the equinoctial periods for this ſtatement) is eight, announced by eight diſtinct blows for the paſt *g,hŭrees*, after which with a ſlight intermiſſion, the *gujur* of eight bells is ſtruck or rung, as noted in the diagram by the chime figure 8, and then one hollow ſound publiſhes the firſt or *ek puhur din* or *rat*, as *this* may happen, and for which conſult the plate. In one *g,hŭree*, or 24 of our minutes after this, the ſame reiteration takes place, but here ſtops at the ſeventh or meridional g,huŭree, and is then followed with its *gujur*, or *chime* of 15; of which, 8 are for the firſt watch, and 7 for the ſecond or *do puhur*, now proclaimed by two full diſtinct ſounds. We next proceed with 7 more *g,hŭrees*, exactly noting them as before, and ringing the *gujur* of 22 ſtrokes after the 7th g,huŭree or *teen puhur*, alſo known by three loud ſounds. The fourth *puhur* has, like the firſt, 8 *g,hŭrees*, and differs in no other reſpect than having a *gujur* of 30, after the equatorial *g,hŭree* has been ſtruck, the whole being cloſed by four loud blows on the *g,hŭree,al*,

for

for *char puhur din* or *rat*; the repetition being the ſame, day and night; during the equinoctial periods, which I have here given, merely as an example more eaſy for comprehenſion at firſt than the reſt. The extreme *gujurs* may be properly termed the evening and morning *bell*, and in fact the word ſeems much reſtricted to theſe, as *puhur* alone is more commonly uſed for the middle-*chimes*, than *gujur* appears to be. Six or eight people are required to attend the eſtabliſhment of a *g,huŭree*, four through the day, and as many at night; ſo that none but wealthy men or grandees can afford to ſupport one as a neceſſary appendage of their conſequence and rank; which is convenient enough for the other inhabitants, who would have nothing of this ſort to conſult, as thoſe being excepted which are attached to their armies,) I imagine there are no other publick *(g,huŭrees) clocks* in all India. The Aſiatics can have no conception of the facility with which we, at all times, may aſk in Engliſh, "what o'clock is it," becauſe they are forced to vary this ſimple queſtion, many different ways, according to circumſtances, thus:

In the forenoon, *Keta din hoo,a, chuŭ,ha*, or *a,e,a? Ku,ee g,huŭ,ee din chuŭ,ha*, or *a,e,a?* &c.
About noon, *Do puhur a,e,a, hoo,a*, or *buja? Do puhur hy? Din d,hula hy ki nuhee\u0303?* &c.
In the afternoon, *Do puhur ſe ketna din d,hula* (or gŏŏ,ra, &c.) *hoga? Do puhur pur ku,ee g,huŭ,ee bujee hogee?* &c.
Towards evening, *Ketna din baqee hy? Keta din hoga? Din ub ke,a hoga?* &c.
At night, *Ketee rat a,ee, gy,ee*, or *gŏŏzree? Kuee g,huŭ,ee rat bujee hogee?* &c.
About midnight, Do puhur rat hoo,ee hogee? *Ad,hee rat a,ee, gy,ee*, or *gŏŏzree?*
Towards morning, *Ketee rat baqee hy? Ketnee rat ruhee hy?*

The anſwers to the above in rotation will probably prove as follows, *Do g,huŭree, char g,huŭree* or perhaps *puhur din, ſuwa puhur, deŭh puhur, poune do puhur, ſuwa do puhur, uŭ,ha,ee puhur*, and ſo on; but which I need not ſurely now explain to the diligent ſcholar, who has ſtudied the foregoing ſheets, and the chapter on numerals attentively; I ſhall nevertheleſs ſubjoin, that the ſpace *preceding* any hour or watch is named the *umul* thereof, as, do g,huŭee din *ke umul* meĩ, ſignifies

ſies that *ek g̣huřee* is paſt, and it is *now going* to two bells; and in like manner, *do puhur ka umul*, commences the moment *ek puhur* has ſtruck. The ſeveral watches are diſtinguiſhed as in ſcripture, by the ordinal numbers alſo, thus: *Pyhla* puhur, *dooſra*, *teeſra*, *chouṭha* with *din* or *rat*, agreeably to the time in queſtion; and we may here recollect that *teeſra* puhur, or *teen* puhur *din*, is generally denominated *ſipuhur* or *ſipuhuree*, and in ſome meaſure correſponds with our *afternoon*; but it muſt be confeſſed, that neither *this laſt*, nor the following words, *morning* (fujr), *evening* (*ſham*, *akhir roz*), and forenoon, have any definite ſpace aſſigned to them as with us, farther than the fortuitous coincedence of the firſt, ſecond, third or fourth watches, with the foregoing rather arbitrary diviſions of the day; and which by the bye, greatly encroach upon night alſo, and in fact deprive it of ſimilar diſtinctions entirely. Midnight is probably more known as *aḍhee-rat*, than *do-puhur-rat*; which is reverſed in *noon*, *do puhur*, being ſeldom ſuperceded by *aḍha-din*, midday. Should the learner wiſh to expreſs in proper Hindooſtanee—"I ſat the whole morning with Mr. William Dick," he muſt ſay, "Fujr ſe *puhur ḅhur* William Dick ſahib ke pas myñ̃ byṭ̣ha ruha," never *tumam fujr* or *fujr ḅhur*, &c. "He viſits his patients *the whole forenoon*," cannot well be expreſſed otherwiſe than by—Puhur din chuřhe ſe do puhur tuk beemaroñ̃ ko deḳha kurte", for the reaſons above ſtated, as they effectually prevent our ſaying, with any propriety in this language, *tumam ſham*, *ſham ḅhur*, *tumam ſipuhřee*, *&c.* though we do ſo in Engliſh, and the natives admit of *din ḅhur*, *tumam roz*, *rat ḅhur*, *puhur ḅhur*, *g̣huřee ḅhur*, a whole day, all night, a complete watch, a full hour, &c. theſe being certain well known ſpaces or meaſures of time, while *ſham*, *fujr*, ſeem points only, therefore *forenoon* and *afternoon*, &c. in our extended ſenſe of them are unknown in this country, under any ſuch denominations; unleſs the words, *fujr ke numaz ke wuqt* or *zohur*, *uſur*, *mughrib*, and *iſha*, *&c.* (which reſemble our *veſpers*, *matins*, &c.) may be ſo conſtrued. See theſe with *dawn*, *twilight*, &c. in the Dictionary and Appendix.

The words *din*, *roz*, in their fulleſt acceptation as *day*, include *rat*, *ſhub*, the *night* alſo, and each day having a name of its own, as a conſtituent part of the Seven that compoſe the Week in the following order, it will appear that while the Hindoo and our ordinary day precedes its own *night*, the Mŏŏſulmans reverſe this, and place the *latter* firſt, from their conſtantly cloſing the preceding month *with the day*, on the evening *of which* the new moon becomes viſible, as the enſuing month inſtantly commences *with the night* of its *firſt* day; but according to our ideas with the night of the laſt day of the paſt month, and the ſecond day again begins with what we and the Hindoos would call the night of the firſt day, which will be evident from the following arrangement of the week. See the uſeful note on this ſubject, in page 260, recollecting that the nautical and civil night of any given day or date, ſtand in ſomething of a ſimilar predicament with each other, that the Mŏŏſulman and Hindoo nights do here.

HINDOOS-TANEE.	HINDUWEE.	PERSIAN.	ENGLISH.					
Etwar.	*Rubeebar.*	*Yekſhumbu.*	*Sunday.*	—	Somwar.	—	Monday.	—
Somwar or *Peer.*	*Sombar.*	*Doſhumbu.*	*Monday.*	—	Mungul.	—	Tueſday.	—
Mungul.	*Mungulbar.*	*Siſhumbu.*	*Tueſday.*	—	Bŏŏdh.	—	Wedneſday.	—
Bŏŏdh.	*Bŏŏdhbar*	*Chuharſhumbu.*	*Wedneſday.*	—	Jŏŏmerat.	— *ket rat.*	Thurſday.	— *night.*
Jŏŏmerat or *Bipfte.*	*Brihſputbar* or *Luk'heebar.*	*Punjſhumbu.*	*Thurſday.*	—	Joome.	—	Friday.	—
Jŏŏma.	*Sŏŏkrbar.*	*Jŏŏma* or *Udeenu.*	*Friday.*	—	Suneechur.	—	Saturday.	—
Suneechur or *Bar.*	*Suneebar.*	*Shumbu* or *Huſtu.*	*Saturday.*	—	Etwar.	—	Sunday.	—

Night. Among the Mŏŏſulmans, whoſe night precedes the day becomes

But which among the Hindoos and us means,

In the foregoing enumeration, it is plain that *bar*, *war*, and *ſhumbu*, ſtand for *day*, the laſt is Perſian entirely, and the two former are from the *Sunſkrit*, in which, the ſeven planets give a name to the days of the week, as in Latin: *Adit-vara*, *Ruvee-vara*, *Sŏŏrya-vara*, *Solis-dies*: whence *Etwar* and *Rubeebar*, &c. above, from *Soma* the Moon; *Mungula*, Mars; *Bŏŏdha*, Mercury; *Vrihuſpatee*, Jupiter; *Sŏŏkra*,

Sŏŏkra, Venus; *Sunee*, Saturn. The firſt column contains the words in general uſe among the *Hindooſtanees*, whether Mŏŏſulmans or Hindoos; and the ſecond more ſtrictly applies to the latter only. In the third column, the Perſian days are inſerted in their numerical order, [c] which is however interrupted by the Arabic word *Jŏŏma* (inſtead of *Shuſh-ſhumbu*) to diſtinguiſh *Friday*, pre-eminently as a day of religious *meeting* from the reſt, it being in fact the Mŏŏſulman *Sabbath*. Saturday appears in two inſtances to be defined, *The Day* only, and in one, *The Seventh*, viz. *Huftu*. *Tit,h*, reſembles *tareekh*, a date, being like it applied to a *lunar day*, fifteen of which *tit,hs*, form a *puk,h*, of which hereafter. The week is called *At,hwara* as eight days, or *Huftu*, as ſeven only, and *Uſhru*, the Arabic for a *Decade*, is uſed as ſuch in this country alſo; *Puk,h*, *puchh*, or *pukſh*, correſponds partly with our *fortnight*, there being two of *theſe ſemilunations* in every lunar month, whoſe *tit,hs*, are enumerated for civil purpoſes from one to fifteen, twice in the courſe of the natural days of theſe months, as the Hindoos in ſuch caſes generally regulate their dates, feſtivals, &c. by the moon alone, though in matters of higher moment, they have recourſe to the ſolar ſiderial ſyſtem alſo. The *dark ſemilunation* which follows the *full moon*, *poorun maſee*, [d] is named *kriſhn*

puk,h

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[c] This holds good in Arabic likewiſe. *Youm ool uhud*, Sunday; *Youm ool iſna*, Monday; *Youm oos ſŏŏlſa*, Tueſday; *Youm ool urba*, Wedneſday; *Youm ool khumſa*, Thurſday; *Youm ool jŏŏma*, Friday; or the *day of meeting*; *Youm oos ſubt*, *Saturday*, or the Jewiſh *Sabbath*, and literally here *a day of reſt*, but the firſt five are merely 1ſt day, 2d day, and ſo on, as in the Perſian above.

[d] The 1ſt *Tit,h* according to the *Tohfut ool Hind*, &c. is termed *Purwa*; the 2d *dooj*; 3d *Teej*, 4th *Chout,hee*, 5th *Punchŏŏmee*; 6th *Ch,hutee*; 7th *Suptŏŏmee*; 8th *Uſhtŏŏmee*; 9th *Noumee*; 10th *Duſmee*; 11th *Ekaduſee*; 12th *Do,aduſee*; 13th *Tiroduſee*; 14th *Chouduſee* or *Chutŏŏrduſee*; 15th or the laſt day of the *Sookul puch,h* being full moon becomes *Poorunmaſee*. The 16th or 1ſt *Tit,h* of *Kriſhn puch,h* aſſumes the former names, *purwa*, *dooj*, *teej*, &c. but the 15th of this *dark ſemilunation* or 30th of the complete month, is denominated *Umawus*, which agreeably to this account cloſes the month. In the *Ayeen Ukburee*, we are told, *Sookul puch,h*, is the *firſt* half, and *Kriſhn puch,h*, the *laſt*; and they *begin* the month from *Kriſhn puch,h*: but how this is to be reconciled, I know not. See Gladwin's tranſlation, vol. 1. page 331. If *mas* ſignify *month*, not *moon*, the word *poorun maſee*, indicates that the bright ſemilunation is the *laſt*

half

pukh, undhe,ar pukh, or *budee*, and with the firſt *tith* of this, the *ordinary civil month* begins, while the *bright ſemilunation* commencing after *Umawus* or *new moon*, termed *ſŏŏkul* or *ooje,ar* puchh or *ſŏŏdee*, *cloſes it.* This mode is in many places reverſed, and theſe *fortnights* have from 14 to 16 days occaſionally in each, founded on aſtronomical principles and rules however, that are too intricate and prolix for diſcuſſion in this place, I muſt therefore refer the learner to the Aſiatic Reſearches, the Philoſophical Tranſactions for 1792, and Burrow's Almanack for 1784, for complete information on this ſubject, which after all, he will perhaps find ſufficiently intricate and perplexing, ſince a due knowledge of aſtronomy muſt be previouſly acquired for an adequate comprehenſion of the *lunar*, *luniſolar*, and *ſolar* years, but which I ſhall nevertheleſs ſo far attend to in the ſubſequent pages. A *month*, whether *lunar* (*chundurmas* or *qumree*) or *ſolar* (*ſoormas* or *ſhumſee*) is named *muheenu*, *mas*, *mah*, and according to the Mŏŏſulmans ſhould conſiſt alternately of 29 and 30 days, whoſe months being entirely *lunar* and unconnected with the viciſſitude of ſeaſons, can have no ſort of coincidence regularly, either with our's or the Hindoos, which laſt are a ſtrange mixture of the *luniſolar* ſyſtem, to be illuſtrated hereafter. — The followers of *Mŏŏhummud*, *begin their months with the night*, on the evening of which they have deſcried the new moon, conſequently the alternation of 29 and 30 days, is by no means uniform, as it muſt not only

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half, and the dark one, the *firſt* half of the month; whereas on the contrary, the day of *conjunction*, *umawus*, being generally marked 30th, while *poorun maſee* is only 15th, eſtabliſhes the very reverſe of this opinion; it is not eaſy therefore to ſay, whether a month ſhould be counted from new moon to new moon, as the Mŏŏſulmans and Bungalees do, or from full moon to full moon, with the aſtronomers of *Kaſee*, whoſe Almanacks appear moſt current in Hindooſtan, and are probably conſidered more orthodox than the others. In the dates of papers, the Hindoos uſe ſuch expreſſions as—Poos budee ekaduſee, the 11th of the dark half of the (ſolar) month *Poos*, Magh ſŏŏdee noumee, the 9th of the bright half of the (ſolar) month *Magh*. At the ſame time, I imagine the ſolar dates are alſo made uſe of in many provinces of India, in which the lunar days are of courſe more neglected, and the month proceeds numerically from 1 to 29, 30, 31, or even 32, according to the length of theſe ſolar ſiderial periods. Conſult the works quoted above.

be

always adjusted *a posteriori*, but what is worse, they may reckon in so[illegible]rts of the country by the first, while other places adopt the last of these numbers, according [illegible]her and state of the atmosphere of particular situations at the time, and probably with a view to obviate the ambiguity of such an imperfect chronology, they find it necessary in ordinary dates to add the day of the week also. That this will answer the purpose is clear enough, when we consider the principles on which the lunar months are founded, and that *never more than* 30 *days* can be allowed for a space of this kind, though in the whole course of the year of 354 days it must be so managed, that 6 months shall have *one day less*, and as *regularly alternate* as possible, except eleven times in thirty years when the intercalary day is added to the last month of the year of 355 days, when *this* odd day will make 30 in a month, that otherwise should have 29 only: Or in other words, 5 months will have 29, and 7 of course 30 days complete, in all 355, for this, which the Mŏŏsulmans call abounding year; but we must return to their months as follows, and the year in question being emboliſmick, I shall thus add the number of days to each; and as the distribution is arbitrary, the intelligent scholar will make due allowances for the differences that may arise between these and the natural lunar months, as they proceed through the year in Hindoostan.

Mŏŏkurrum,	محرّم	30	18th July,		The coincidences exhibited here, do not agree with others of this kind, and as these must all have been arranged *a priori*, it is not easy to conceive how such intermediate calculated dates ever can be very exact, when *Abôôlfuzl* himself observes, that four successive months have sometimes thirty days, and the three following twenty nine each, until we recollect that these stated here are artificial
Sufur,	صفر	29	17th August,		
I. *Rubee*-ool uwwul,	ربيع الاوّل	30	15th September,		
II. *Rubee*-{oos sanee, ool akhir,	ربيع الثاني الاخر	29	15th October,		
I. *Jumad*-ool uwwul,	جمادو الاوّل	30	13th November,		
II. *Jumad*-{-oos sanee, -ool akhir,	جمادو الثاني الاخر	29	13th December,		
Rujub,	رجب	30	11th January,		
Shaban,	شعبان	29	10th February,		
Rumuzan,	رمضان	30	10th March,		
Shuwwal,	شوال	29	9th April,		
Zilqad or *Zeeqadu*,	ذوالقعد ذي قعده	30	8th May,		
Zilhij or *Zeehijju*,	ذوالحج ذي حجه	30	7th June,		
		355			

will probably consist of the following days.

the first day of which, agreeably to sundry fitements, corresponds with the

in the Intercalated year of the Hijra.

MONTHS.		SOLAR SIGNS.			DAYS.
[1] *Chyt*,	March,	I. *Meen*,	Hoot,	Piſces,	30
[2] *Byſakh*,	April,	II. *Mekh*,	Humul,	Aries,	30
3 *Jeth*,	May,	III. *Brikh*,	Sour,	Taurus,	31
4 *Uſarh*,	June,	IV. *Mithoon*,	Jouza,	Gemini,	31
[5] *Sawun*,	July,	V. *Kurk*,	Surtan,	Cancer,	32
6 *Bhadoñ*,	Auguſt,	VI. *Sing*,	Uſud,	Leo,	31
[7] *Kooñar*,	September,	VII. *Kunnya*,	Sumboolu,	Virgo,	31
[8] *Katik*,	October,	VIII. *Toola*,	Meezan,	Libra,	31
9 *Ughun*,	November,	IX. *Briſchik*,	Uqrub,	Scorpio,	30
[10] *Poos*,	December,	X. *Dhun*,	Qous,	Sagittarius,	30
[11] *Magh*,	January,	XI. *Mukur*,	Judee,	Capricornus,	29
[12] *Phagoon*,	February,	[XII.] *Koombh*,	Dulw,	Aquarius,	29
					365

Which partly coincides with our — These Hindoo months have the following — apparently correſponding with the Arabic — and the Latin — in which according to the Hindoos the ſun ſtays — and real time varies on the whole from

artificial chronological months, adapted to the ſyſtematic arrangement of hiſtorical records and upon which the Mŏŏſulman Kalendars are founded, though the one I have ſeen here for 1210 is otherwiſe, and differs by 2 and 3 days from the whole of this arrangement. The ingenious Mr. Marſden, in his Eſſay on this ſubject has explained the matter fully, and conſtructed a table of theſe correſpondences, at their annual periods up to our 2000, in doing which, if his calulations be juſt, the above ought to be right, and the 18th July 1795, with the 7th June here is put down ſo in Gladwin's tables of the months for 1796, to both of which publications, I ſhall refer the reader, for more information than he can well expect in a work like mine; obſerving only that the above calculations properly belong to the aſtronomical months of 30 and 29 days alternately. The Mŏŏſulmans date, as we do numerically from 1 to 30, but the firſt is alſo called *ghŏŏrru* a calend, and the laſt *ſulukh* or *chandrat*, for reaſons that I need not now take time to explain.

The *lunar* component parts of the *Hindoo* Months, named *Pukh*, &c. have been

[1] This as a ſolar month ſeems in general to commence with nearly the 10th of our March, but when

DIURNAL TIME.									NOCTURNAL TIME.									LUNAR STATIONS	
					PUHURS. D.								PUHURS. D.						
H.	P.	D.	P.		I.	II.	III.	IV.	Total.	D.	P.	D.	P.		I.	II.	III.	IV.	Total.	NAMES.	Stars in each.
29	23	3	5		8	7	7	8	30	30	37	28	55		8	7	7	8	30		
31	16	32	55		8	8	7	8	31	28	44	27	5		8	7	7	7	29	1 *Uſoonee*	3
33	4	34	1		8	8	8	8	32	26	56	25	59		7	7	7	7	28	2 *Bhurnee*	3
34	3	33	55		9	8	8	9	34	25	57	26	5		7	6	6	7	26	3 *Kirtika*	6
33	48	32	40		9	8	8	9	34	26	12	27	20		7	6	6	7	26	4 *Rohnee*	5
32	30	30	51		8	8	7	8	31	27	30	29	9		8	7	7	7	29	5 *Mirgiſra*	3
30	23	29	10		8	7	7	8	30	29	37	30	50		8	7	7	8	30	6 *Udra*	1
28	37	27	23		7	7	7	7	28	31	23	32	37		8	8	8	8	32	7 *Poonurbus*	4
27	1	26	10		7	7	6	7	27	32	59	33	50		9	8	8	8	33	8 *Pŏŏkh*	3
26	1	25	46		7	6	6	7	26	33	59	34	14		9	8	8	9	34	9 *Surekha*	5
26	6	26	50		7	6	6	7	26	33	54	33	10		9	8	8	9	34	10 *Mugha*	5
27	37	28	56		7	7	7	7	28	32	23	31	4		8	8	8	8	32	11 *Poorba phalgoonee*	2
																				12 *Ootra phalgoonee*	2
																				13 *Huſtheea*	5
																				14 *Chitra*	1
																				15 *Siwatee*	1
																				16 *Biſe[illegible]*	4
																				17 *Un[illegible]ha*	4
																				18 *Jeſht ha*	3
																				19 *Mool*	11
																				20 *Poorba khad*	2
																				21 *Ootra khad*	2
																				* * *	
																				22 *Srawuna*	3
																				23 *Dhuniſtha*	4
																				24 *Sutbhikha*	many.
																				25 *Poorba bhadrupuda*	2
																				26 *Ootra bhadrupuda*	2
																				27 *Reotee*	32
																				* * *—8 *Ubhijit*	3

The laſt is a fractional or occaſional manſion only, and formed out of the 21ſt and 22d or 8 aſteriſks, becauſe the moon's periodical revolution occupies 27-8 days.

is thus announced by the *Ghurees* through the watches.

to

but is thus &c.

this alſo varies from

to

been ſufficiently noticed already, we ſhall therefore conſider the monhts as arranged above under their *luni-ſolar* form, and thence proceed to explain how the one is managed,

when uſed in civil time luniſolarly, it will of courſe anticipate this date conſiderably, and *before the intercalary month* can occur, this very *Chyt* may by lunar computation, encroach upon our February, and in this way it may poſſibly be reconciled with Gladwin to February, with Burrow to March, and with M. Le Gentil, Abraham Roger, Bechius, and all the miſſionaries as *Chyt* II. at ſome intercalary periods to April alſo. If as is alledged, the *Bungalees* adhere to the ſolar month in their civil tranſactions and dates, it muſt follow, that their months will prove much more concurrent with ours, than thoſe of other regions of India, as their emboliſm cannot then be greater than our own; but on the whole, the civil and religious ſyſtems of the Hindoos are every where ſo intimately blended with each other, as to create much apparent incongruity, and ſince to ſpeak in round numbers, they ſeem to have lunar years of 354-5 natural days, (but conſiſting of 360 *tithis* or lunar days,) vulgar years of 360, and ſolar ſiderial of 365-6

managed, to keep pace with the other, previouſly noting in round numbers, as formerly promiſed the extremes of the real and artificial time, of which the days of the months are compoſed, taking the firſt and laſt of each as the ſtandard for the foregoing table of time, in which the liberal ſcholar will allow for thoſe errours that may have crept into this Horary ſcheme of mine, as future writers, with more ability and better opportunities, may eaſily correct them by conſulting the Bunarus almanack.

In the order of the months, I have been greatly guided by our late excellent Aſtronomer Mr. Burrow, though he ſeems to differ in this matter, from very reſpectable authorities, who begin the year with *Byſakh*, but which is not the

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days, the reader may well conceive, that it will require a more than ordinary knowledge of aſtronomy, fully to elucidate or comprehend them, a proficiency to which the author can urge no claims whatever, and muſt conſequently leave a great deal in this department to abler men.

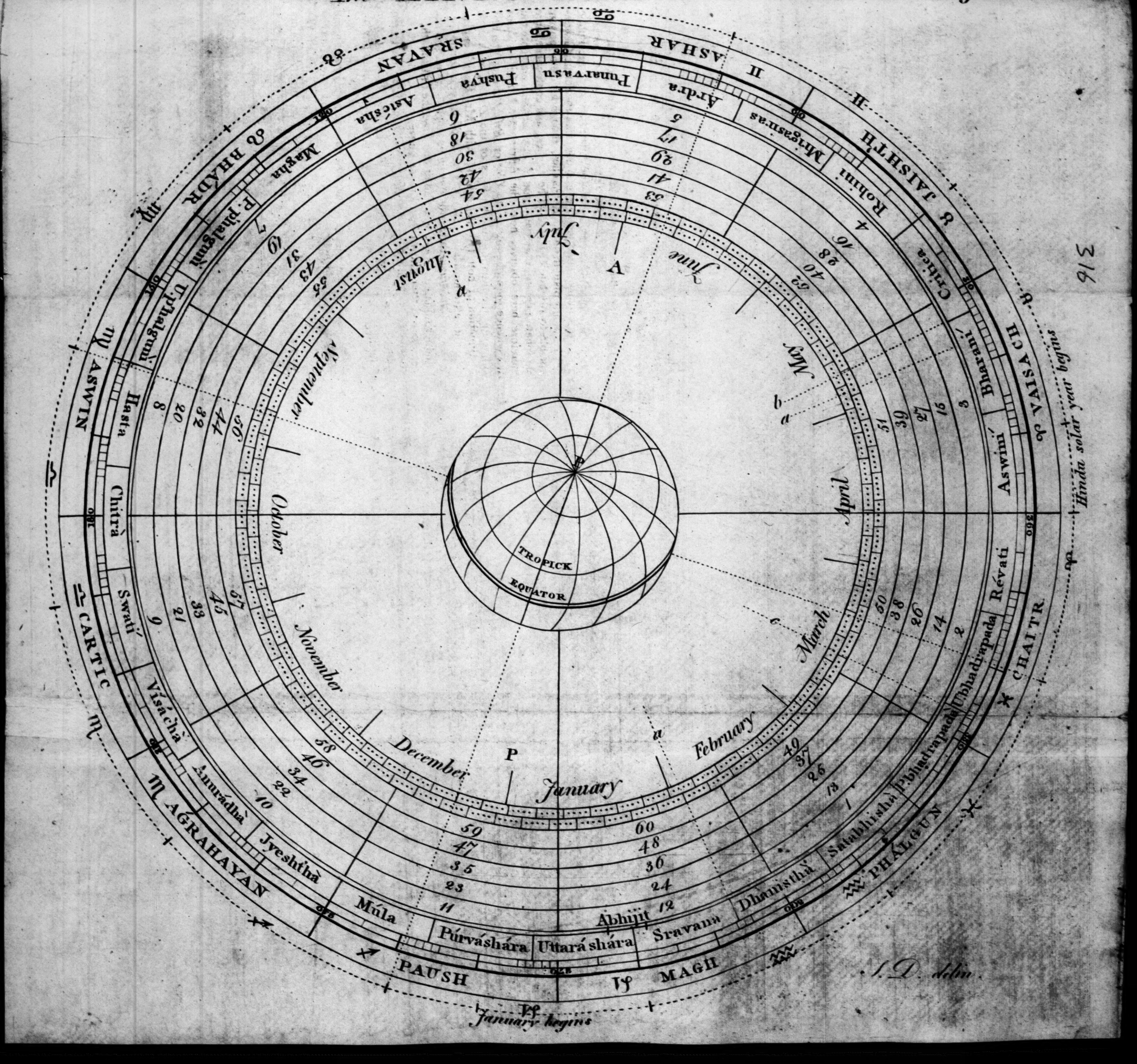
[2] So many high authorities agree in making this the *1ſt month*, as to ſtagger my faith greatly reſpecting *Chyt being ſuch*, at leaſt among the preſent Hindoos and unleſs we can deduce this difference, from the intermixture of ſeveral eras or ſome irregular movements in the planetary ſyſtem, by which the modern years begin with *Byſakh*, though *Chyt* was anciently the firſt month, I fear it will not be ſoon cleared up:—On this head however, the reader may peruſe, the late Sir William Jones's diſcourſe on the Lunar years, in which month of *Chyt* he alſo ſays the Luniſolar year of Bikurmajeet begins; conſulting moreover what our preſent acute Indian aſtronomer mentions on the preceſſion of the equinoxes and place of the colure in the Aſiatic Reſearches, Vol, 11, page 266; where among other remarks he obſerves in page 270. "To my apprehenſion, inſtead of a revolution of the equinoxes, through all the ſigns in the courſe of the Platonick year which would carry the firſt of *Vaiſach* (*Byſakh*) through all the ſeaſons, is clearly implied a libration of thoſe points from the third degree of *Piſces* to the twenty-ſeventh of *Aries*." To the liberality of Mr. E. Morris, Secretary of the Aſiatic Society, the Public are indebted for Mr. Davis's Hindu Ecliptic in this work; and I beg leave to add, that the former Gentleman was ſo kind as to offer me the gratuitous uſe of any plate in the A. Reſearches, though his own private property, that I might deem uſeful or acceptable to my Subſcribers.—The ſtudies, and conſequent fame of Mr. Davis, ſo far tranſcend the humble ſphere of a grammarian, that I can neither elucidate the one, nor exalt the other, the reader will therefore here obſerve, how the Aſtronomer himſelf explains his own Diagram, and from it perhaps learn whence the ambiguity as to *Chyt* or *Byſakh* being the firſt months of the year may be deduced, on comparing the ſituation of our ſigns of the Zodiac, with thoſe of the Hindoos, in the preſent ingenious conjunction of both ſyſtems, which, with Mr. Davis's explanation will I truſt prove perfectly evident to the aſtronomical reader. The luniſolar year ſeems formerly to have begun in *Aſin (Kooŭar)* or *Kartik*, and *Abŏŏlfuzul* thinks the *Sawun* or vulgar year of 360 natural days may commence with any month indiſcriminately. *Poos* was alſo at one time the firſt month.

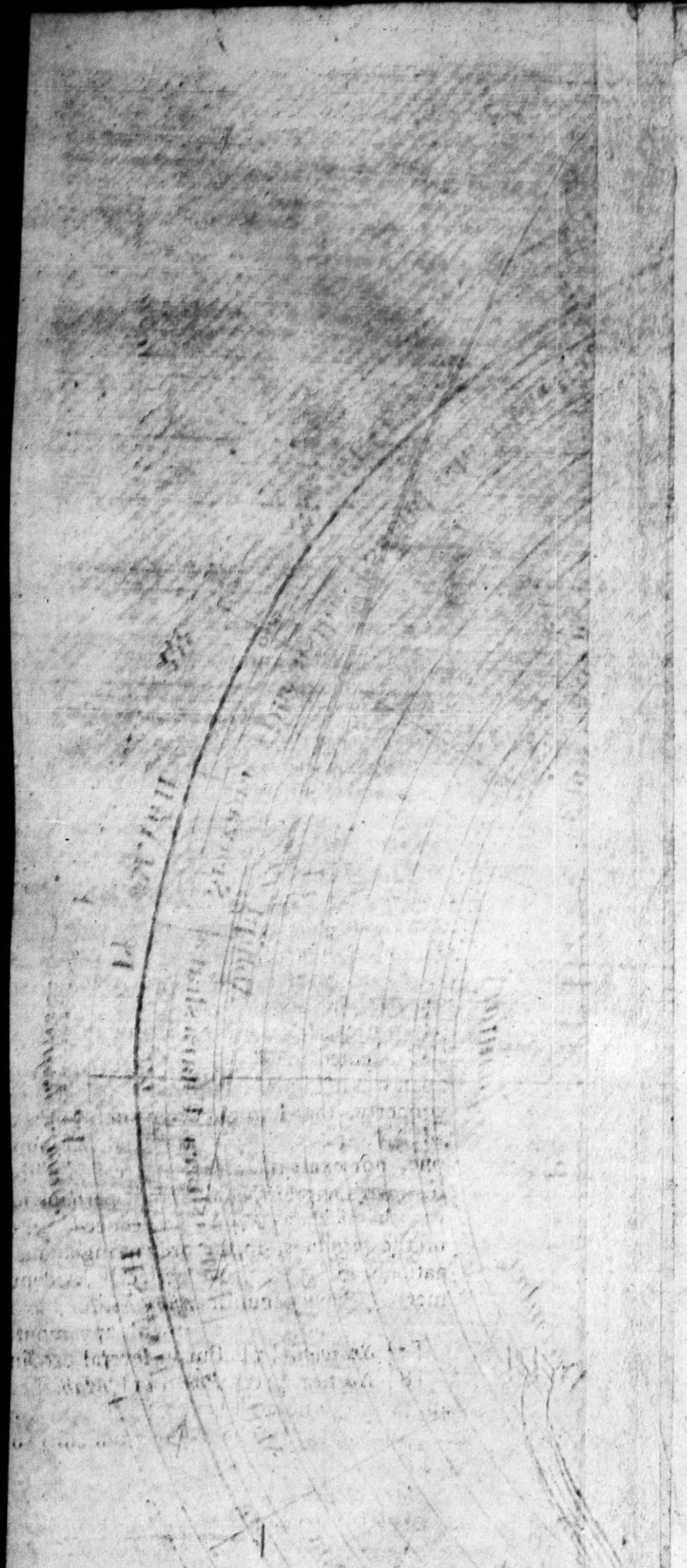
[5] *Srawun*. [7] But in ſeveral provinces *Aſin* is better known than *Koonar* above.

[8] *Kartick*. [10] *Pŏh*. [11] *Mah*. [12] *Phalgŏŏn*. The whole of theſe in their pure ſolar form even appear to be librated between the 9th and the 13th day of the Engliſh months oppoſite them, in their commencement, whence the difficulty of ſettling *a priori* their exact coincidence with any fixed day of theſe months.

[XII] Beſides the conſtellations, the Hindoos have 27-8 others or lunar manſions, known by the name of *Nuchhuttur*, and as theſe are familiar enough to the Hindooſtanee farmers, (who pretend to make many ſhrewd obſervations on, and predictions from the weather of theſe periods) I have given a liſt of the whole in the preceding page, and like the XII ſolar ſigns above, agreeably to the current orthography of Hindooſtan, which varies conſideraly from the *Sunſkrit*, as may be perceived by comparing them with the accurate liſt in Mr. Davis's plate.

caſe,


ASWIN
Hasta
Chitrà
Swatí
Visáchà
Anurádhà
Jyeshthà
Múla
Púrvásháda
Uttarásháda
Abhijit
Sravana
Dhanisthà
Satabhishà
P.bhadrapada
U.bhadrapada
Révati
Aswini
Bharani
Críttica
Rohini
Mrigasiras
Ardra
Punarvasu
Pushya
Aslesha
Magha
P.phalguni
U.phalguni
Hasta
Chitrà
Swatí
Visáchà
Anurádhà
Jyeshthà
Múla
Púrvásháda
Uttarásháda
Sravana
Dhanisthà
Satabhishà
P.bhadrapada
U.bhadrapada
Révati
Aswini
Bharani
Críttica
Rohini
Mrigasiras
Ardra
Punarvasu
Pushya
Aslesha
Magha
P.phalguni
U.phalguni
ASWIN
CARTIC
AGRAHAYAN
PAUSH
MAGH
PHALGUN
CHAITR
BAISHAKH
JAISHTH
ASHAR
SRAVAN
BHADR
September
October
November
December
January
February
March
April
May
June
July
August
P
A
TROPICK
EQUATOR
January begins
Hinda solar year begins
J. D. delin.



HINDU ECLIPTICK,

AS EXPLAINED BY Mr. DAVIS.

Its origin is conſidered as diſtant 180 degrees in longitude from Spica; a ſtar, which ſeems to have been of great uſe in regulating their aſtronomy, and to which the Hindu Tables of the beſt authority, although they differ in other particulars, agree in aſſigning ſix ſigns of longitude counted from the beginning of Aſwini their firſt Nacſhatra. From the beginning of Aſwini, (according to the Hindu preceſſion, now 19° 22′ but which is in reality ſomething further diſtant from the vernal equinox) the Ecliptick is divided into twenty-ſeven equal parts, or Nacſhatras of 13° 20′ each; the twenty-eighth, named Abhijit, being formed out of the laſt quarter of Uttaraſhára, and as much of Sravaná as is neceſſary to complete the moon's periodical month. The years of Jupiter's cycle are expreſſed in their order with numerals: *a* is the former poſition of the colures as explained in vol. II. (of the Reſearches) and *b*, *c*, mark the limits of the preceſſion reſulting from the Hindu method of computing it. The outer dotted circle is the European Ecliptick, in which is noted the beginning of the Hindu, and likewiſe of the European year; for want of room the ſigns are diſtinguiſhed in both with the uſual characters.

Without preſuming to encroach in the leaſt upon the *Diagram* explained above, I have ventured from their intimate connection and reciprocal utility to blend the ſubſtance of *another* with it, and *which* Mr. H. T. Colebrooke obligingly ſent me under the *following title*, with permiſſion to publiſh it, if I thought proper to do ſo, and this convenient opportunity of the plate I could not reſiſt.

Suns true motion in anomaly delineated to ſerve for the compariſon of dates on the Hindu and European Calendars.

In the inner circle, note the longitude of the Apogee, on the Hindu ſphere, for the year propoſed; from that point, which is the origin of the Hindu Zodiack, note every thirtieth degree: the correſponding days, in the outer circle, ſhow the duration of each month; and theſe are compared to the European Calendar by aſcertaining the time of the Apogee, which at preſent falls on the 30th June.

(The months of the Bengal year 1201 are thus noted by the 12 concentrick lines of the circle, and compared with the years of Chriſt 1794-5, as may be ſeen in the plate.)

For a mechanical method of comparing dates to the ſiderial year of the *Hindus*, the anomaliſtical year may be employed, as it only exceeds the ſiderial year by three minutes of time; on this the following method is founded.

Delineate the ſuns true daily motion in anomaly on this figure, from the place of the apogee ſet off its longitude or diſtance from the firſt point of Méſha in the Hindu ſphere*. From this point, which will be the commencement of the ſolar ſiderial year, mark every thirtieth degree for the ſigns, or which is the ſame thing, for the months from *Vaiſácha* to *Chitra*. The correſponding days or duration of the ſun in the ſign for each month will be ſhewn by the inner dotted circle of the Diagram, ſubdivided into the concurrent days of the Engliſh months April, &c. for the years of Chriſt 1794-5, and contraſted with the Hindu months of the Bengal year 1201. The next exteriour ring exhibits the 30 degrees of the *Hindu Months* or *ſolar ſigns*, which appear together in the outermoſt circle but one, and are bounded by their interſecting *chords*, near the extremities of *which*, the whole 360 degrees are noted in ſucceſſion, in ſuch a manner as will I hope render the ſcheme here perfectly evident. The year on the European Calendar, and the propoſed ſolar year of the *Hindus*, having been firſt marked on the figure, the correſpondent lunar year alſo may be eaſily divided thereon by computing the days of full and change, from practical rules, contained in memorial verſes, and which uſe the golden number and epact. Theſe days may be marked on the figure, and the lunar month will be named from the ſolar month, in which the conjunction happens, and when two conjunctions occur in the ſame ſolar month, the name will be repeated.

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* To compute the longitude of the *aſus*, according to the Hindu aſtronomy, ſee the rule in the ſecond Vol. of the Aſiatick Reſearches.

caſe, in the interiour parts of Hindooſtan.—It is by
concile ſo many various modes of Chronology, and
ſpaces of a month as denominated from one new mo
full to the next, muſt add conſiderably to the c
cumſtance, according to Mr. Cavendiſh, the firſt hal
and the laſt half in another, which actually appea
for 1784, q. v. [e] I really cannot ſatisfactorily ac
that occur on this head in ſeveral authors, who have
of the year by its three ſeveral forms as lunar, lu
Mr. Cavendiſh ſpeaking of the Nudea Putra obſerves.
not at the full as in the Banaris patra, but at the new
name of that ſolar month which ends during the co
the lunar month during which the ſolar month
called Chandra (or lunar) Viſakha, ſo that each m
than by the Banaris Patra."

As the *ſolar* months in civil reckoning are made *nom*
the latter are adjuſted to the former, as often as two co
does not enter any new ſign, and the whole of this ſe
courſe under the ſame ſolar name, with the epithet
intercalary lunation being termed *Lound*, [f] or *ud*

[e] On a careful examination of this laudable performance, I be
it alſo, and wrote to a friend of the deceaſed, whoſe anſwer
my knowledge and belief, Burrow never publiſhed but one Alm
1784—Very ſoon after that came out, he ſet about calculating and
other improvements; but the firſt ſold ſo ill, and the expence of
up, when nearly compleated. He was aware of the errors in
them to me, but I do not immediately recollect what they w
that the ſcientific reſearches of a man eminent in this noble profe
conſigned unſeen to the ruthleſs fangs of time for ever, as I have
the greateſt part of Mr. Burrow's valuable *MSS.* paſſed under the
of them muſt ſoon periſh, unleſs ſpeedily reſcued by ſome liberal ſcho

[f] This emboliſm occurs only in the months, from Chyt to K
lunar every third year of 354-5 days; but when vulgar, mean ſi
quiſite, becauſe they have no ſuch era, though this year of 360 or 30
is uſeful in the computation of intereſt, the duration of mourning,

is by no means an eaſy taſk to re-
, and I ſuſpect, that the different
v moon to another, and from one
he confuſion, and from this cir-
t half of *Chyt*, falls in one year,
appears ſo in Burrow's Almanack
ly account for the diſagreements,
have probably arranged the months
ar, luni-ſolar, or ſolar indefinitely.
rves. "The lunar months begin,
e new moon, and are called by the
ne courſe of them; for example,
nth Viſāk,ha (Byſak,h) ends, is
ch month begins a fortnight later

le *nominally* ſubſervient to the lunar,
vo conjunctions occur, while the ſun
nis ſecond *lunar month*, continues of
thet *ud,hik additional*, the complete
r *ud,hik mas*, which ſome writers

---

e, I became apprehenſive of ſome errours in
nſwer was what follows:—"To the beſt of
e Almanac in this country, viz. that for
ng another with additions, corrections, and
ce of Printing was ſo great, that he gave it
rors in his firſt production, and mentioned
hey were." It is much to be regretted,
le profeſſion, may thus in a few years be
have ſince learned from another quarter, that
der the hammer, and that conſequently many
al ſcholar from their impending annihilation.
t to Koonar incluſively, and the year being
ean time is counted, no emboliſm is re-
o or 30 natural days to the month, certainly
rning, and many other popular concerns.

conformably

conformably to the putra are willing to place between the *budee* and *sŏŏdee* ſemilunations of a month, thus: *Nija* ſawun budee, the dark half of ſawun *proper*; *udhik* ſawun ſŏŏdee, the *intercalary* bright half of ſawun; udhik ſawun *budee*, the intercalary *dark half* of ſawun; nija ſawun *sŏŏdee*, the *bright half* of ſawun proper. Others contend agreeably to the popular method, that the whole *udhik mas* or *lound*, as an intercalary period muſt be *the laſt portion* of that ſolar month in which two new moons appear, whenever this may be the caſe, and which we might here diſtinguiſh as *Byſakh* I. and II. &c. ſince theſe lunar months take their denomination, from the ſolar month in which the change falls; whence the luniſolar year by having 13 occaſionally inſtead of 12 months on a medium of two or three years, thus brings them back to that general coincidence, which pure ſolar months preſerve with the ſeveral ſeaſons of the year, and from this they cannot deviate widely, nor like the Mŏŏſulman lunar months can thoſe belong to ſummer and winter, ſpring and autumn, by the conſtant periodical preceſſions, to which theſe laſt are neceſſarily ſubjected.

The Seaſons (*rŏŏt* or *rit*) in India may be divided either into ſix, three, or two periods, and in the following order.

Months belong to the ſeaſons which are thus called alſo

I.				
I. 1ſt. and 2d.	*buſunt rit, mild or ſpring ſeaſon*;	*dhoopkal* or *gurmee*,	I.	*the hot weather.*
II. 3d. and 4th.	*grekhum rit, hot or ſummer ſeaſon*;			
II.				
III. 5th. and 6th.	*burkha rit, rainy ſeaſon*;	*burkhakal*, or *burſat*,	II.	*the rains.*
IV. 7th. and 8th.	*ſurut rŏŏt, cloſe of the rains*;			
III.				
V. 9th. and 10th.	*ſiſur rŏŏt, dewy ſeaſon or 1ſt winter*;	*ſeetkal*, or *jŏŏra*	III.	*the cold weather.*
VI. 11th. and 12th.	*hem rŏŏt, cold ſeaſon or 2d winter*;			

Oodukaen is applied, to that half of the ſolar year in which the ſun is in his northern declination (*ootraen*); and the other *Dukhnaen* when in his ſouthern declination.

And another diviſion from *Uſarh* to *Ughun*, is termed *Khureef*, the *autumnal* or rice crop; and from *Poos* to *Jeth*, *Rubee*, *the vernal* or wheat crop.

Having now examined the whole ſubdiviſions of the year, it is time to advert to the ſeveral modern *Eras*, which are uſed at preſent in Hindooſtan, and in doing this we ſhall take the Mŏŏſulman or *Hijru* (in the adjective form properly *Hijree*) year firſt, paſſing thence to the others, which are all probably derived from it, viz. the *Fuſlee*, *Umlee*, *Bungalee*, *Wilaetee*, &c. although it be well known that the former is lunar entirely, while the latter are luniſolar and ſolar years. From theſe, and the

cycles

cycles connected with them, I ſhall proceed to the ancient or *Hinduwee* Eras, and cycle of 60 years, of which alſo a liſt ſhall be exhibited in the ſubſequent notes below, that the ſcholar may acquire a tolerably correct idea of Indian Chronology, ſo far as it is ſubſervient to the ordinary and civil concerns of this country.

[g] *Hijrut*, *hijru*, *mŏŏhajurut*, departure, receſſion, abſence, ſeparation, &c. being applied by the faithful to the retirement of Mŏŏhummud from *Mukku* to *Mudeenu*,

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[g] To find correſpondent dates in the Chriſtian and Mahommedan eras, a rule may be grounded in the chronological mode of computation uſed by the Mŏŏſulmans, and this was communicated by Mr. Colebrooke.

RULE.

Before the change of the ſtyle from the years expired 1ſt. deduct three years and one day for every century; 2dly. for the ſame period add one day for every twelfth year; 3dly. for every paſt year above the century, deduct ten days and ſeven eighths; 4thly. to the remainder add 622 years, 6 months and 16 days; which will give the date on which the firſt day of Mŏŏhurrum falls.

EXAMPLE ON THE HIJRU YEAR 841.

	M.	D.	Y.
Years expired,	840		
1ſt.—8 Centuries, at 3 Y. and 1 D. each,	24		8
	815	11	22
2dly. + $\frac{800}{12}$=66⅔ D. or nearly,	0	2	7
	816	1	29
3dly.—40 Years at 10⅞ D. each,	1	2	10
	814	11	19
4thly. + Commencement of the Epoch,	622	6	16
∴ 1ſt Mŏŏhurrum 841=5 July 1437 or	1437	6	5

Since the change of the ſtyle from the years expired 1ſt. deduct 3 years for every century; 2dly. for the ſame period add one day for every twelfth year; 3dly. for every paſt year above the century, deduct 10 days and ſeven eighths; 4thly. to the remainder add 622 y. 6 m. and 16 d.

EXAMPLE ON THE YEAR 1209.

	Y.	M.	D.
Years expired,	1208	0	0
1ſt.—12 Centuries, at 3 Y. each,	36		
	1172		
2dly. + $\frac{1200}{12}$=100 D. or	0	3	10
	1172	3	10
3dly. — 8 Y. at 10⅞ D. each,	0	2	27
	1172	0	13
4thly. + Commencement of the æra,	622	6	16
∴ 1ſt Mŏŏhurrum 1209=29 July 1794 or	1794	6	29

The firſt Mŏŏhurrum for the year propoſed being found, the propoſed date is aſcertained by attending to the rule of Ulugh Beg.

Mŏŏhurrum has 30 days, Sufur 29, and ſo on alternately to the end of the year. If the date be propoſed on the vulgar reckoning in which the month commences from the day when the moon actually becomes viſible, the new moon may be found by practical rules grounded on the cycle of 19 years, and the month will commence on the 1ſt or 2d day after the conjunction.

is the cauſe of their Era aſſuming the name of *Hijru*, and which they will never allow to mean *flight (firar)*, as we have always termed it: On the contrary they ſeem to conſider this circumſtance, as memorable and even glorious to their faith, becauſe their prophet only (they ſay) obeyed the divine mandate to *withdraw* from a hoſt of Infidel foes, who were determined to deſtroy him. It is evident, that when the *Khuleefu Omur* found it neceſſary to eſtabliſh an epoch for his ſubjects ſeveral years afterwards, he could fix on no event ſo intereſting to all true believers, as one in which, the interpoſition of God alone could have preſerved the founder of their religion from immediate deſtruction, and it of courſe from being totally abortive. In ſhort, it would appear that *Omur* conſidered *the year* of *Mŏŏhummud's* departure, as virtually *the firſt* of their religious creed, ſince from that period, it began to gain ground every day, and although the *Hijrut* occurred in *Rubee ool uwwul*, it was found moſt convenient, to commence the *Hijree era*, from the firſt month of the *Arabian lunar year*, viz. *Mŏŏhurrum*, and which has ever ſince continued ſo. This year is purely *lunar*, and conſiſts of twelve *Juch* months, anticipating the ſolar year, by almoſt 11 days, and conſequently revolving in a ſpace of about 33 years, through the whole of our months and ſeaſons of the year, with which as already obſerved, the Mŏŏſulman months can preſerve little or no relative correſpondence. In the whole year are 354 days, 8 hours, 48 minutes, but when theſe fractional parts amount to one day, this emboliſm makes 355 occaſionally, and in this manner. A cycle of 30 years is adopted, and every 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21ſt, 24th, 26th, 29th year of this cycle becomes intercalated, by one day added to the ordinary year of 354 days: The preſent 1210, being the 10th year of the cycle of 30, has therefore 355 as before ſtated; under the arbitrary chronological months of this year, which ſee. The followers of Mŏŏhummud are ſaid alſo to uſe the Turkiſh cycle of 12 years, and each is diſtinguiſhed by a particular name, as enumerated in Gladwin's uſeful Compendium of Revenue accounts, though theſe ſeem not to be known in Hindooſtan beyond the circulation of the Kalendar which is very confined now, whatever it may have been formerly. The *Fuſlee* year always ends with the oppoſition in *Bhadoñ*, and commences on the 1ſt lunar day

of

of *Kooñ ar* [h] (*aſin*), and will therefore anticipate the 30th of September in regular lunar preceſſions, until the intercalary lunation explained in page 317, again reconciles it to the ſolar ſidereal year, and conſequently with nearly the 12th of that Engliſh month. It has not yet been aſcertained from hiſtorical records, when, why, how, or by whom, this Era was eſtabliſhed, but the moſt probable account I can obtain is the following, and which concurs ſo far with the calculations made by me, as to leave little doubt in my own mind of its authenticity, and I perceive that Mr. Marſden is nearly of a ſimilar opinion. About the beginning of *Ukbur's* reign, or from the *Hijru* year 964 to 969, this Emperour was particularly ſolicitous to ſettle the Revenues of his extenſive Empire, upon ſome fixed and equitable baſis, which made him ſeriouſly attend to the various ſtatements, and accounts of his Financiers and miniſters at that period, when he affected to obſerve with ſurpriſe, that the dates of their papers were regulated by an era and cycle, which had no correſpondence with thoſe of the faithful, he therefore from a religious zeal ordered in future, that the *Sumbut* of *Bikurmajeet* ſhould be diſcontinued, and the Mŏŏſulman year or *Hijru* ſubſtituted in its place. The Hindoos, who to this day are almoſt the only perſons employed as accountants in matters of Revenue, repreſented in vain to their ſovereign, that his mandate on the preſent occaſion could not be obeyed without the greateſt confuſion, and incovenience to all parties; but the word and will of even an amiable deſpot were his law, and the order was accordingly complied with. It is worthy of notice, that the firſt month *Mŏŏhurrum*, in the *Hijru* year 969 began on the 11th September, and nearly the 1ſt of *Kooñwar* (*aſin*), as this corroborates the general idea, that the *Fuſlee* year took its riſe then, and probably from this caſual correſpondence of the lunar year, with the *ſeaſon* of commencing the collections in advance for the current year. It may thus have been ſo named from *fuſl*, a ſeaſon; eſpecially as this appellation would prove more acceptable to the native ſcribes themſelves, by obſcuring in great meaſure a hated epoch, which had uſurped the place of their own favourite era, and would conſtantly remind them of the conqueſt and ſubjection of their country; nor is it unlikely that

[h] Viz. On *Aſin budee purwa*, the firſt day of the dark half of Aſin. See the note in pages 311, and 312.

Ukbur himſelf, from a liberal policy or a conſciouſneſs of his own folly at laſt ſo far favoured the change of the *Hijru*, to the *Fuſlee* year. He muſt indeed have ſoon found, that the repreſentations of his Hindoo officers were confirmed beyond diſpute, by the annual aberration of the lunar months, from the periodical collection of the revenues; and they alſo were ſo well aware of this circumſtance, that the number of the year alone ſeems to have been fairly adopted, and preſerved in the revenue papers of Government, and by thus forcing it into a concurrency with ſolar months, the *Hijree* era has now anticipated the *Fuſlee*, by ſeven years and odd months; the former being 1210, while the latter is 1203: a difference, which clearly depends on the comparative ſhortneſs of the lunar, with the length of the ſolar year. Some etymologiſts affirm, that when *Ukbur* perceived in the ſpace of a few years, the inconſiſtency of one era with the other, he was happy in a jocular humour, to cloak his abſurd attempt by ſtyling this *luni-ſolar* year *fuſlee*, becauſe it had *ſeparated* from the *Hijru*; *fuſl*, in Arabic ſignifying *ſeparation*, as well as *ſeaſon*. I am even inclined to attribute the ſilence of contemporary Hiſtorians on this ſubject, to the Monarch's own deſire, that the whole of it might be buried in oblivion and obſcurity, as a tranſaction that would rather ſully than exalt his fame, in the annals of literature or Government, for Mr. Marſden judiciouſly obſerves. "It is in truth, extremely difficult to conceive, how a mode of computation, ſo much at variance with the rational concerns of civilized people, can poſſibly ſubſiſt in any ſtate of ſociety, above that, of the paſtoral and predatory tribes with whom it originated."

The *Fuſlee* year, in ſeveral diſtricts is ſuperceded by the *Umlee*, *Moolkee*, (which may be tranſlated, *practical*, *artificial*, *ordinary*, *vulgar*, *civil*, &c.) and in others by the *Wilaetee*, *foreign*, *extraneous*, of which hereafter. There are in ſome places I believe a few days difference in the commencement of this *fuſlee* era, but which may perhaps be accounted for by aſtronomers from variations in the mode of calculating the intercalary periods of this *luni*-ſolar year, as theſe in the courſe of more than two centuries, may produce the deviations alluded to here, or they might have happened at the introduction of the *Fuſlee*, from ſome local peculi-

peculiarities in the men or meaſures by which this innovation was conducted, in provinces at a diſtance from the ſeat of Empire; as it would have been imprudent afterwards, for the ſake of a few days to haraſs the inhabitants, with new regulations on a point, which from the firſt muſt have been very diſagreeable to them. The *Bunglu ſun*, or Bengal vulgar era, evidently ſprings from the ſame ſource as the *Fuſlee*, and has been founded upon ſimilar principles of periodical collections and finance. In this province the autumnal or *Khureefee* crop is the moſt important, and its revenue is conſequently ſecured to Government by gradual, but anticipated monthly payments, in the ſame manner that the *Rubee*, or vernal harveſt is collected in other parts of Hindooſtan, where the *Fuſlee* year 1203 which commenced the 29th of Sept. 1795 precedes the *Bunglu* by ſix months, as the latter viz. 1203 did not begin until the 1ſt of *Byſakh*, or the 10th of April 1796. This diſcordance can hardly depend on any other cauſe, than what I have alledged, and with the view of making the number of the *Hijree* year coincide with the regular return of the ſeaſons in Bengal, as well as in Hindooſtan, it is ſaid that *Toŏrulmul* the celebrated financier in *Ukbur's* days, allowed the *Bungalees* to count the current *Hijru* numerically at that time from *Byſakh*, inſtead of *Aſin*, and to preſerve their own ſolar months as formerly.—This and the *Mŏŏlkee* year begin on the 1ſt of the ſolar *Byſakh*, and conſiſting of twelve ſolar months they need no regulated correction, although one year in four will conſiſt of 366 days. Each month is the time during which the ſun remains in one ſign. At the cloſe of the year the ſun has returned to the origin of the ecliptic. For this reaſon it has been termed *Solar-ſiderial* in contradiſtinction to the *tropical* year. This ſolar ſiderial year corrects itſelf; an emboliſm could only be required, if the number of days contained in each month were ſettled *a priori*: but the ſolar month begins when the ſun enters the firſt degree of the ſign; and the year, when the ſun enters the firſt degree of the firſt ſign.—The firſt part of the day, on which the ſun paſſes from one ſign to another, belongs to the preceding month; the latter part of the ſame day, to the ſucceeding month. But in popular practice the *nycthemeron* cannot be divided between two months; the day on which the ſun quits a ſign is therefore conſidered as the laſt

day

day of the month; and the ſucceeding month does not commence till the ſubſequent day.

Thus, if the ſun quit the ſign after ſunriſe, the month is prolonged through the following night, if he quit the ſign before ſunriſe, the new month begins at ſunriſe, of courſe the longeſt of four years is that, in which the ſun comes to the origin of the ecliptic ſooneſt after ſunriſe.—The *Wilaetee* year agrees with the foregoing in every thing but its commencement, which is in the ſolar *Aſin*, and in being reſtricted to *Oŏyſa*, where it is known alſo by the name of *Umlee*.

Beſides theſe years, there is another in Hindooſtan, which not being connected in thoſe parts with any era may be called from its application there, the agricultural year. It begins with the 1ſt day of *Uſaŏrh*, and ends with the laſt of *Jeŏth*, in or before which month, if the farmer does not relinquiſh ſuch lands as he means to give up, he becomes reſponſible for the whole rent of the enſuing year, unleſs he can compromiſe this with other cultivators, whoſe purpoſes it may anſwer to take land beyond the ordinary time of receiving it, and in ſuch caſe, the matter may be adjuſted amicably by the parties themſelves. The reaſon for the above rule is, that unleſs a farmer get ſuch grounds by the 1ſt of *Uſaŏrh*, he may loſe much of the periodical rains before ploughing his fields, and his crop muſt ſuffer accordingly, the perſon therefore who fails in due time to transfer the land in queſtion, muſt either continue to cultivate it himſelf, or by a reduction of the rent, at his own coſt, may induce ſome one to do ſo, that neither the proprietor, nor government may ſuffer from the indolence or procraſtination of the *Ryyuts*, and under renters. In Bengal this year commences with *Byſakh*, and conſequently keeps pace in every reſpect with the vulgar era of that province, in which however, the firſt collection (*Pŏŏnee,a*) does not begin till the middle of *Uſaŏrh*, and in like manner the Hindooſtanee agricultural year precedes the *fuſlee* or revenue year, a few months alſo, as the *pŏŏnee,a*, called *Shŏŏgoon* in Hindooſtan, is in fact the firſt day of the *Fuſlee* year there, provided the Aſtrologers who are conſulted, conſider it a lucky buſineſs day; if not, the *Shŏŏgoon* is generally poſtponed a little longer.

So

So much has already been obſerved by many writers on the four grand ages *Yŏŏg* or *Jŏŏg*, called I. *Sutjŏŏg*, II. *Treta*, III. *Dwapur*, IV. *Kuljŏŏg*, that I ſhall not attend to any but the laſt or preſent age here, and of which our 1796 is the 4896-7 correſponding with 3056 of *Jŏŏdhiſht'hur*, with 1852-3 of *Bikurmajeet* [i] and the 1716-17th year of the *Saka* or era of *Salbahun*: Theſe we ſhall briefly notice in the above order here. The firſt of theſe eras ſerves as a baſis for the regulation of all the reſt, as its year is ſo completely ſolar that no intercalary days can be required, being in fact reckoned aſtronomically from the ſuns entrance into the firſt degree of the firſt ſign, until he returns to the ſame degree next year again; but when uſed civilly, this year aſſuming the unexpired fractional parts, is counted from the ſun riſe *before* the revolution is to be finiſhed in the courſe of that artificial day, or by rejecting the paſt fractions, from the ſun riſe *after*, whenever this completion is calculated to happen during the night. In the latter caſe, the ſolar ſiderial year will conſiſt of 366 natural days, and if ever periodically concurrent with ſome of our leap years, I preſume muſt correſpond better with them occaſionally, than it can commonly do from the diverſity of

[i] This era has moreover a cycle of 60 years connected with it, and named after the planet Jupiter, *Brihuſputee*, each of which is diſtinguiſhed by a term ſignificant of its good or evil influence upon human affairs: I ſhall now exhibit the whole in their duodecimal ſubdiviſions of five cycles, obſerving that they may be divided likewiſe into three of twenty years each, though neither of theſe diſtinctions are of much uſe in practice.

1 *Prub'huva*,	13 *Prumat'hee*,	25 *K'hara*,	37 *Sobhuna*,	49 *Rukſhuſa*,
2 *Veeb'huva*,	14 *Veekruma*,	26 *Nunduna*,	38 *Krod'hee*,	50 *Anula*,
3 *Sŏŏkla*,	15 *Briſya*,	27 *Vija'ya*,	39 *Viſwavuſoo*,	51 *Pingula*,
4 *Prumoda*.	16 *Chitra b'hanoo*,	28 *Ja'ya*,	40 *Purab'huva*,	52 *Kaluyukta*,
5 *Prujaputee*,	17 *Sŏŏb'hanoo*,	29 *Munmut'ha*,	41 *Pluvunga*,	53 *Sid'hart'hee*,
6 *Ungeera*,	18 *Taruna*,	30 *Dŏŏrmŏŏk'ha*,	42 *Keeluka*,	54 *Roudra*,
7 *Sreemŏŏk'ha*,	19 *Part'heeva*,	31 *Hemulumba*,	43 *Soumya*,	55 *Dŏŏrmutee*,
8 *B'hava*,	20 *Vya'ya*,	32 *Vilumba*,	44 *Sad'haruna*,	56 *Dŏŏbdŏŏb'hee*,
9 *Yoova*,	21 *Survujeet*,	33 *Vikaree*,	45 *Virod'hakrit*,	57 *Rŏŏd'hirodgaree*,
10 *D'hata*,	22 *Survud'haree*,	34 *Survaree*,	46 *Purid'havee*,	58 *Ruktakſha*,
11 *Eeſwura*,	23 *Virod'hee*,	35 *Pluva*,	47 *Prumadee*,	59 *Kroa'hana*,
12 *Bahood'hunya*,	24 *Veekreetee*,	36 *Soob'hakrit*,	48 *Anunda*,	60 *Uksha'ya*.

This laſt and the 1ſt *Prub'huva* coincide with the current year of Chriſt 1796, as 1797 will with *Prub'huva* and *Veeb'huva*, and ſo on in this way, from the firſt quarter of our year falling in with one of the cycle, and the three laſt quarters with another year of it.

our and the Hindoos ſolar computation, but on this ſubject the reader may revert to page 323. *Yŏŏdhiſhthur* one of the ancient, if not fabulous Rajas of Hindooſtan appears to have eſtabliſhed an epoch of his own, which is ſo much enterwoven with the foregoing, and withal ſo very uncertain, that I ſhall paſs it, and next attend to the Era of *Bikurmajeet (Vikrūmadeetya)* the favourite hero (*beer*) of the Hindoos, ſovereign of Malwa and its capital *Oojyn*. It is not well aſcertained, whether his acceſſion or death formed that epoch which has ſo greatly eclipſed the reſt, and under his name as the *ſumbut* of Bikurmajeet continues unimpaired in Hindooſtan to the preſent day. The year is luniſolar, and being adjuſted to the ſolar ſiderial periods exactly as the *fuſlee* is, the ſcholar may conſult what I have already obſerved reſpecting this matter in the foregoing pages, recollecting that the 360 days named *tithi* of this luniſolar year, are *lunar* not *natural* days, and only equal to 354-5 of theſe laſt, therefore this *ſumbut* has the very ſame emboliſm of one lunation as the *Fuſlee*, and which occurs in both about every two years, eight months, ſixteen days, and four *ghurees*, to reconcile them with the ſolar ſtandard year. The *ſumbut* ends with the oppoſition in Phagŏŏn, and commences with the firſt day of the dark half of *Chyt*, and conſequently precedes *Salbahuns* year by one fortnight, as this does not terminate till the conjunction in Chyt, beginning of courſe with the firſt day of the light half of this month. The era of *Salbahun* differs in little elſe from the former, he alſo was a prince of ſufficient celebrity to ſubſtitute in the ſouth and weſt regions of India [j] an epoch appropriated to himſelf, but even there I imagine this has not entirely ſuperſeded the other, and like it being luniſolar alſo, I need not enlarge upon the requiſite intercalation here. During my progreſs through this Chapter, I found ſo many contradictions and difficulties in the works I conſulted, as to enduce me at once to apply to Mr. H. T. Colebrooke for their ſolution. His anſwer not only indicated the polite Gentleman and liberal Scholar, but enabled me to do this part of my labours more juſtice, than at firſt could have been expected from me, and

[j] In thoſe parts, it is ſaid, that the correſponding *Brihuſputee* cycle of 60 is conſiderably behind the preſent year, being for 1796 *Rukſhuſa*, and *Unula* only, viz. 10 or 11 eleven years poſteriour to *Prubhuva*; a difference for which Mr. Davis has accounted in the Reſearches, q. v.

for

for which the public are indebted to Mr. Colebrooke. Among ſeveral uſeful communications, he adds that "The correſpondence of the ſeveral eras is exhibited in the following table:

	Samvat,	A. D.	Sácé,	Bengal, Mulki, &c.	
Era of *Vicrámá dityá* (Samvat),					
Chriſtian era,	56				
Era of *Sálivábána* (Sácé),	134	78			
Bengal, *Fuſli*, and *Walaiti* eras,	649	593	515	1	
Múlki era (uſed in Purinya),	650	594	516		
Meghi era (uſed at Chatgaon),	694	638	560	45	46

I do not remember whether the *Meghì* year follow, the lunar or monthly ſyſtem, nor when it commences. I have heard of other eras, but am little informed on the ſubject of them. No others, but thoſe enumerated, ſeem to be known in theſe provinces, and in the adjoining countries, excepting the era of LACSHMANA SENA, which is noticed in the almanacks of Tirhut, under the name of *Laſan*. The year 692 of this era began with the dark half of *Magha* in the Fuſli year 1203, and in *Samvat* 1852. Much information on the computation of time, for the civil and religious purpoſes, is contained in a work entitled *Maſa Mimánſa*: Should I find leiſure to peruſe it, I will furniſh additional information." So far Mr. C. and I truſt that this intelligent writer will not withhold his knowledge from the world, though the concluſion of my grammar muſt neceſſarily now prevent its appearance in theſe pages, already protracted and extended to a degree of which I had not originally the moſt diſtant conception, but I may ſay with the Hindooſtanee poet—

Tuqdeer ke age kooch̄h tadbeer kee nuhin chultee. تقدیر کی آگی کچھہ تدبیر کی نہین چلتی

The Weights, Meaſures, and Coins or current money of Hindooſtan, as in all countries vary conſiderably from each other, in different kingdoms, and even in the ſeveral diſtricts of the ſame province, the enumeration therefore of ſuch an endleſs variety cannot reaſonably be expected in a work of this kind. I ſhall confine myſelf chiefly to thoſe practical conſtituent parts or diviſions, which are more or leſs common to the whole, and generally conſidered in that light by the numerous inhabitants of India, leaving all ſpeculative, local, minute, and capricious ſubdiviſions or differences, to the care and diſcuſſion of the Accountant or Arithmetician; nor ſhall I now dwell upon the fractional parts ¼ ½ ¾, &c. be-

cauſe

cauſe they have already appeared under the general head of numbers in page 95, q. v. and will commonly apply to the ſubject here, with little or no variation whatever, as nothing more is requiſite than to name the numeral and fraction firſt. *Pa¸o ſer*, ¼ of a ſer; *ad¸h pa¸o*, ⅛ of a ſer; *teen pa¸o (ſer)* ¾; *ſuwa ſer*, 1 ¼ ſer, and ſo on. [k]

In the ſale of grain or other groſs articles, a ſpecies of *Avoirdupois* is uſed, and commonly divided thus, whether conſidered as *weights* or liquid and dry *meaſures*, which laſt in the few inſtances that occur, are regulated wholly by the former. [l]

Dam, Sikku, Ch¸hutank, Ser, Puſeree, Ud¸hwun, [m] *Mun,* ½ is=1 & 5=1 & 16=1 & 5=1 & 4=1 & 2= one } of 80 *ſikku* weight, or 40 dams to the ſer, but ſince the *ſer* varies from 58 to 104 *ſikkus*, ſo will the *ch¸hutank* here, and in the ratio of 80 to theſe two extremes.

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[k] Among other intricacies of the Hindooſtanee language, we may reckon the following. The *name* of the actual *weights* and meaſures often differs a little from the denomination given to the *quantity as ſuch*; for inſtance, *ch¸hutunkee* is the weight or meaſure by which a *ch¸hutank* of any thing is bought or ſold, and in this way the *ud¸hpa¸ee, pou¸a, ud¸hſera, ſuwy¸ya, u˘r hy¸ya, duhſera, d¸hu˘r ee, ad¸houna, ekmuna*, are merely ſtones, weights or meaſures, ſo called from the purpoſes they are employed for; conſult page 173. *U˘r hyya*, &c. muſt be carefully diſtinguiſhed from *u˘r ha¸ee ſer*, &c. leſt the native hearer bring a ſmooth ſtone or piece of iron, for a lump of ſugar or alum, that the foreign ſpeaker expected; and who might be too apt to beat and abuſe *the blockhead* by forgetting that in many ſuch caſes, he himſelf *is the man*. By adding *b¸hur* to the above, it would appear that the miſtake may be avoided, *u˘r hy¸ya b¸hur chawul* or *u˘r ha¸e ſer chawul*, both meaning 2½ ſers of rice. This particle alſo diſcriminates *weight*, from *worth*, in expreſſions like, ek pyſa *b¸hur* g¸hee, doroopu¸e *b¸hur* para, which ſignify, one pys *weight* of g¸hee, two rupees *weight* of quick ſilver; whereas, ek pyſe *ka* g¸hee, doroopu¸e *ka* para, mean one pys *worth* of g¸hee, two rupees *worth* of quick ſilver, and which is applicable to all ſuch examples in this tongue. An expert ſcholar in it may here obſerve, that roopu¸e ought by rule to be roope¸e, that ſingular being roope¸u, and the oblique plural roope¸on˘. To the obſervation I can only reply, that one ſolitary exception founded ſo much on metatheſis, hardly deſerves notice, and were the author not reſolved to leave as little as poſſible to the future gleaners in this field of Oriental Reſearch, he would not have anticipated the remark in this place.

[l] Milk and *Dubee* are both ſold by meaſures regulated by weight, but the latter is frequently bartered for one or more *meaſures of grain*, in *which* the *dubee* is meaſured out.

[m] Why *maund?* The Bungalees ſay *mo˘n*, and though we can pronounce *mun*, as eaſily as *fun, pun, run*, we ſeem determined to have a mouthful of this weighty word, as we ſtill perſiſt in the broad pronunciation of a Caledonian, in calling it *maun*, with the addition of the *d*, perhaps to diſtinguiſh it from the *maun* of thoſe elegant and uſeful expreſſions, ſick-*maun*, coach-*maun* and a few others of that kind. *Ser (ſair)* has not been more fortunate, as *ſeer*, the uſual mode of writing and pronouncing it, never means any weight, but applies in ſome provinces to the *tillage* of land, while *ſir* is confined to the *head* entirely.

TROY WEIGHT USED BY GOLDSMITHS, &c.

Danu Khuſh khas, Chawul, [n] *Sŏŏrkh, Maſha, Tola, Ser, Mun.* } of 36 *dams* to the *ſer*, as fix-
8 are = 1 & 8 = 1 & 8 = 1 & 2 = 1 & 72 = 1 & 40 = one } ed by Juhangeer,

BY JEWELLERS.

Maſha, Tank, Tola, Ser, } agreeably to the ſtandard weight adopted by *Ukbur.*
4 are = 1 & 3½ = 1 & 57 = one }

BY THE APOTHECARIES.

Jou or *Hubbu, Tuſſoo, Qerat, Sŏŏrkh, Maſha, Tola,* } not to mention *miſqal, dang, dirum*, and others,
2 are = 1 & 2 = 1 & 2 = 1 & 8 = 1 & 12 = 1 &c. } for which conſult the *Ulfaz eol Udwee,u.* [o]

LONG MEASURES.

Tuſwaſa, Tuſſoo, Guz } divided alſo into 16 *giru*, which in the *Ilahee guz* is nearly two inches each or
24 are = 1 & 24 = one. } three *ungools* (fingers breadth,) and conſequently about 32 of our inches or 48 *ungools* long. The Sikundree is 4 inches leſs than the above, and the *Shahjuhanee* or *ſutee guz*, on the contrary, is ſome inches longer, in all nearly 40 *inches*, and of courſe about 60 *ungŏŏls* long. The *Ilahee guz* is moreover ſaid to contain 10 *moot,hee* or *hands*, by which laſt as with us horſes are meaſured, &c. [p] It is likewiſe named *Qutu,ee* and of general uſe among Taylors, &c.

CLOTH MEASURE.

Here alſo 1½ *ungool* or fingers make one inch, 18 inches one *hat,h* or cubit, and 2 of theſe one *guz* or *yard*, which is longer than the *ilahee*, but ſhorter than the *ſutee guz* mentioned above. On the whole this cloth meaſure is more uſed among us than the natives, who have another *guz* alſo called *Buzzazee* viz. *the Drapers'* yard, which varies from 34 to 38 inches in different places, and the medium being 36, has therefore been adopted by our merchants.

LAND MEASURE.

Tuſwaňſa, Biſwaňſa [q], *Biſwa* or *Kut,ha, Beeg,ha* or *Jureeb.* } of 60 *ilahee guz*, whence one *beeg,ha*
20 are = 1 & 20 = 1 and 20 = one, } contains by ſquare meaſure 3600 of ſuch *guz*, &c. Where the ground is unequal, the account muſt of courſe be adjuſted by the rule for ſquare meaſure.

Three *Ilahee guz* are frequently called *lut,ha* or *kuſee*, there being juſt 20 of theſe *knots* or *marks*, on the ſtandard meaſuring line *(jureeb)*, for general uſe in

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[n] *Ruttee* and *G,hŏŏngchee*, alſo occur for this word *ſŏŏrkh*, the *red* ſeed with a black ſpeck, ſo common that I need not deſcribe it farther.

[o] In *Bungalu* and ſome other places, the *veſſels* or grain *meaſures*, are named *k,hoonkee* or *k,honchee*, 4 of theſe form a *rek,h*, 4 of which are a *palee*, 20 *palee*, 1 *ſelee*, and 16 *ſelee*, 1 *kuhawun* or 40 *mun*. *Selee* holds 5 *ſers*, *ch,hanta* 20, and the *pat,hee*, one mun.

[p] The ſmaller ſubdiviſions of *hairs*, and *barley corns*, I have omitted as rather indefinite if not unuſual. In digging wells and tanks on contract, the indefinite meaſure (*poorſa*) of a mans height to the tip of his finger, holding his arm up perpendicular to his head, is employed; and *bam*, a fathom, (or the diſtance from the finger tip of one hand to the other, while the arms are extended horizontally) occurs in ſoundings, &c.

[q] In ſome parts of the country, this ſubdiviſion is termed *d,hoor*; and in thoſe quarters the word *munda* is applied to the *decimal* part of a *beeg,ha*, whereas *biſwa* from *bees* twenty, means the twentieth part only.

Hindooſtan. *Nul* is likewiſe uſed for *luṭ̔ha*, and in this ſenſe of one knot will be long remembered in the *Bunarus Zumeendaree*, as a *pole* or *pereh* tax, called *kuſrat nul*, viz. the *knotty deficiency*.

In calculating diſtances, the people here are very inaccurate, as their *kos* varies in almoſt every province, the ordinary diviſions are ſtated thus in the *Furhung Kardanee*, 4 fingers breadth *(ungŏŏl)* are=one *mŏŏſht* (hand); 6 *hands*=one *cubit* (*duſt*); 4 *duſt*=one *d̔honk*; 2000 *d̔honk*=one [r] *kos* or *kroh*; 4 *kos*=1 *jojun*; 100 *jojun*=1 *mundŭl*; 100 *mundŭl*=1 *k̔hundŭ*; 9 *k̔hundŭ*=1 *deep*; 7 *deep*=1 *burhmandŭ* or world.

Of Money.

Dam, Uddhee, Dumree, Ch̔hedam, Ud̔hela, Pyſa, Tuka [s], *Ana, Paṗlee* or *Sonkee, Ud̔helee*,
1¼ = 1 & 2 = 1 & 2 = 1 & 2 = 1 & 2 = 1 & 2 = 1 & 2 = 1 & 4 = 1 & 2 = 1 & 2 =

Rŏŏpeu } *Mohur* or *Uſhrufee.* } This however varies much in its value, and the extremes may pro-
=1 & 16 } = one } bably be 18 and 14 *roopeus* to the *mohur*, according to its intrinſic worth in gold, or the caprices of the money changers at the time, as they frequently extort whatever they pleaſe in this way from all other claſſes of people.

The *ṭuka* or *ṗukka pyſa* in ſome parts goes under the name of *d̔hibwa*, and the *ſookee*, is alſo named *chou-uneee*, as the *ud̔helee* is *uṭ̔hunee*, on ſimilar principles, which apply to the gold *mohur* alſo; the former meaning a quarter or four rupees, and the laſt a half or 8 rupees. Though the *roopeu* ſhould on the above proportions always prove equal to 64 *pyſa*, it ſo happens now in *Behar* and *Bunarus*, that the poſſeſſor cannot often realiſe above 52 *pyſa*, for his full ſilver *rŏŏpeu*; to the great annoyance of individuals, who may thus loſe by extenſive concerns an incredible ſum yearly, as the fluctuation in favour of the *rŏŏpeu* is rare indeed, and ſeldom runs ſo high as 70. This like ſimilar impoſitions, is it ſeems wholly under the controul of the monied ſharks, and blood ſuckers of India, who having no conſcience to guide them, continue to put all laws and policy to check their arbitrary and periodical exactions at utter defiance, to the great detriment of trade, and with the moſt unfeeling oppreſſion of the laborious poor.

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[r] As *krah* ſeems the ſame with *kos*, I now perceive the latter is only a corruption of the former, whence my etymological conjecture in page 190 will fall to the ground, and this being before the cauſe of truth, I cannot regret it. To err is the lot of humanity, and the wiſeſt palliation is to feel, that this is really in too many inſtances the caſe.

[s] Or *pukka pyſa*, a *double* pyſa, the other being named *kucha* or *ſingle*. The Bungalees call a *roopeu*, *ṭuka;* and the ¼ *ſookee*, *ſeekee*; the final *ee* is frequently changed to *a*, in ſuch words without affecting their meaning, whence *ſooka*, *ſeeka*, *paṗla*, &c. but *ud̔hela* and *ud̔helee*, as may be ſeen above, are very different things. The *Ch̔hedam* is moreover termed *dookra*.

ANOTHER

ANOTHER DIVISION.

Kirant, *Kouŕee*, *Gunda*, *Ana*, *Rŏŕpe,u.* } These differ from about 4 to 8 per Cent. from the
3 = 1 & 4 = 1 & 20 = 1 & 16 = one } *Sikka Meerſhudabadee* or ſtandard roope,u.

The *ſunwat* (vulg. *Sonat*) is ſo named from this plural of *ſun* a year, and is 4-5 worſe than the *Sikku*. The current rupee is ideal only, and was no doubt introduced as a good medium for regulating the others by, being below the whole in value; at preſent however it appears to be wearing out of practice, and it were to be wiſhed that the imaginary *pie*, would alſo accompany it, as an inconvenient fraction in accounts where the ſeries proceeds on a different ſcale entirely. [t] For *ana*,

[t] This *pie* as we make it, is undoubtedly derived from *pa,o*, *pa,ee*, meaning $\frac{1}{4}$, into which the *ana* is divided by the natives, whence the coin that ought to repreſent this fraction has been termed *pa,ee-ſa* (by contraction *pyſa*); a mode of formation very frequent in this language to expreſs ſimilitude, affinity, &c. ſee page 175. The pyſa being occaſionally dear and cheap from arbitrary colluſions among the money changers, is therefore not always an exact *pa,ee*, but nearly ſo as its name implies. On the face of the Companys General accounts, and indeed over all the Departments of Government except in the Revenue, the component parts of an ana are called pie, or pice, and each is the 12th part of the ana. In the Revenue accounts, the ana is perhaps unavoidably divided into 20 *gundas*, and each of theſe into four kourees, by which means a calculation generally ariſes whenever the *gundá* and *kouree* diviſions are to be aſſimilated with the pie diviſion of the *ana*:—But if the *pa,ee* were reckoned as a *quarter* of an *ana*, the relative value of any ſum of *gundas*, and *kourees*, would more readily appear by bare inſpection, ſince every 5 *gundes* would then be equal to one *pa,ee*, and as the remainder ſhould exceed or fall ſhort of 2 *gundas* and 2 *kourees*, an additional *pa,ee* might be reckoned, or the remainder altogether rejected; and this mode in a ſeries of ſums would ſeldom create any difference, and never an inconvenient one. The ſmalleſt coin at preſent acknowledged by Government is a quarter ana, it is then ſurely unneceſſary to have a denomination of money ſo low as the 12th of an ana, ſince ſuch can neither be paid nor received, and it is evident at the ſame time, that the trouble and chance of error, in figuring with ſuch a diminutive ſubdiviſion of the rupee (as this ideal and unneceſſary $\frac{1}{192}$ of an ana) is much greater than it would be with a ſubdiviſion of only a $\frac{1}{64}$, which at the ſame time is found to be ſufficiently low to anſwer all the neceſſary purpoſes of commerce. How we came to denominate $\frac{1}{12}$ a *pa,ee* which applies to $\frac{1}{4}$ only, exceeds my comprehenſion, but why we perſiſt in this abſurd errour is leſs wonderful, becauſe mankind are the ſlaves of cuſtom, and cannot afterwards eaſily ſhun one blunder, from a prevalent apprehenſion of ſtumbling on another, and thereby verifying the vulgar ſaying, "out of the frying pan into the fire;" though this can hardly prove the caſe here, if the *pa,ee* or *pyſa*, be made what it really expreſſes, the invariable fourth part of an *ana*, over the whole of our territorial poſſeſſions on this ſide of India. To accompliſh the foregoing and other ſalutary purpoſes, the Company may yet diſcover, that one general mint at the Preſidency (with one or two ſubſidiary offices immediately under it if neceſſary) alone, will prove more conducive than moſt other regulations, as theſe are ſo eaſily counteracted by the operations of the *Bunarus* mint: An aſylum whence the higher claſſes of the natives, may with impunity perſiſt in grinding the lower but moſt uſeful orders of men, as well as the whole body of induſtrious Britiſh merchants and planters, who are now adays diſcriminated by their fellow ſubjects here, under the general and rather degrading appellation of *Europeans*, or as the Indians will have it *Firungees*.

above

above by ſubſtituting *pun*, the whole will be adapted to Bengal, where 16 *puns* form a *kuhawun*, and 4 *kuhawun* generally one *roope,u*, as the price of *kourees* fluctuate between 60 and 70 *puns* per rupee. While various ſcientific and mechanical improvements have been lately introduced into the Companys mints with the happieſt effects; it is to be hoped that the ſpirit of improvement, has alſo diffuſed its benign influence ſtill farther over the diviſion of coins—that the whole may prove ſo commodiouſly uniform and fixed, as to enable the public at large hereafter to enjoy thoſe advantages from ſuch an eſtabliſhment, and which the ſubjects of all well regulated kingdoms commonly reap from their government. One great obſtacle perhaps to this reformation is the infernal craft and ſhameleſs rapacity of the *Indian Iſraelites* or native bankers, and the exiſtence of the *Bunarus* mint, which might effectually fruſtrate the beſt intentions of regulating the coinage at this Preſidency: Its continuance however cannot probably be avoided, eſpecially as many intelligent men conceive that the above *Tukſal* is founded upon a rock of individual influence, wealth and emolument, which may long defy every conſideration of general benefit, that even a patriotic Governor might adopt on this head, as he has not only to ſtruggle againſt this overwhelming intereſt, but to combat the noiſy prejudices of the maſs of thoſe very people whom he might wiſh to deliver from the fangs of ſyſtematic oppreſſion, rivetted by their own ingorance and the hand of time, and become almoſt inexplicable from the wily avaricious arts, and perſevering experience of the *Muhajuns*. Theſe men nurſed and reared from their infancy amidſt chicane and corruption, have for ages been able to ſet aſide moſt of the attempts that have hitherto been made to relieve the community from their extortion, and the natives whom I have conſulted candidly allow, that this has been generally effected by bribery and colluſion, with their own unprincipled rulers, or what is even more dexterous, by hiring and perſuading the mobility of any province or city to grow turbulent and ſeditious, whenever an honeſt magiſtrate or miniſter interfered to prevent the *muhajuns*, from plundering the inhabitants at large, by their pecuniary exactions. Some ſtrenuous exertions may yet nevertheleſs ſucceed, as vigour, probity, knowledge and perſeverance, have been known to overcome even greater difficulties than the preſent, and ſurely nothing can be more honourable to the Britiſh Government, than a ſucceſsful effort to reſcue their ſubjects here from

from the grievous depradations of thoſe *Hindoo Jews* or licenced harpies, who have ſo long hovered with a baleful influence over the coinage and commerce of India, and who have even been protected by its princes in fattening upon the ſpoils of their people, to the ſhame and diſgrace of human nature, which can ſeldom reſiſt the *ſacra fames auri*, and is but too often degraded by political exaltation and pre-eminence.

The ſeveral forms of writing among the Perſians, and of thoſe who have adopted their or the Arabic characters, have been ſo often noticed in other works, that I ſhall barely ſtate the names under which theſe different hands are known in this country, viz.

I. *Nuſtaleeq* or mixed hand, compoſed of the following, and the word *taleeq*, to hang.
II. *Nuſkh*, a ſort of ſtandard *writing* commonly uſed in the *Q̆oran*, and other Arabic manuſcripts.
III. *Sŏŏls*, a kind of running hand, much uſed as the above alſo.
IV. *Shufeeu*, do. from the *nuſtaleeq*, but more contracted than the foregoing.
V. *Shikuſtu*, the broken or irregular hand that moſtly occurs in correſpondence.
VI. *Shikuſt-amez* is much ſuperiour to the mere *ſhikuſtu*.

Beſides theſe there are ſome other varieties under the names of *khut i buhar*,—*touum*,—*ghŏŏbar*,—*ruhan*,—*ſhujree*, but which hardly merit explanation here. The paper uſed for oriental writings is likewiſe diſtinguiſhed by appropriate names, thus: *Kaghuz-zuruſſhan* or *uſſhanee*, —*judwulee*, — *ţikleedar*,—*purpuſhu*,—*ghŏŏbaree*,—*ru geen*,—*mŏhrudar*, and theſe are adapted to the perſons rank and circumſtances, the rules and ettiquete of which, the ſcholar may learn from his *Moonſhee* at leiſure, recollecting however, that the man who has a wedding in his family, commonly addreſſes his gueſts upon paper of *a ſcarlet* or *crimſon colour*. The proper Hinduwee ſymbols termed *Nagree* and *Deo-nagree*, are not the objects of diſcuſſion here, and though the firſt differs conſiderably, and receives its appellations from the perſons or places who have adopted it, I ſtill conſider the whole as in great meaſure foreign to my preſent purſuit, for the reaſons formerly given about the character in queſtion, being leſs uſeful than the Perſian: See page 4. For the learners information and guidance, I ſubjoin a liſt of the *Hindooſtanee* and *Hinduwee* poets alſo, that he may procure and conſult their reſpective productions occaſionally, if he really deſires to be an adept in the popular language and dialects of India.

Poetic Name.	*Proper Name.*	*Reſidence or Birth place.*	*Flouriſhed under the Emperours.*
Khŏŏſro.	Umeer Khŏŏſro.	Dihlee.	Tŏghluq.
Wulee.	Shah Wulle Oolla.	Gŏŏjrat.	Alumgeer Ourung Zeb.
Souda.	Mirza Mŏ hummud Rufeeu.	Dihlee.	Shah Alum.
Meer.	Meer Mŏŏhummud Tuqee.	Ukburabad.	Ditto ditto.
Durd.	Khwaja Meer Durd.	Dihlee.	Ditto ditto.
Fighan.	Uſhruf Ulee khan koka.	Ditto.	Ditto ditto.
Abroo.	Shah Nujm ŏŏd deen.	Ditto.	Ditto ditto.
Muzhur.	Jan Jana.	Ditto.	Ditto ditto.
Yuqeen.	Enam Oolla Khan.	Ditto.	Uhmud Shah.
Taban. [v]	Meer Ubdool Huee.	Ditto.	Mŏŏhummud Shah.
Hatim.	Hatim.	Ditto.	Ditto.
Soz.	Syyud Mŏŏhummud.	Ditto.	Shah Alum.
Eſhq.	Shah Rŏŏkn ŏŏl deen.	Ditto.	Ditto.
Byan.	Uhſun Oolla.	Ditto.	Ditto.
Huſun.	Mŏŏhummud Huſun.	Ditto.	Ditto.
Qŏŏdrut.	Shah Qŏŏdrut Oolla.	Ditto.	Ditto.
Najee.	Mŏŏhummud Shakir.	Ditto.	Mŏŏhummud Shah.
Aeſh.	Mŏŏhummud Uſkuree.	Ditto.	Shah Alum.
Miſkeen.	Miſkeen.	Ditto.	Mŏŏhummud Shah.
Sikundur.	Khuleefu Sikundur.	Ditto.	Shah Alum.
Jŏŏrut.	Yuhya Uman Qulundur Bukſh.	Ditto.	Ditto.
Mŏŏhummud.	Mulik Mŏŏhummud.	Jaes.	Juhangeer.
Qaem.	Mŏŏhummud Qaem.	Chandpoor Nudeenu.	Shah Alum.
Durdmund.	Fuqeeh Sahib.	Dukhun.	Ditto.
Ufzul.	Mŏŏhummud Ufzul.	———	——
Unjam.	Umeer Khan.	Dihlee.	Mŏŏhummud Shah.
Jafir.	Jafir Zutulee.	Ditto.	Alumgeer.
Umeen.	Khwaja Umeen ood Deen.	Uzeemabad. *(Putna.)*	Shah Alum.
Joſhiſh.	Mŏŏhummud Rouſhun.	Ditto.	Ditto.
Zukee.	Jafir Ulee Khan.	Dihlee.	Ditto.
Bedar.	Meer Mŏŏhummudee.	Ditto.	Ditto.

The foregoing authors are in general what is termed in Hindooſtan, *Sahib Deewan*; which in one ſenſe may entitle them to the rank of the *Major Poets*, but when conſidered as *claſſic*, they are named *ooſtad* or maſters of their art, while the *minor poets* have no particular appellation to diſcriminate them from the reſt. The

[v] A youth whoſe extraordinary beauty was the theme of contemporary poets, and of whoſe perſonal charms, it is related that they were the envy of the other ſex, and the admiration of all who beheld him. He was ſlain at an early age in conſequence of having himſelf formed a very unbecoming attachment. His odes are in high eſtimation for delicacy and elegance of ſentiment, and even the Poet Souda was among the number of his admirers.

lives

lives of the whole Hindooſtanee Poets and Verſifiers, in all about three hundred, with the moſt approved extracts from their works, will be found in a modern collection, by the late accomplished native Judge of Bunarus, *Ulee Ibraheem Khan*, under the title of *Gŏŏlzar Ibraheem*, and in the Perſian language. He had long ago promiſed me a copy of this uſeful and curious compilation, which was hardly completed at the period of his deceaſe, but the promiſe was nevertheleſs faithfully performed by his ſon *Nuſeer ood Deen Ulee Khan*; and that the public may derive advantage from the literary purſuits of the Father, and the polite attention of the Son, I ſhall take every opportunity of multiplying the copy, which is now in my poſſeſſion, ſince to it I muſt refer the Hindooſtanee ſcholar, for a full and accurate account of all the Poets who have written in this language, leſt I myſelf may not hereafter be enabled to get the book through the preſs, either in this country or at home.

In the *Bhakha* or pure *Hinduwee*, there are ſtill many elegant poems, ſongs, &c. extant, and which the ſtudent of this unoccupied walk of Oriental literature might conſult, with the greateſt pleaſure and advantage, by enquiring for the ſeveral productions of theſe Hinduwee Poets, *Kub Gung*, *Toolſee*, *Beharee*, *Girdhur*, *Laluch*, *Soor Das*, *Kubeer*, *Nanik*, and to theſe we may add the names of *Mulik Mŏŏhummud Jaeſee*, *Uhmud Wuhab*, *Mŏŏhummud Ufzul*, and *Umeer Khan*, &c. as they compoſed in both Dialects.

I ſhall cloſe this enumeration of the Poets, by remarking that ſome of the quotations in the Grammar may have been aſſigned to anonymous authority erroneouſly, and others to men little known as Poets beyond the limits of their own diſtricts. For the firſt of which I can only plead the occaſional ignorance or inadvertency of my Moonſhees, and to the ſecond perhaps the the difficulty of finding the example required elſewhere, at the very moment of its being wanted: On the whole however, I do not imagine the learner will have great cauſe of complaint, in this department of our labours.

The Muſicians both vocal and inſtrumental in this country, ever ſince the Mŏŏſulman conqueſts, have been highly eſteemed, and their names are handed down to poſterity with much reſpect by different authours—They are as follow: Gopal, Umeer Khŏŏſro the Poet, Byjoo, Bhunno, Pandŭwe, Bukſoo, Lohung, Churjoo,

Churjoo, Bhugwan, Dhondhee, Daloo, Tanſyn, Soobhan Khan, Surgeean Khan, Chand Khan, Sooruj Khan, Tantuung Khan, Mudun Rae, Ram Das Moondeea, Baj Buhadŏŏr, Meeăn Pund, Meeañ Daood, Moolla Ishaq Shekh Khizr, Shekh Byjoo, Huſun Khan Tenee, Soorut Sen, Lala Debee, Mirza Aqil, Meeañ Shoree, Ghŏlamee, Lal Khan, &c.

I have in the foregoing Sheets collected and explained all that will be found eſſentially requiſite in the acquiſition of the Hindooſtanee Language, but unleſs the Scholar will ſeriouſly exert himſelf in ſuch a purſuit, he cannot poſſibly acquire its minutiæ and peculiarities, nor can he without perſevering exertions derive great advantage from mine, which muſt neceſſarily prove fruitleſs and vain, until he perſiſts in backing them with his own. I have uſed every effort to make the work worthy of his approbation, and I truſt that he will be equally aſſiduous in his ſtudy and peruſal of it; ſince this would be in the end highly creditable to me, and conſequently no leſs uſeful to him in his entercourſe and dealings with the natives of India.

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FINIS.

SUPPLEMENT.

By way of Supplement to the Grammar, I shall here throw together a few miscellaneous remarks, that have occurred, besides those in the Appendix, since its formation, as they may yet prove useful to my successors, in this department, if not to the reader.

A species of collective noun or plural, is thus expressed: moorgha moorghee, the fowls; nokur chakur, servants; ga,e goroo, cattle, with many others of this stamp. The *na* of the infinitives used as adjectives, seems frequently equivalent to our *able*, in eat-*able*, k,ha*na*, k,ha*nee*; drink*able*, pee*na*, pee*nee*; and a great variety of the same sort, too numerous for notice in this place, from most of which we have unk,hana, unpeena, &c. their commodious negatives. Ee, added to the *un* of Persian infinitives, makes them verbal adjectives also. In compounds with *dar*, *burdar*, and such particles, I have often been puzzled whether to write the final *u*, *a*, of their component primitives, with the inflection *e*, or not; because the best Hindoostanee writers have in these cases adopted the persian *u*, and *e*, so arbitrarily, that no positive rule can be laid down from their writings. What adds to the difficulty is, that the Eeranee accent of the zubur *u*, is so like our *e*, as to come very near the inflected sound required, therefore ohd*u* dar, hooqqu-burd*a*r. in Persian letters, may be pronounced hooqqe-burdar, ohde dar, though no such letter as *e*, be observable in these words. When sa,e,u, ma,e,n, or vocables of this description become compounds, the *u* is commonly left out, as a,e-dar, lady; but even in these, an embarrassment is not easily avoided, and I may have erred accordingly.

Ap logon, is an expression applied by the speaker in Hindoostanee, to the hearer, when he alludes to the nation, tribe, sect, &c. of the latter, like *you* Britons, *you* French, *you* Quakers and so forth; but it is very respectful and similar to *your honors*, *your worships*, &c. as in *Grammar*, page 65, q. v.

The present of verbs is at times expressive of the perfect; and vice versa, the last has been explained in the *Gram.* and the first constantly occurs in such examples as—I was that year you mention at Furrookhabad, jis sal ka zikr toom kurte ho myn Furrookhabad men hoon. He *was* also present at the fray, woh b,hee oos quzee,e men wuhanhee hy. Nothing but great practice and still greater attention can give the learner an adequate notion of the versatility of the tenses in this tongue, and of the blunders he may commit, until he becomes master of them. It would appear that those verbs only which have a vowel before *na*, of the infinitive, can admit of *w* in the aorist; an observation the learner should attend to, (and which ought to have been made before now, but it fairly escaped me. There is a *regular* ambiguous, compound tense, thus formed, and of great use in the Hindoostanee. Myn sota ho,oonga, or myn sota hon,a ho,oonga, &c. I may have been asleep, or shall perhaps be sleeping; too mara hoga, thou mayst have been beating, thou will probably beat; and which have been partly illustrated in page 124 of the *Gram.*

The future of the infinitive is perhaps best denoted by *wala*, as per *Gram.* p. 173, q. v. with the addition of *hona*, murne wa,a hona, to be about to die.

A species of subjunctive future is generally composed of the contracted infinitive, and the verb *chookna*. Myn mar chookoon, I shall have beaten, &c. This is however often expressed by the aorist, or future alone. See the *Gram.* 218, also Millius, who has an observation on this verb *chookna*, that I little expected in so early a performance.

The past participles of verbs, enter much into composition; whence, bap moo,a lurka, a fatherless child; qutl kee a, slain; gurdun kura, head less, &c. all formed in a manner rather strange to us in English, viz: dead father's child, head cut, &c. There are a good many diminutive verbs in this language, as in ours, springing from others in a similar way, choosna, to *suck*, choosukna, to sip; husna, husukna, chirukna, d husna, d husukna, with a vast number more, among which several vary in their meaning, while the rest do not, and on the whole they preserve some such correlative analogy as between start, startle, prate, prattle, set, settle, &c.

Phrases, such as this of ours, "As to writing I have written, but what shall I get by it?" the Hindoostanees thus express, likhté to myn likh,a pur is likh,hné se ke,a hoga?

Our adverbial *ly*, that I conceived this language so unable to mark, is very often found in *kur*, *ke*, *war*, added to words, or *bu*, and *ba*, preceding them; whence, bu shiddut, forcibly; bukhoobee, justly; bawuqoof, sensibly; ba imla, orthographically; khaskur, nijkur, particularly; bigarke, badly; tareekh war, din war, daily; by,an war, tufseel war, fully; separately, &c. Besides these modes, the inflected present participle has also the power of our *ly*, as sté, sleepily; reengté, creepingly, &c.

When certainty of an event is implied, the perfect is reduplicated, moo,a moo a, dead and gone, or like our judicial, dead, dead, dead; gy a gy,a, gone for ever, and this reduplication often means also, an extension of the verbs action or passion, and is very commonly introduced for that purpose in the Hindoostanee. The oblique plural of words, or an affix like it, supplies adverbially the cause, manner, or instrument, &c. and perhaps occasionally the place of our *ly*, b,hook *on*-murna, to die with hunger; ilghar*on*-ana, to come post haste or expressly; goodree,*on*-chulna, to crawl on all fours; in din*on*, now a days; of which the two last in English, somewhat resemble the instances just given:—

Ai b,hajee, O brother; uree buhin, O sister, is a proof that some interjections even are declinable here, as far as gender is concerned.

An astonishing number of adjectives are formed from nouns by adding *ee* to them, where at first sight they will not seem much inclined to such formation, and indeed escaped me for a long time, while not one of my Moonshees had sufficient penetration to observe and point them out to me, in examples like, chulun-ee, common; nisbut-ee, related, a relative; rusm-ee, usual; am-ee, vulgar, a commoner; istimrar-ee, continual; kitab-ee, oblong; ab-ee, watery, with an innumerable tribe of this sort, for which the best rule is perhaps the analogy of our own tongue, by which alone indeed I was led to those inserted in my Appendix, from my stupid teachers constantly overlooking the most familiar

verables of this class; in which however, I must acknowledge there exists a confusion not dissimilar to that of our own, where acquaintance, relation, justice, are both the abstract noun, and agent or concrete also; and though never so absurd in other instances, we are by custom fully reconciled to these here. Ee, moreover follows the *er*, of duck-ee, robber-y; d,hulytee, banyt-ee, &c.

Ta, ta,ee, are Hinduwee affixes, se,am, black; se,amta, blackness; komul, soft; komulta, softness; probably connected with the Latin *tas*, and the English *ty*.

Nal, a tube, pipe, piece, is a convenient particle in moonh-nal, a mouth *piece*, q. v. in the Appendix.

Dolee, and buchu, are diminutive affixes, v. *poetaster*.

Ra, *ur*, are particles of frequent occurence in derivative words like, pag, pugur, pugra, a turban; cham, chumur, chumra, leather; k,hal, k,hulur, k,hulra, skin; the *a* of which becomes often *ee*, and sometimes the *r* alone seems the adventitious letter.

Ar, ar, ur, r, in k,hel-*ar*, wanton; kut-*ar*, a dagger; beem-*ar*, sick; kesur, saffron, &c. all indicate the great use of these particles. Where our nouns under a participial form become adjectives by assuming *ed*, the Hindoostanee generally takes *a*, and in the same way enter into composition; whence, moonha, unk,ha, hut,ha, hont,ha, &c. mouth*ed*, eye*d*, hande*d*, lipe*d*, as may be seen in the *Dict.* and *Appendix*. This *a* is in many words arbitrary, koolwunt, virtuous, has koolwunta, koolwuntee, likewise; an observation that may be greatly extended.

Ap, for *pa*, is found in mil-*ap*, reconciliation; sut-*ap*, vexation, and a few more.

Put, and awut, are rare; chikunput, mihrawut, womanhood, v. *Gram.* page 170.

Un, the old *inf.* sign, is a mark of adjectives, as, mohun, charming, not unlike these participles in English, which for ought I know, may be the Saxon *an*, changed to *ing*; which if true, clearly demonstrates the extended power of Hindoostanee infinitives, as participial adjectives, gerunds, &c. in our own language.

An, denotes *place*, q. v. in the *Appen.* Eeh-*an*, here; wuhan, there; juhan, where, &c. are thus easily deducible from *yih*, this; and *an*, place, and so on: lugan, nuhan, musan, oot,han, chulan, churhan, are all verbals of this sort, comprising action and time, as well as place.

Wan, produces adjectives from verbs so, byt,hwan, low, sunk, hollow; phisulwan, slippery; oot,han, raised which are inflected as the ordinals in an, thus byt,hween moorghee, a short-legged low fowl.

Kur, means *produce*, &c. whence bunkur, julkur, p,hulkur, the proceeds of woods, water and fruit; and dink the sun; mud,h kur, a bee; both perhaps contracted from *kurta*, maker, creator, &c. from which the Hinduwee and *karee*, which differ a little from the Persian, as may be seen under *doer*.

D,hur and d,haree, are evident in d,hurnee-*d,hur*, *lord* of the world; ch,hutur d,haree, royal.

Ola and la, are used in k,hut-ola, a bed; munj,hola, middle; pet,la, bellied; and in this way ung-*lee*, the li body or finger.

Al, l, for *wala*, in g,huree-*al*, bel*man*; dy,a-*l*, kind; muk,hee-*al*, a hive or swarm.

Yul, in suryul, puryul, muryul, offals, sweepings, &c. uryul, obstinate, v. *Gram.* p. 174.

Ota, outa, outa, all occur in b,hur-ota, a bundle, load; kuch,h-outa, a wrapper; kul-oora, black-ey; ekl-outa, only son; kutoutee, touchstone; sumj,h outee, a certificate; kujr-outee, paint box; hut,h outee, dexterity.

Puzeer, tulub, expres *able*, funapuzeer, corrupt*ible*, suwal-*tulub*, question*able*.

Uk, pooj-*uk*, worshipper; maruk, antidote; sew-*uk*, servant; nas-*uk*, nasal.

Poor, poor-sun, poor-sureb, art*ful*, skill*ful*, also-poor hoonur; poor mughz, plump, &c.

Khoda, in kudkhoda, nakhoda, master of a house, of a ship, from *kudu*, a house, whence the cuddy.

Eeswur, iswur, eesoor, &c. raj, are all used; in kubeswur, kubraj, a noble poet; purmeswur, the Almighty; Lunkeswur, lord of Lunka.

Oo, a privitive or disjunctive particle, v. *ex*.

Jun, juna, uj, ja, ja,ee, muha-jun, high born; unduj, pinduj, v. *oviparous*, &c. bar-ja, a portico.

Chur, bun-*chur*, jul-*chur*, rook,h-*chur*, are applied to animals that live in woods, water, or on trees, while nis-*chur*, are those who prowl at night.

Dil, da,ee, nandih, giving bread, a master; dildih, hearty, cordial, zealous; dook,h da,ee, troublesome; sook,h-da,ee, comfortable, from *dena*, to give, whence also *da,ee*, a nurse.

Bi, a disjunctive like *dis*, and common enough in the Hinduwee, from it we may trace, bilugna, bigurna, biyog, &c. v. *Gram.* p. 155.

Sur, enter, much into compositions as in surdar, surkar, sur zumeen, surkhud, surkhut, suriroo, surmust, surshar, surbund, v. *head*, and these words scattered over the Dict. and Appen.

Su, like our *con*, q. v. is peculiar to the Hinduwee.

In general dimmutives are formed by *ee*, assuming an affixed *a*, or by this becoming *ee*; but this is reversed in nugra, a village; nugree, a town; nugur, city; dora, twine, string; dor, doree, chord, rope; &c. jungla, rope, jungul, a wood.*

Kon kon, kis kis, ke,a, ke,a, are expressive reiterations, which can best be learned from practice.

Among the postpositions in the Declension Table, page 64, add shamil, like; with, marifut, wusoolu, by, through; humrah, along with; maré, for, by; ch,hoot, without; besides those in the Errata page 11, of the *Grammar*, q. v.

Lana, is one exception to active verbs in the perfect requiring *ne* before it, as they never say myn ne la,e,a, but myn la,e,a, I brought.

When verbs are transposed for the sake of the verse the reader must, be on his guard not to form others out of them; thus, in page 230 of the *Gram.* the word is properly la,é ho, not ho la,é.

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* Koottee, a bitch; koottee,a, a bitchie, and a numerous tribe of this sort.